L. E. DU PIN's

Eccleſiaſtical Hiſtory

OF THE

THIRTEENTH, FOURTEENTH, and FIFTEENTH CENTURIES:

Which make the

ELEVENTH, TWELFTH, and THIRTEENTH VOLUMES.

A NEVV

Eccleſiaſtical Hiſtory,

Containing an ACCOUNT of the

CONTROVERSIES

IN

RELIGION;

THE

LIVES and *WRITINGS*

OF

Eccleſiaſtical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and *DOCTRINE:*

ALSO

A Compendious HISTORY of the COUNCILS

AND

All Affairs Tranſacted in the *Church.*

Written in *FRENCH*

By *Lewis Ellies* DU PIN, Doctor of the *SORBON.*

VOLUME the ELEVENTH.

Containing the HISTORY of the THIRTEENTH CENTURY.

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THE TRANSLATOR TO THE READER.

AS Monſieur *Du Pin* has merited the Applauſe of the Learned World, for his former Volumes of Eccleſiaſtical Hiſtory; ſo in theſe three which are now publiſh'd, he continues ſtill to write like himſelf, and maintain the ſame Character which has been given of him; he is no leſs faithful in his Relations, judicious in his Reflections, exact in his Criticiſms, and moderate in his Cenſures of thoſe who differ from him; and even more impartial than would be expected from one of a contrary Party. The two firſt Ages treated of in this Volume, *viz.* the 13th and 14th, were cover'd with ſome Remains of that Ignorance and Barbariſm, which reigned in the laſt preceeding Ages: But this is ſo far from being any juſt Prejudice againſt this Hiſtory, that it ſhould rather invite the Ingenious Reader's Curioſity, when he conſiders, that the excellent Hiſtorian has enlightned theſe dark Ages, by giving a clearer account of them than any one Writer before him; for he has brought to light ſome notable Pieces of Hiſtory which ſeem'd to be buried in Oblivion, and collected together the ſeveral Fragments which were ſcatter'd in many Volumes, and plac'd them in ſuch a clear light, that the Darkneſs of the Times ſerves to ſet off and commend the Judgment of the Hiſtorian. It is his peculiar Excellency, that he gives a juſt Idea of the moſt conſiderable Eccleſiaſtical Writers in all the Ages of the Church, not by general Characters, but by giving an account of the Matters handled in their Works, and taking judicious Extracts out of them; and particularly in this Volume, he has added to the Hiſtory of each Century ſuch uſeful Obſervations, as give the Reader a general Idea of the great Tranſactions then on foot: So that nothing ſeems to be wanting to render this Tranſlation compleat, but ſome Remarks which may be uſe to the Proteſtant Reader, of which I ſhall therefore preſent him with a few, relating to the Controverſies between the *Roman* Church and the Church of *England*.

It has been obſerv'd by Monſieur *Du Pin* and others, That School-Divinity was corrupted in the 13th Century, by introducing into it the Principles of *Ariſtotle*'s Philoſophy, whereby all Matters of Doctrin were reſolved into a great many curious and uſeleſs Queſtions, and decided by the Maxims of that Philoſophy (which yet was learned not from the *Greek* Originals, but the corrupt Verſions of the *Arabians*) as if they were of equal Authority with the Scriptures: And as this mixture corrupted the Simplicity of the ancient Chriſtian Faith, ſo it was the cauſe of many Miſchiefs, among which I reckon this to be none of the leaſt, that it furniſh'd Men with ſuch Principles as were ſubſervient to maintain the Popiſh Doctrin of Tranſubſtantion, which begun in this Century to be eſtabliſhed. As for inſtance, This Philoſophy taught Men, that Quantity is an Accident diſtinct and ſeparable from Body, from whence they inferr'd the Poſſibility of the Replication and Penetration of Bodies, and maintain'd, as the School-men do to this Day, That the ſame Body may be in a thouſand diſtant Places at the ſame time; That the ſame Man may be alive at *London* and kill'd at *Rome*; That the whole Body of a luſty Man, with all its ſeveral parts, may be crouded within the Compaſs of a Pins head, by which Doctrins they defended ſome of theſe Abſurdities, which are implied in Tranſubſtantiation, *viz.* That the Body of Chriſt is at the ſame time in Heaven and Earth, and in all the ſeveral Places where the Euchariſt is celebrated, that it is whole in the whole Loaf, and whole in every the leaſt part of it, and many other ſuch like Abſurdities, which are real Contradictions to the Nature of a Body, if Extenſion is eſſential to it, as it is held to be by the beſt Philoſophers both Ancient and Modern.

The firſt pretended General Council in which Tranſubſtantiation is ſaid to be eſtabliſhed, was the fourth *Lateran* Council under *Innocent* III. in the Year 1215. But *Du Pin* has plainly prov'd, that the Canons which go under the Name of this Council, were

not made by the Council it ſelf, but only by Pope *Innocent* III. who read ſome of them in the Council, and after its Diſſolution added many more as he pleas'd; *Diſſert. 7 de Antiq. Eccl. Diſcipl. Ch. 3. Sect. 4.* which is a Trick that the Popes had commonly uſed in the 12th Century, who publiſh'd their own Conſtitutions as the Decrees of Councils, *Du Pin Hiſt. Eccl. 10th Cent. p. 217.*

I ſhall not pretend to give an Account what was the Doctrin of the firſt Eight Ages of the Church concerning the Euchariſt, which may be learn'd from Archbiſhop *Uſher*, Biſhop *Coſins*, and others. But to me it ſeems an Invincible Argument, that Tranſubſtantiation was not then believ'd, That the Jews and Heathens did not charge the Chriſtians with the Abſurdities and Contradictions which are the obvious and natural Conſequences of that Doctrin.

As to the Term of Tranſubſtantiation, *Du Pin* ſays it was firſt uſed by *Celles* Biſhop of *Chartres*, and *Stephen* Biſhop of *Autun*, in the 12th Century, *p.* 156. As to the Doctrin it ſelf, it appears to have been firſt publiſhed by *Paſchaſius* in his Treatiſe of the Body and Blood of our Saviour about the Year, 832. wherein he aſſerts, That *after the Conſecration under the Figure of Bread and Wine there is nothing but the Body and Blood of Chriſt*; *and which is yet more wonderful*, he adds, *It is no other Fleſh than that which was born of* Mary, *ſuffered on the Croſs, and roſe again from the Grave.* He might very well call it *wonderful* Doctrin, not only for its apparent Abſurdity, but for its Novelty (ſince the like Expreſſions had never been uſed before) which is ingenuouſly confeſs'd by *Bellarm. de Scriptor. Eccl. ad annum* 850. and by *Sirmondus* in the Life of *Paſchaſius* prefix'd to his Works, *Par.* 1618. and may be plainly proved from the Writings of the moſt learned Men in this Century. For, firſt, *Claudius* Biſhop of *Turin*, aſſerted the contrary Doctrin eighteen or nineteen Years before *Paſchaſius*'s Book upon this Subject was publiſh'd (which Doctrin was never oppos'd by thoſe who cenſur'd ſome other Opinions of his) as Dr. *Allix* ſhows from a Manuſcript Commentary of this Author's upon St. *Matth. Remarks upon the Ancient Church of Piedmont, p.* 62, *&c.* II. In the ſame Century, after this Doctrin was publiſhed, it met with great Oppoſition from many eminent Men, ſuch as *Ratramnus*, *Joannes Scotus*, *Amalarius*, *Florus*, *Druthmarus* and *Erigerus*, all which are own'd by *Du Pin* to have oppos'd the Doctrin of *Paſchaſius*, *Cent. 9th p.* 77. to whom may be added *Theodolphus* Biſhop of *Orleans*, *Walafridus Strabo* Abbot of *Richenou*, *Ahyto* Biſhop of *Baſil*, and *Rabanus Maurus* Archbiſhop of *Mayence*, who did alſo oppoſe the Doctrin of *Paſchaſius* in the ſame Century; and particularly *Rabanus* in his Penitential, which was written in the Lifetime of *Paſchaſius*, cenſures his Doctrin about the Euchariſt as a Novel Error, as is prov'd in a Diſſertation about *Bertram*'s Book of the Body and Blood of Chriſt annexed to the Tranſlation of it, and printed at *London* in 1686.

I ſhall only add, that the Doctrin of *Bertram*'s Book againſt *Paſchaſius* about the Euchariſt appears plainly to have been generally receiv'd by the Church of *England* in the 10th Century, from the Paſchal Homily which *Elfric* Archbiſhop of *Canterbury* tranſlated into the *Saxon* Tongueabout the Year 970. which is publiſhed at *London* in 1566. and atteſted to be a true Copy by the hands of fifteenPrelats and ſeveral Noblemen; for this Book was commanded by a Canon to be read publickly to the People, as is obſerved by Dr. *Cave Hiſt. Lit. p.* 589. and contains the ſame Aguments, and for the moſt part the ſame Expreſſions which were us'd by *Bertram* againſt Tranſubſtantiation, as is prov'd by A. B. *Uſher* in his *Anſwer to the Jeſuites Challenge*, c. 3.

And that *Bertram*'s Book was directly levell'd againſt Tranſubſtantiation, as it is now defin'd by the Council of *Trent* will plainly appear, by citing a few paſſages out of many that are in that little Book to this purpoſe: For firſt he ſays expreſly, *that the Euchariſt is the Body of Chriſt, not Corporally but Spiritually*, and then he proves, That *what is Orally receiv'd in the Sacrament is not Chriſt's natural Body, becauſe it is incorruptible; whereas that which we receive in the Euchariſt, is corruptible and viſible:* And again, *Chriſt's natural Body had all the Organical parts of a humane Body, and was quickened with a human Soul, whereas his body in the Sacrament hath neither*; he proves that the Words of the Inſtitution are figurative, becauſe *the Symbols have the Name of the thing ſignified by them.* 2. He ſays expreſly, That *as to the Subſtance of the Creatures, what they were before Conſecration, they remain after it. Bread and Wine they were before Conſecration, and after it we ſee they continue Beings of the ſame kind and nature:* He denies any *natural Change*, and affirms it to be only *ſpiritual and inviſible*, ſuch as was made of the *Manna and Water in the Wilderneſs, into the Body and Blood of Chriſt.*

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An

The Tranſlator to the Reader.

Theſe things are ſo plainly and frequently aſſerted in this Book, that I muſt Tranſcribe the greateſt part of it, if I would produce all the Paſſages which are to this Purpoſe; and therefore I cannot but wonder to find *Du Pin* ſo far miſtake the Queſtions which are handled by *Bertram*, as he does, in the *Hiſt.* of the 9*th* Century, where he makes the ſenſe of the firſt Queſtion to be this; *Whether the Body and Blood of Chriſt be in the Euchariſt without a Veil, ſo as to appear to our outward Eyes*; and the meaning of the 2*d* to be no more than this, *Whether the Body of Chriſt be in the ſame manner in the Euchariſt, as it was* on Earth, *and is* in Heaven, *and Whether it be there in as viſible and palpable a manner?* for it cannot be ſuppoſ'd that ever any Man in his Wits ſhould maintain that the Body of Chriſt in the Euchariſt is viſible to our Eyes, with all its Lineaments and diſtinction of Parts, and that the Fleſh and Bones there are palpable to our hands; or that the Body of Chriſt in the Euchariſt is both Earthly and Corruptible as it was upon Earth, and Spiritual and Incorruptible as it is now in Heaven. Theſe are ſuch wild Imaginations as could never enter into the Mind of any Man of ſound Senſes; and therefore *Bertram* cannot be ſuppos'd ſuch a Fool, as to confute them ſeriouſly with many Arguments, and that in a Letter to the Emperor; which were no leſs Ridiculous, than if a Man ſhould write a Book on purpoſe to prove that a Man does not appear viſibly in the ſhape and figure of a Horſe, or a Mouſe like an Elephant. The main Queſtion of *Bertram*'s Book then is not, as *Du Pin* puts it, Whether the Body of Chriſt be in the Euchariſt in as viſible and palpable a manner as when he liv'd upon Earth; which I believe was never affirm'd by any, either in that Age, or any other. But, *Whether in the Sacrament we receive the ſame Body of Chriſt which was Born of the Virgin, Crucified, and Roſe again* (ſuppoſing what is agreed on all hands that it is not viſibly there) and this he flatly denies, and plainly diſproves, in direct oppoſition to *Paſchaſius*, and the Doctrin of the preſent Roman Church. He ſays indeed, *the Elements are truly Chriſt's Body and Blood*; but then he explains himſelf, *they are not ſo as to their ſible Nature, but by the Power of the Divine Word*; and then he adds, *the viſible Creature feeds the Body, but the Virtue and Efficacy of the Divine Word feeds and ſanctifies the Souls of the Faithful.* From which, and many other ſuch like Expreſſions, it plainly appears that he did not believe the Sacrament to be a meer Sign and Figure of Chriſt's Body and Blood, but thought they were Really preſent, not in a Carnal but Spiritual Senſe. 1, In regard of the Spiritual Virtue and Efficacy of them, which by the Divine Bleſſing is communicated to the Faithful; in which ſenſe only they can be profitable to the Soul, for the Fleſh profits it nothing. and if *Du Pin* contends for the Real Preſence only in this ſenſe, the Church of *England* will readily grant it; which has taught her Catechumens to ſay, *that the Body and Blood of Chriſt are verily and indeed taken and receiv'd by the Faithful in the Lord's-Supper.* But if he contends for a Corporal Preſence of Chriſt's Natural Fleſh and Blood, the Doctrin of *Bertram* is no leſs expreſly againſt it, than that of the Church of *England*; and the latter may as eaſily be reconcil'd to Tranſubſtantiation, as the former.

And this I have the longer inſiſted upon, both becauſe moſt of the Writers of that Age, whom we have alledg'd againſt Tranſubſtantiation, follow the Principles, and make uſe of the Arguments and Expreſſions in *Bertram*'s Book, and chiefly becauſe this Book ſeems to have been the Model by which the firſt Reformers fram'd this Article of the Euchariſt; for ſo Biſhop *Ridley*, who had a great hand in Compiling this Article intimates; as we find in the Preface of a Book *De Cœna Domini*, Printed at *Geneva*, in 1556. where he ſays, *That it was this Book which firſt put him upon Examining the Old Opinion, about the Preſence of Chriſt's very Fleſh and Blood, by Scripture and Fathers, and Converted him from the Errors of the Church of Rome in this Point*; which is alſo affirm'd by Dr. *Burnet*'s Hiſtory of the Reformation, *Part* II. *Book* I. *p.* 17. And this is what I thought fit to Remark, for the benefit of the Engliſh Reader, concerning the Doctrin of Tranſubſtantiation, which is ſaid to be Eſtabliſh'd in the Thirteenth Century, by *Innocent* III. concerning whom, I Obſerve in the 2*d* Place,

That this Pope was the firſt who publiſh'd a Cruſade againſt the *Albigenſes*, which is a way of enlightning Men's Underſtandings, by beating out their brains, and converting them by the irreſiſtible force of Sword and Gun; the ſame way which *Mahomet* us'd for propagating his Religion in the World was follow'd by this Pope, whoſe Cruel and Barbarous Actions are no leſs agreeable to the Spirit of *Mahomet*, than they are contrary to that of Chriſt. The ſame Pope Founded the Office of the Inquiſition, which at firſt did only draw up a Proceſs againſt Hereticks, and ſollicit the ordinary Judges to Condemn them, but in a little time the Power of Judging and Condemning

Hereſie

Hereſie was committed to them, and the Secular Judges did only execute their Sentence And it is obſervable that the Inquiſition was eſtabliſhed much about the ſame time with Tranſubſtantiation; the Cruelty of the one being a fit Match for the abſurdity of the other: And indeed this Holy Office was a neceſſary Engine to cram down the throats of Mankind ſuch a choaking Morcel as Tranſubſtantiation.

Mr. *Du Pin* in this Hiſtory has given us ſome account of the barbarous Proceedings againſt the *Albigenſes* by the Croiſade and the Inquiſition, without paſſing any Cenſure upon theſe Actions; but leſt any ſhould ſuſpect by his Silence, that he approv'd them, I will now briefly ſhew you what Opinion he had of all Corporal Puniſhments, when they are us'd by Eccleſiaſticks. And this will appear from his Book of Eccleſiaſtical Diſcipline, *Diſſert.* 7. where 1ſt in the Preface he tells us, *That the Civil Power reſpects Mens Bodies, which may be forc'd to a Compliance, and therefore the Civil Magiſtrate may Puniſh Men with Corporal Puniſhment and Death; but the Eccleſiaſtical Power reſpects Mens Minds which cannot be forc'd; and therefore the Governours of this Society can only reclaim Men from their Vices by Exhortations and Commands, which if they do not obey, they can inflict no other Puniſhment but that of Excommunication.* And then 2dly, in *Ch.* 1. *Sect.* 5. of the ſame *Diſſertation*, he proves *that the Church has no Authority in Temporal Affairs, becauſe it cannot force Men by Corporal Puniſhment, and Deprivation of their Goods: For*, ſays he, *'tis a thing unheard of among the Ancients, that the Church ſhould inflict any other Puniſhment than that of Excommunication, or Depoſition.* He owns, *that after the Emperors became Chriſtian, their affection to the Chriſtian Religion, and deſire to preſerve the Empire in Peace, mov'd them ſometimes to Baniſh or Fine thoſe who were Ringleaders of Hereſy; which was very often done of their own proper motion; and ſometimes, but ſeldom, at the deſire of the Fathers of the Church: But it was only in the latter Ages that the Church obtain'd of the Emperors a Power to inflict Corporal Puniſhment.* For proof of this he ſhews, *1ſt, That Chriſt gave to the Church no Power but what is Spiritual, nor did order the Obſtinate and Diſobedient to be otherwiſe Puniſh'd, than by excluding them from Communion.* But this is not all, for he ſhews in the 2*d* place, (whatever Power Churchmen may have receiv'd from Magiſtrates over Men's Bodies) *That nothing is more contrary to the Deſign of the Goſpel than ſuch a Power as ſtrikes terror into the Minds of Men*, which he proves *from the words of our Saviour to the Apoſtles, when they would have call'd for Fire from Heaven upon the Samaritans, Luke* 9. 25. Ye know not what Spirit ye are of, for the Son of Man came not to deſtroy Men's Lives, but to ſave them. 3*dly*, He ſhews, *That Chriſt forbad his Apoſtles to uſe the Temporal Sword in defence of Religion, from the Rebuke that he gave to St.* Peter *for drawing his Sword*; Put up thy Sword into the Sheath, for all they that take the Sword, ſhall periſh by the Sword, *Matth.* 26. And laſtly, he proves, *That Eccleſiaſticks cannot uſe the Temporal Sword, or Civil Power, to Force and Puniſh Men, from the Unanimous Conſent of the Fathers, whom he there Quotes.* And this may ſuffice to ſhew what Opinion *Du Pin* had of this Wolf of a Paſtor, *Innocent* III. and the Sanguinary Methods he us'd to Extirpate Hereticks, by the Cruſade, and the Inquiſition; ſince he declares, not only that Churchmen have no ſuch Power from Chriſt, and that it was never practis'd in the firſt and beſt Ages of the Church, but alſo, that it is contrary to the Deſign of the Goſpel to uſe ſuch Cruelties; and to the Mind of Chriſt to Defend, and much more to Propagate, Religion by ſuch violent and bloody Methods.

ADVERTISEMENT.

THE Preceeding Volumes of Monſieur Du Pin's *Eccleſiaſtical Hiſtory, wherein an Abridgment is given of the Writings of the Primitive Fathers, and all other Eccleſiaſtical Writers from the Time of our Saviour, with a Preliminary Diſſertation of the Authors of the Bible; and an Impartial Relation of all Affairs Tranſacted in the Church; is Printed for, and Sold by* Timothy Childe, *at the* White-Hart, *at the Weſt-End of St.* Paul's *Church-Yard.*

And thoſe Gentlemen that have the former Volumes, wanting thoſe laſt Publiſh'd, viz. *The Eighth, Ninth, and Tenth, being the Hiſtory of the Tenth, Eleventh, and Twelfth Centuries; may be Furniſh'd with them by* Tim. Childe.

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A HISTORY OF THE Controverſies in Religion, And other AFFAIRS tranſacted in the CHURCH DURING THE Thirteenth Century.

CHAP. I.

The Hiſtory of the different Revolutions in the Empire and Italy, *during the* Thirteenth Century.

THE Affairs of the Church in this *Century* are ſo interwoven with thoſe of the Empire, that before we can enter upon Eccleſiaſtical Matters, we muſt lay down a Scheme of the State of *Germany*, and *Italy*, of the principal Revolutions that have happen'd in them, and of the ſcuffles that the Popes had with the Emperors, and the Princes of *Italy*. This is what I deſign to do in this Chapter.

Conteſts about the Empire between Philip *and* Otho.

The Emperor *Henry* VI. dying at *Meſſina* about the end of the year 1197. or, as others will have it, at *Palermos*, at the beginning of 1198. left behind him a Son nam'd *Frederick*, of about ſeven years of Age. Him by his laſt Will he made Heir and Succeſſor to all his Eſtates, as well as the Empire, to which he himſelf had been choſen ſome time before by the Princes of *Germany*. He deſired the Pope to ſettle him in the Poſſeſſion of them: and to engage him, order'd that he ſhould receive from *Frederick*, for the benefit of the Holy See, all thoſe Eſtates that had belonged to the Princeſs *Mathilda*, and ſome other Towns. In the mean while he conſtituted his Brother *Philip*, the Duke of *Suabia*, Regent of the Empire. *Conſtantia* the Mother of *Frederick* demanded of the Pope to have him crown'd King of *Sicily*, which was accordingly done; but as for the Empire, *Frederick* was not put into poſſeſſion of it: that being diſputed by *Philip* Duke of *Suabia*, who was choſen by the major part of the Electors, and crown'd at *Mentz* by the Biſhop of *Tarentaiſe*; and alſo *Otho* Son of *Henry* Duke of *Saxony*, was elected by the Archbiſhop of *Cologn*, and ſome other *German* Princes: to whom the Country of *Cologn*, the Palatinate, *Thuringen*, and *Livonia* ſubmitted; while all the reſt of *Germany* were for *Philip*. The King of *France* ſtood for *Philip*, and *England* for *Otho*. Pope *Innocent* III. declared for *Otho*, confirm'd his Election, and rejected that of *Philip*, who nevertheleſs had the better of it in *Germany*, and by the force of his Arms had brought many of thoſe that had acknowledged *Otho* to ſubmiſſion. Upon this, in the year

1201. the Pope ſent his Legate Cardinal *Guy* Biſhop of *Paleſtrina* into *Germany*, to countenance *Otho*'s Party; who ſtraight declar'd *Philip* no better than a Rebel, and commanded all the *Germans*, under pain of Excommunication, to acknowledg *Otho* for their Emperor. Still this did not put a ſtop to the Progreſs of *Philip*'s Arms; who having drawn over *Adolphus* Archbiſhop of *Cologn* to his ſide, got himſelf crown'd a ſecond time by the hands of this Archbiſhop in the year 1204, at *Aix la Chapelle*, maugre all the oppoſition of the Popes Legate; and, underſtanding that *Conrade* Archbiſhop of *Mentz* was dead, he got the Vacancy ſupply'd by the Election of *Diepold*, or *Lupold* Biſhop of *Worms*: but he was no ſooner gone from thence, but that the greater part of the Canons proteſted againſt the freedom of the Election; and thereupon having put in an Appeal to the Holy See, they reaſſembled themſelves at *Bingen*, and elected *Sifroy* to the Archbiſhoprick of *Mentz*, whoſe Election was confirmed by the Pope, who likewiſe excommunicated *Lupold*, and the next year by his Legate depoſed *Adolphus* Archbiſhop of *Cologn*, and choſe *Bruno* into his place. In the year 1206. *Otho* was beſieged in *Cologn* by *Philip*, and not thinking himſelf in a condition to ſuſtain the Siege, retired with ſome Troops, accompanied by the new Archbiſhop *Bruno*; but being ſet upon by *Philip*, he was defeated, *Bruno* taken Priſoner, and *Cologn* forc'd to receive *Philip* for its Maſter. *Otho* ſecur'd himſelf in *Saxony*, and from thence paſs'd into *England*. The Princes of *Germany*, being at length deſirous to ſettle an entire Peace in the Empire, diſpatch'd their Envoys in the year 1207. to Pope *Innocent*, deſiring him to acknowledg *Philip*, and apply himſelf to the reconciling of the two Pretenders to the Empire. The Pope agreed to the Propoſition, but upon this condition, that *Philip*'s Daughter ſhould be given in Marriage to *Richard* his Nephew. In hopes to make this deſign ſucceed, he ſends three Legates into *Germany*, who were preſent at an Aſſembly held at *Northuſe* upon the *Chriſtmaſs*-Holydays, where the two Kings concluded a Peace; *Otho* giving up the Empire to *Philip*, on condition of marrying his Daughter, and being his Heir. *Adolphus* was in this Aſſembly abſolved by the Legates, and *Bruno* ſet at liberty by the Emperor. *Philip* did not enjoy the Peace long, for he was the next year kill'd at *Bamberg* by *Otho* Count Palatine of *Witilſpach*, who was incens'd againſt him for engaging himſelf to give that Daughter to another, which he had before promiſed him in marriage. *Philip* being dead, without any conſideration of the right that *Frederick* King of *Sicily* had to the Imperial Crown, *Otho* was by univerſal conſent of the Princes of *Germany* choſen Emperor.

Otho *acknowledg'd Emperor.*

No ſooner was *Otho* rais'd to this Dignity, but his old Adherents got the upper hand again, and routed thoſe that had been for *Philip*. *Bruno* reenter'd upon his Archbiſhoprick of *Cologn*, and *Adolphus* was depos'd; *Sifroy* took poſſeſſion of the Archbiſhoprick of *Mentz*, and drove out *Lupold*: only *Conrade* Biſhop of *Spire*, who had been *Philip*'s Chancellor, retiring into a very ſtrong Caſtle, would not make his Peace with *Otho*, nor pay him Allegiance, but upon condition of continuing in his former Charge; which *Otho* was forc'd to allow him.

Otho *goes into* Italy, *and there makes War.*

Pope *Innocent* having notice of *Otho*'s Election, ſent his Legates into *Germany*, to invite him to *Rome*, there to receive the Imperial Crown from his hands. His Legates were receiv'd in an Aſſembly held at *Wirtzburg* in 1209, where they gave their Approbation of the Marriage that had been agreed upon between *Otho*, and the Daughter of *Philip*. The ſame year *Otho* took a Journey into *Italy*, and came to *Rome*, where he was receiv'd by Pope *Innocent* III. and crown'd in St. *Peters*, the 4th of *October*. The Pope obliged him to take an Oath to defend the Patrimony of St. *Peter*; and the *Romans* demanding of him what was cuſtomary for Emperors to give in this Ceremony, there aroſe a Diſturbance, in which the *Romans* coming to blows with the *Germans*, there were many kill'd on both ſides: which made *Otho* remove inſtantly from *Rome*, and ravage all the Church-Lands, as well to revenge the Affront, as to mortify the Pope whom he began now to be jealous of. Upon this the anger and hatred of the Pope broke out againſt *Otho* to that degree, that he threatned to excommunicate and depoſe him, if he did not ceaſe thoſe Hoſtilities: but *Otho* was ſo far from regarding it, that he took a reſolution to ſeize upon *Romagna*, and make himſelf Maſter of *Sicily* and *Apuleia*, which belong'd to *Frederick*, and whereof the Pope had had the Government ever ſince the death of *Conſtantia* the Mother of that Prince. The Pope willing to put a ſtop to ſuch deſigns as theſe, excommunicated the Emperor, and afterwards call'd a Council at *Rome*, wherein he declared the Empire void, and all the Subjects of it free from their Oath of Fidelity to *Otho*, forbidding them any more to acknowledg him for Emperor. He made this Sentence be publiſh'd in *Germany* in the year 1211, by *Sifroy* Archbiſhop of *Mentz*, who quickly repented of having done it; for the Count Palatine, the Duke of *Brabant*, and ſome other Princes of the Empire entred the Territories of his Archbiſhoprick with an Army, where they laid all waſte, forcing him to retire for ſafety into *Thuringen*. The Diſturbances that the Publication of this Sentence had made in *Germany* haſtned *Otho*'s return home. He call'd an Aſſembly at *Nuremburg*, about *Whitſontide* the ſame year; wherein he declared War againſt *Herman* Count of *Thuringen*, for protecting *Sifroy* Archbiſhop of *Mentz*, and for refuſing any longer to acknowledg him Emperor. Straight he gathered his Troops, entered *Thuringen*, took two of the ſtrongeſt Towns, and put all the Country to Fire and Sword. Being return'd to *Northuſe*, he celebrated his Marriage with the Daughter of *Philip*, who died within few days after the Ceremony.

Sentence of Excommunication out againſt Otho.

In

In the mean while *Sifroy* Archbiſhop of *Mentz*, the King of *Hungary*, the Archbiſhop of *Treves*, and the Count of *Thuringen*, with ſome other Princes of the Empire, reſolve to revive the old Election of *Frederick*, and to make him Emperor in the ſtead of *Otho*. They brought their Reſolution into practice, and having made a ſolemn Election of him anew, they ſent two Deputies to carry him the Decree of his Election, and to invite him to come and take poſſeſſion of the Empire. *Frederick* made no ſcruples but what he thought neceſſary to ſatisfy himſelf of their fidelity, and being aſſur'd of that, he parted for *Germany*. He took *Rome* in his way, and there deſired Pope *Innocent* to crown him, but was put off by him with an excuſe, that he would ſend a Cardinal into *Germany* with him in the Quality of a Legate, to order the Princes of the Empire to relinquiſh *Otho*, and acknowledg him. *Frederick* went on his Journy till he arrived at *Conſtance*, where a number of the German Princes, eſpecially thoſe of *Suabia*, came to meet him with their Troops. *Otho* would fain have come and ſet upon him with his Army, but his Troops by little and little dropping away from him, he was forc'd to ſhift for himſelf. *Frederick* on the contrary was kindly received every where, and in a little time made himſelf Maſter of *Mentz*, *Cologn*, and *Aix la Chapelle*, where he was crown'd Emperor in the year 1214. Afterward he enter'd into an Alliance with *Philip Auguſtus* King of *France*. *Otho* who on his part was in league with *John* King of *England*, *Renaud* Earl of *Bologn*, and *Ferdinand* Earl of *Flanders*, having raiſed a numerous Army againſt the King of *France*, join'd Battel with him at *Pont de Bowines* in *Flanders*, the 15*th* of *July* in the year 1214. King *Philip*'s Perſon was there in great danger, but the Confederate Army was entirely routed, and *Otho* after having loſt his whole Army forc'd to fly. He with much ado got into *Saxony*, where he died, ſome ſay in the year 1216, others in 1218, never caring to meddle in State Affairs after this Defeat.

Frederick *chosen Emperor, goes into* Germany.

Otho by his death left *Frederick* in peaceable poſſeſſion of the Empire. This Prince made himſelf be crown'd a ſecond time by the hands of *Sifroy* Archbiſhop of *Mentz*; and again a third time by the Pope's Legate. At this laſt Coronation he made a Vow to go to the aſſiſtance of the Holy Land, and gave to the Holy See the Earldom of *Fondi* in the Kingdom of *Naples*. Upon this Pope *Innocent* wrote to the Princes of *Germany* in his behalf, and engaged *Theodorick* Archbiſhop of *Treves* to get that City to acknowledg him: ſo that in 1215 *Frederick* ſaw himſelf in a peaceable poſſeſſion of the whole Empire.

In the year 1220 he was crown'd Emperor by *Honorius* III. the Succeſſor of *Innocent*; and for an acknowledgment he gave to the Holy See ſome Lands in *Italy*, and engaged himſelf anew to go the Holy Voyage: but within a while after he and the Pope fell out about two Earls of *Tuſcany*, whom he had rob'd of their Lands, and who were fled to *Rome* for relief. The City of *Bologn*, and ſome other places in *Italy* riſing againſt him, he came to *Rome*, and broke entirely with the Pope, by attempting to turn thoſe Biſhops out of the Churches which the Pope had put in, and to put in ſome of his own; pretending it to be a right of the Kings of *Sicily*, which Pope *Innocent* III. had encroach'd upon during his minority. The Pope rebuk'd him ſoundly for his boldneſs, and threatned him with Excommunication, if he did not let things continue as they were. *Frederick* not minding to hearken to him, *Honorius* the Third darted the Thunderbolt of Excommunication upon him, declar'd him to have forfeited all his Kingdoms, and freed all his Subjects from the Oath and Allegiance they had ſworn to him: Which was afterwards the occaſion of a multitude of Misfortunes to the Church and Empire. This Sentence nevertheleſs did then little or no execution, not any one thereupon revolting from *Frederick*: but on the other ſide, in an aſſembly of the Princes of *Germany* held at *Wirtzburg* in the year 1222, *Frederick* got his Son *Henry*, then but twelve years old, choſen King of *Germany*, and crown'd at *Aix la Chapelle* by *Engelbert* Archbiſhop of *Cologn*.

Frederick *crown'd Emperor by* Honorius III.

Scuffles between the Pope and Frederick.

The Sentence of the Pope againſt Frederick.

Honorius the Third died before he could puſh the Sentence home againſt *Frederick*; *Gregory* the IX. who in the month of *April* in the year 1227 ſucceeded him, contented himſelf to warn *Frederick* of his Journy to the Holy Land, as he fear'd an Anathema. *Henry* King of *Germany* call'd a General Aſſembly of all the Princes of the Empire at *Aix la Chapelle* at the beginning of the year 1227, where the Expedition for the Holy Land was reſolv'd upon. Upon this all that belong'd to the Croiſade repair'd to *Brines* ready to embark, where *Frederick*, who had engag'd himſelf to command them, made them wait a pretty while, pretending himſelf very ill. At laſt he makes ſhift to come to them by *Auguſt*, and embarks to go into *Aſia*, but he was no ſooner there but he was back again. The Pope having notice of his return, rubs up the old Sentence that his Predeceſſor had ſet out againſt him; yet with a Promiſe of Abſolution if he would undertake the Voyage to the Holy Land. *Frederick* hereupon publiſhed four Manifeſto's againſt the Popes and Cardinals: the firſt he addreſſed to all Kings; the ſecond to the Cardinals; and the third to the People of *Rome*; in all which he complains of the Excommunication which the Pope had thrown at him: and a fourth is preſented to all Princes, giving them advice againſt Churchmen. For all this, not long after *Frederick* took a Reſolution of going into *Syria*, and put it in execution in *Auguſt* 1228. When he went he ſent Ambaſſadors to the Pope to demand the Abſolution. But the Pope abſolutely refus'd him, gave order to the Knights Templars, and Hoſpitalers, to croſs him in all his Deſigns, as a profeſt Enemy of the Church; and forbid all that were upon the

Frederick's *departure for the Holy Land.*

Gregory *the* IX*th's Excommunication of* Frederick.

Frederick's *Voyage to the Holy Land.*

ſame Expedition in *Lombardy* and *Apuleia* to join him. In the mean while *Renaud* Son of the Duke of *Spoletto*, whom *Frederick* had left Regent of the Kingdom of *Sicily* during his abſence, had entred into the Marquiſate of *Ancona*, and the Valley of *Spoletto*; againſt whom the Pope rais'd his Troops on the other ſide, and ſent them into *Apuleia* under the command of *John de Briennes* King of *Jeruſalem*, who made himſelf Maſter of many Towns. *Frederick* receiving this News in *Syria*, where he had ſucceſsfully taken ſome Towns from the Saracens, was obliged to clap up a Treaty with the Sultan; the Conditions of which were advantageous enough to the Chriſtians, *viz.* That the Sultan ſhould deliver into their hands the City and all the Kingdom of *Jeruſalem*, except the Temple and ſome Caſtles; and that there ſhould be a Truce of ten years between the Chriſtians and Saracens. In purſuance of this Treaty *Frederick* took poſſeſſion of *Jeruſalem*, and made himſelf be crown'd King therof in the *Lent* of the year 1229. He gave notice to the Pope that he had made ſuch a League with the Sultan: at which the Pope ſhewed no ſmall diſſatisfaction, and accuſed *Frederick* of having treated with an Infidel, ſtill ſtirring up his Subjects what he could againſt him. *Frederick* hearing of this, made a quick return into *Apuleia*, where bringing in an Army from *Germany*, he recover'd all the Towns that were taken or had revolted from him, and made a repriſal upon the Church, by taking the Dutchy of *Spoletto*, the Marquiſate of *Ancona*, and the City of *Benevento*. This ſucceſs did not make him ſo high but that he was willing to ſue for the Pope's friendſhip: to gain which he diſpatched the General of his Army with the Archbiſhop of *Meſſina* to the Pope to deſire his Abſolution; which the Pope ſtill refuſed to agree to, but upon condition that he ſhould pay 26 thouſand Ounces of Gold to the Church of *Rome* for the damage he had done it; and ſhould reſtore all the Lands that belonged to it. *Frederick's* Deputies being returned, he himſelf went to meet the Pope at *Anagni*, where he received his Abſolution, was reeſtabliſhed in his Empire, and declar'd King of the two *Sicilies*, and of *Jeruſalem*. The Pope and the Emperor ſeem'd to be very well reconcil'd upon the occaſion, they eat together, and one would have hoped here had been a firm Peace eſtabliſh'd between them: yet 'twas not long before they broke again; for the Romans rebelling againſt the Pope, and *Frederick* coming to aſſiſt him with his Troops, there happen'd a miſunderſtanding between them: the Pope accuſing *Frederick* for underhand dealing with his Enemies, and *Frederick* again reproaching the Pope for ſecretly treating with the Romans, and telling them that it was without his conſent that *Frederick* ſet upon them near *Viterbo*. Howſoever it was, *Frederick* left the Pope, retir'd to *Piſa*, and from thence paſs'd into *Germany*; but the Pope drew good part of his Soldiers from him, by promiſing thoſe that would come into his Camp good Entertainment.

Frederick's Peace made with the Pope.

Frederick's Son Henry *revolts againſt his Father.*

Frederick found himſelf croſſed in *Germany* by the Factions of the Princes, and ſuſpecting his Son *Henry*, he deprived him of the Government, and ſent him into *Sicily*, which very much diſpleas'd moſt of the Princes of *Germany*: but yet he made ſhift to keep *Germany* in Peace, and having gathered his Troops together, he returns to *Italy* in 1235, and ſets upon thoſe Towns of *Lombardy* which had entered into League againſt him; he takes *Verona* and *Vicenza*, and lays all the Country round waſte. His Son *Henry* being diſcontented, enters himſelf into the League with the Towns of *Lombardy*, and had drawn over many of the German Princes to his Party, had not *Frederick* applied a ready remedy, by getting the Pope's Letter, charging the Princes of *Germany* not to take the Son's part againſt the Father: and thereupon he arreſted and depoſed his Son, and baniſhed him into *Apuleia*, where he ended his Life the following year in a Priſon. *Frederick* gets his ſecond Son *Conrade* elected King of *Germany*, and brings *Vienna*, and all *Auſtria*, which had hitherto oppoſed him, to an acknowledgment of their Duty. While he was thus labouring to eſtabliſh his Power in *Germany*, he did not forget his Pretenſions to the Kingdom of *Jeruſalem*; and thinking that they had been encroach'd upon, he wrote to Pope *Gregory* by the Archbiſhop of *Ravenna* to do him juſtice in that matter. The Pope gave the Archbiſhop commiſſion in quality of his Legate to take care of the preſervation of the Rights of *Frederick*, which is an evident proof that from the year 1230, the Pope had not made an open breach of his Agreement with *Frederick* till 1238.

The War of Frederick *againſt the Pope.*

But in this year their Differences began to grow very hot, becauſe *Frederick* had made war upon thoſe Cities of *Lombardy* that would not acknowledg him. The Pope ſent the Cardinals to him to make him deſiſt from carrying on the War in *Italy*, but all in vain; for *Frederick* who was ſtrongeſt continued his Progreſſes, defeated thoſe of *Milan* that oppoſed his paſſage, took *Breſcia*, and all the other Cities of *Lombardy*, except *Bologna* and *Parma*. The Pope ſeeing that Affairs went but ill with him, would have retired to *Rome*, but there *John Cincius*, a Senator of *Rome* that the Emperor had gained, procured the Gates to be ſhut againſt him; yet the Pope by the aſſiſtance of his Friends that were in poſſeſſion of the Capitol, got into *Rome*, drove out *Cincius*, procured a Peace between the Venetians and Genoueſe, and taking courage, made the States of *Italy* enter into a League againſt *Frederick*. He moreover exerciſed his ſpiritual Arms againſt him, in publiſhing a Sentence of Excommunication againſt his Perſon, and in declaring all his Subjects diſpenſed with for the Oath of Fidelity to him: and in fine, to raiſe a powerful Enemy againſt *Frederick*, he ſends his Nuncio's into *France* to offer the Imperial Crown to Earl *Robert*, Brother of *St. Louis* King of *France*; but that Prince refuſed it, and by the advice of the French Lords ſent back his Anſwer in theſe words:

The Sentence of Pope Gregory *againſt* Frederick.

words: "What ſtrange ſpirit, or what boldneſs indeed is this in the Pope, that he ſhould go about to rob of his Eſtates, and depoſe ſo great a Prince as *Frederick*, without either proof or acknowledgment of the Crimes of which he is accuſed; and who, did he deſerve ſuch dealings, could not be lawfully depoſed but by a General Council? for his Enemies (of whom it's evident the Pope is one of the chief) ought not to be credited in thoſe things of which they accuſe him. As for Us, We ſee no reaſon hitherto to think him otherwiſe than innocent; he has dealt with us as a good Prince and Neighbour, and we have nothing to find fault with either in his Fidelity or Religion which is truly Catholick. Do not We know that he has made war for the Name of JESUS CHRIST, and has expoſed himſelf both by Sea and Land for the Church? This is greater Religion than we can yet diſcover in the Pope, who, inſtead of aiding and defending him that fought God's Battels, did all he could to croſs and deſtroy him. We do not deſire to throw our ſelves into ſo evident a danger as attacking a Prince ſo powerful as *Frederick*, who would be aſſiſted by ſo many Kingdoms, and whom the Juſtice of his Cauſe alone is ſufficient to uphold. We ſee very well how little the Romans care how laviſh we are of our Blood, ſo we be but the Inſtruments to ſatisfy their paſſions; and We cannot but foreſee if the Pope ſhould happen to conquer by our means, how he would trample all the Potentates of the Earth under his Feet, exalted with the Pride of having cruſh'd ſo great an Emperor as *Frederick*. He promiſed however to ſend his Deputies to *Frederick* to know what his Sentiments were about Religion, aſſuring him that he was ready to perſecute and deſtroy all thoſe who had any evil Principles in that, tho it were the Emperor or the Pope himſelf. Accordingly he ſends his Deputies to the Emperor, who acquainted him with the Propoſitions that the Pope's Nuncios had made. The Emperor aſſured them that he was a Catholick, and thanked the Deputies of *France*, who ſatisfied him that their Prince had no deſigns againſt any Chriſtian Prince whatſoever, counting it ſufficient to be Brother to the King of *France*, which in their opinion was more glorious than Emperor; the one being a King born, the other receiving his Title only by Election.

The Opinion of the French upon the Depoſition of Frederick.

The Emperor and the Pope accuſed one another mutually in their publick Manifeſtos. The Emperor complain'd that the Pope had broken the Peace by entring with Arms into *Sicily*, while he warred in the Eaſt, by oppoſing his paſſage into *Italy*, by aſſiſting the *Lombards* againſt him, and by having excommunicated him unjuſtly. The Pope in anſwer to theſe Reproaches ſays, That he was obliged to employ both his ſpiritual and temporal Arms for the recovery of thoſe Lands which *Frederick* detained from the Church, to which they belonged: That he had offered himſelf to mediate a Peace between the Emperor and the *Lombards*, and that the Emperor refuſed to hearken to it: That he had heaped a multitude of Favors upon *Frederick*, and that that Prince in acknowledgment of them had aimed at nothing leſs than the deſtruction of the liberty of the Churches, the robbing them of their Poſſeſſions, the ſtopping and hindring Cruſades, and ruining the Authority of the Holy See. Theſe Accuſations on one ſide and the other, were follow'd by an inteſtine War; moſt of the Provinces and Cities in *Italy* being divided into two Parties, that of the *Gibelins* which held with the Emperor, and that of the *Guelphs* which was for the Pope. The party of the *Gibelins*, being encouraged by the preſence of the Emperor and his Army, almoſt always had the upper hand, ſo that the greateſt part of the Cities were brought under obedience to the Emperor; and there had been good reaſon to fear that he had taken *Rome* it ſelf, where he kept ſecret correſpondence with the principal Citizens, had not the Pope made all the People of *Rome* take upon them the Croſs for their defence. The noble reſiſtance of theſe religious Soldiers obliged *Frederick* to leave *Rome*, only laying all the Country about it waſte; his Army diſperſed themſelves all over *Italy*, and whereever they came made havock of the Goods of the Church, of Monaſteries and religious Orders. The Pope, to oppoſe this Torrent, publiſhed plenary Indulgences for all thoſe that would undertake the Holy War againſt *Frederick*, and call'd a General Council at *Rome*, to make a more ſolemn matter of his Depoſition. *Frederick* that he might put by this thruſt, and prevent the ſitting of this Council, takes care to have all paſſages by Sea and Land well guarded for the ſtopping thoſe Prelates that would come to it. The Piſans who were ſet to guard the Sea Coaſts having met with the Genoeſe Galleys, which were bringing a good number of Cardinals, Biſhops, and other Prelates to the Council, ſet upon them, and having taken them, brought all the Prelates to *Frederick*, who put them all in priſon. Much about the ſame time *Frederick* took a Caſtle of *Campania*, and in it many of the Pope's Relations, whom he cauſed all to be hanged. *Gregory* could not bear up under the grief of ſo many diſmal Miſfortunes, and ſo falling ſick, died at *Rome* the 30th of *September* in the year 1241.

The War between Frederick and the Pope.

Pope *Celeſtin* the Fourth, who ſucceeded him, ſeemed very inclinable to a Peace; but living but eighteen days, had not time to make any thing of it. After his death the Holy See was vacant nineteen months, becauſe of the Impriſonment of the Cardinals; but *Frederick* having at laſt ſet them at liberty at the requeſt of *Baldwin* Emperor of *Conſtantinople*, they choſe Cardinal *Sinibaud* a Genoueſe, Pope, who took the name of *Innocent* the Fourth. This Pope it was hoped would conclude the Peace, having been a Friend of *Frederick*'s while he was Cardinal: and indeed he ſaid as much at the beginning of his Popedom, and made uſe therein of the mediation of *Baldwin*. 'Twas agreed that the Pope and *Frederick* ſhould have a meeting

The Election of Celeſtin IV. and Innocent IV.

ing at *Castellane*; but the Pope, not willing to trust him, being afraid of being taken Prisoner, never came to the place; or, if he did, made great haste away again, took ship at *Civita Vecchia*, and passed into *France*: where being kindly received by order of King *St. Louis*, he seated himself at *Lyons*; and thither call'd a General Council, citing *Frederick* to make his appearance.

A General Council at Lyons *in the year* 1245.

This Council began about the end of the month of *June*, in the year 1245. *Baldwin* Emperor of *Constantinople* assisted there in person, with the Patriarchs of *Constantinople* and *Antioch*, and the Archbishop of *Aquileia* or *Venice* notwithstanding the opposition of some, took his place among the Patriarchs. The Kings of *France* and *England* sent thither their Deputies, so that what with Cardinals, Archbishops, Bishops, and the Deputies of those that could not come themselves, there were present about a hundred and forty six. The Emperor *Frederick* did not appear himself, but sent *Thadæus* of *Sessa* with a joint Deputation to act in his name with the Bishop of *Strasburg*, *Hugh* General of the Teutonic Order, and *Peter des Vignes*. The Pope assembled the Prelates on the Monday after the Feast of St. *John Baptist*, to consider of the things which should be proposed in Council. The Patriarch of *Constantinople* laid open the miserable estate and condition of the Latins in the East, and the great danger that the City of *Constantinople* was in. To this the Pope said not a word. Then another proposed the Canonizing of *St. Edmond* Archbishop of *Canterbury*; but the Pope put that off till another time. Then *Thadæus* proposed an Accommodation with *Frederick*, declaring, That he was ready to make peace, and be reconciled to the Pope: That he profered to reunite all *Greece* to the Holy See; to oppose the Progress of the Tartars and Saracens, by carrying on a War against them at his own charge; to restore to the Church of *Rome* whatsoever he had taken from it, and to make the Pope full satisfaction. To this the Pope made answer, That there was no reason to trust him that had often cajol'd them with as fair promises as these, which he had broken, and that he did this only for the present to evade the Judgment of the Council: and moreover that *Thadæus* had no special Order to make any such Proposals. Then the Bishop of *Beritus* made a Discourse upon the apparent danger that the Holy Land was in, and read a very mournful Letter from the Christian Lords that remained in *Palestine* to desire some Supplies. These were the Preliminaries of the Council, whose first Session was upon St. *Peter*'s Eve. After the Pope had sung the *Veni Creator*, wherein he was assisted by all present, and had made a Prayer for the Assistance of the Holy Spirit, he preach'd a Sermon, wherein he took for his Text those words of the 94*th* Psalm, *In the multitude of the Sorrows that I had in my Heart, thy Comforts have refreshed my Soul.* He told them that he had five Sorrows; the Cause of the first was the Irregularity of the Clergy and Laity; that of the second was the haughty Insolence of the Saracens; that of the third the Schism of the Greeks; that of the fourth the Cruelty of the Tartars; and lastly, that of the fifth, the Persecution of the Emperor *Frederick*. He enlarged upon every one of these heads: First, he exclaim'd against the Irregularities of the Clergy and common Christians. Secondly, he laid forth the Cruelties that the Saracens had exercised against the Faithful, when they took the Holy City, and the Sepulchre of our Lord. Thence he passed on to the Progress that the Emperor of the Greek Hereticks had made, insomuch that the City of *Constantinople* it self was in danger. Fourthly, he spoke of the Destruction that the Tartars had made in *Hungary*, where they had put ev'ry thing to fire and sword. And, Fifthly, of the Persecution that he pretended *Frederick* had raised against the Church; of the Injuries that he had done his Predecessor Pope *Gregory*, and of those that he was every day labouring to do him, while he boasted that 'twas not the Church, but the Persons of the Popes that he aimed at; which was absolutely false, seeing that during the Vacancy of the Holy See, he was so far from ceasing from Hostilities, that he took that advantage of oppressing the Church and Clergy the more. About the end of his Discourse he exhibited against *Frederick* a particular Charge of Heresy and Sacrilege, for having built a City upon Christian Ground which he peopled with Saracens, only to curry favor with the Sultan of *Babylon* and the Saracen Princes; for keeping Saracen Ladies for his Mistresses; and for having broke the Oath he had taken. To prove this last Accusation, he caused the Edict of *Frederick* which was called the *Golden Bull*, and other Declarations of his to be read, wherein he promises Obedience and Allegiance to the Pope, acknowledges that the Kingdom of *Sicily* and *Apuleia* is a dependance on the Holy See, and by which he had restored to the Church of *Rome* many Lands. This Discourse being finished, *Thadæus* rose up, and answer'd to all the Pope had advanced against his Master, and in his turn accused the Pope of having done many things very injurious to him: and produced some Letters of the Pope, which shewed that he had not been as good to his promise as it became him; and as for the Accusation of Heresy, he reply'd, That that Prince if he were there could easily justify himself in that, but that they might judg he was a true Catholick by this, that he would suffer no Usurers in his Kingdom: which was, says *Matthew Paris*, "A touch for the Court of *Rome*, where ev'ry "one knows there is store of this sort of Cattle. He added, that if his Master was in any Confederacy with the Sultan, or any other Saracen Princes, or if he suffered the Saracens to settle in his Dominions, it was that he might make use of them in keeping under his rebellious Subjects, choosing rather to expose their Persons than those of Christians: and for the other thing, that he had no Saracen Ladies for his Mistresses; that indeed he suffered

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ſome of them in his Court, but 'twas for the diverſion they gave him by their converſation; but that he had ſent them back again, and that he would have no more for the future. After he had done, *Thadæus* required time to give his Maſter notice, and to deſire him to come to the Council in perſon: the Pope anſwered that he could not in wiſdom allow any delay, that he was afraid of ſome Plots which he had already narrowly eſcaped; that if the Emperor came, he muſt be gone; that he was in danger of his life, and that he did not much care for dying a Martyr, or being clap'd up in Priſon. However the next day by the interceſſion of the Engliſh and French Deputies, they gained five days. *Thadæus* having given his Maſter notice how things went in that Council, that Prince ſaw plainly that the Pope was ſet upon it to condemn him, and therefore thought it would not be wiſdom in him to expoſe his Perſon in a Council that he knew were his Adverſaries. When the News came to *Lions* that *Frederick* would not come to Council, his Enemies made triumph of it, and his Friends ſo much diſcontented, that they did not dare to favour his Intereſts openly; inſomuch that at the ſecond Seſſion of the Council, which was eight days after the firſt, one Apuleian, and two Spaniſh Biſhops made very violent Diſcourſes againſt him, particularly for daring to ſtop and impriſon the Cardinals and other Prelates, who were coming to aſſiſt at the Council call'd at *Rome* by Pope *Gregory*. *Thadæus* with a great deal of courage defended his Maſter, and affirmed that he could not have done otherwiſe, becauſe that thoſe Prelates were going to *Rome* to aſſiſt his Enemies in their deſign to depoſe him. The Pope gave his Vote againſt the Emperor, and this Seſſion was wholly ſpent in diſputes. Before it roſe, *Thadæus* demanded ſome longer time, making them hope that *Frederick* himſelf would come. The Pope put off the next Seſſion for eight days, and then, being ſatisfied that the Emperor did not deſign to come, the third Seſſion was upon the appointed day. They then treated of ſome other matters; as, of the means of recovering the Holy Land, upon which the Pope order'd certain old Conſtitutions to be read; and likewiſe confirmed all thoſe Privileges and Rights that Emperors and Princes had granted to the Holy See. The Deputies of the King of *England* made their complaints of the exceſſive Taxes that the Court of *Rome* raiſed in *England*; and deſired the Pope to take order about his Legate *Martin*, who had taken upon him to diſpoſe of the Benefices of that Kingdom to the Italians, to the great prejudice of their Patrons; and had tried a great many new devices which were very chargeable both to the Church and State. He would not give them an Anſwer to this out of hand, but put it off till another time, that he might be more at leiſure for *Frederick*'s buſineſs. At laſt *Thadæus* ſeeing that the condemnation of the Emperor was reſolved upon, appeal'd in the name of this Prince to another Pope, and a more General Council; alledging that there were many Biſhops and Deputies that were not come to the Council. The Pope made anſwer, that the Council was General enough, that all the World was invited to it, and that the Biſhops and Princes that were abſent, were ſuch as depended upon *Frederick*, whom he would not permit to come to the Council, and that conſequently there was no regard to be had to the appeal of *Thadæus*; ſo as upon the account of it to forbear proceeding againſt the Emperor. After he had made a Speech, wherein he enlarged upon the friendſhip that had formerly been between that Prince and him, and upon his rare Qualities, he pronounced Sentence againſt him, by which he deprived him of his Empire, of all his Eſtates, and all his Dignities. This he afterwards put into form, and made it be publickly read in the Council. The ſubſtance of it was, that ever ſince his firſt being raiſed to the Sovereign Dignity of Pope, his chief buſineſs had been to reeſtabliſh the Peace of *Chriſtendom*: that upon this deſign he had ſent ſome Cardinals to *Frederick*, who was the Author and occaſion of the War, and who had been excommunicated by his Predeceſſor Pope *Gregory*, with Propoſals of an Accommodation; and that he had by them remonſtrated to him, that for this he muſt begin with the ſetting all thoſe Prelates, and Eccleſiaſticks, and other Perſons at liberty, which he had taken in the Gallies of *Genoa*; that at the ſame time he had aſſured him of his readineſs to treat with him about a Peace, and to hearken to any Propoſals which he would pleaſe to make for the ſatisfaction of the Holy See in thoſe things for which he had been excommunicated; and that he had fairly offered to make reparation in caſe the Holy See had done him any injury; that if he would ſtand it out that he had done no injury to the Church, he would call an Aſſembly of the Kings, Prelates, and Eccleſiaſtical and Secular Princes to ſome free and ſafe place, and willingly ſtand to their Determination: and that if it ſhould be the judgment of the Council that the Church had in any thing injured him, he was as ready to repeal any thing that had been ſo acted againſt him, as he was to receive ſatisfaction in caſe the Council ſhould determin on the other ſide: that *Frederick* would not at firſt hearken to any Propoſitions; that at laſt he had ſent the Earl of *Tholouſe*, *Peter dele Vignes*, and *Thadæus* of *Seſſa*, to make Articles of Obedience and Submiſſion, and had promiſed with an Oath to make the Church ſatisfaction: but that having ſo often fail'd of his word, and now continuing his Violences, he found himſelf forced to puniſh him for his faults. Particularly he accuſed him of three principal Crimes: namely of Perjury, becauſe he had often ſacredly ſworn to reunite the Church and Empire, and had as often broken his Oath: Of Sacrilege, for arreſting thoſe Prelates that were coming to the Council: Of Hereſy, becauſe he had laid aſide that Fealty which he owed the Holy See, had ſlighted its Authority,

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had invaded its Poſſeſſions, had ſtopt its regular Elections, had rob'd the Churches, and perſecuted the Eccleſiaſticks and Religious Orders; all which juſtly render'd him ſuſpected of Hereſy, as well as his League with the Saracens, whom he made uſe of againſt the Chriſtians, and his other many Irregularities. As a juſt conſequence of theſe Crimes, and Diſorders, he declared this Prince, who by his Sins had made himſelf unfit to reign, deſpoil'd of all his Honour and Dignity; of which he is by this Sentence deprived, and all his Subjects diſcharged from the Obligation of the Oath of Fidelity which they had taken to him, and forbidden under pain of Excommunication, *ipſo facto*, to acknowledg him for their Emperor and King: and finally, thoſe whoſe buſineſs it was to elect an Emperor, were order'd to chooſe him a Succeſſor, leaving it to the Pope to take care for the Kingdom of *Sicily*. This Sentence was read to the aſtoniſhment of all that were preſent, and was publiſhed and ſent about on all ſides.

Frederick's *Defence.*

Frederick in his defence writ a Letter to the King of *France* and other Princes of *Europe*, wherein, having firſt acknowledged the ſpiritual Authority of the Biſhop of *Rome*, he denies his Power to extend to the diſpoſing of the Empire, and the puniſhing of Kings and Princes, by depriving them of their Temporalties: alledging, that tho he have the Privilege of conſecrating Emperors, yet he has no more right to depoſe them, than other Biſhops have thoſe Kings whom it is the cuſtom for them to anoint. But ſuppoſing he had that Authority, which he has not, yet that he could not make uſe of it againſt whom he pleaſed, as he had done in his procedure againſt the Emperor, without due form of Law. For that he had no Accuſer, no lawful Summons to appear, nor Charge againſt him; nor did they make a juſt and fair Information, but only declared that the things were notorious, which they were not; that there were very few in the Council which had depoſed any thing againſt him, namely one Biſhop of *Apuleia*, whoſe Brothers and Nephew he had hanged for Treaſon, and two Spaniſh Biſhops, who were too far off to have good information of what had paſſed in *Italy*: that had the Pope proceeded againſt him in due form, and he had been allowed to have his Accuſers and Witneſſes, yet he could not have caſt him, becauſe he was not preſent, nor lawfully ſummoned; and had by his Deputies given ſuch good Reaſons for his abſence, that no one could interpret it to have been out of pride and contumacy; and that had he been preſent, he could not have been condemned by a peremptory Sentence: nay, more than all, had the whole Procedure been according to Law and Juſtice, yet the Sentence was not juſtifiable, becauſe it was founded on facts notoriouſly falſe, and becauſe the Puniſhment inflicted exceeded as well the Power of him that gave ſentence (which reaches no farther than ſpiritual things) as the demerit of the Crimes laid to his charge. About the end of the Letter he gave the Kings notice how it was their common Intereſt to diſallow this Sentence; that they were in danger of being ſerved at the ſame rate; that the Pope had begun with him, but would end with them if they did not ſide with him for the ſupport of their Authority. He wrote in particular to the King of *France*, making him Umpire of his Differences with the Pope, and referring himſelf to his Judgment, and that of his Peers. The King of *France* ſenſibly touched with theſe Letters, offers Propoſals of Accommodation to the Pope, aſſuring him that *Frederick* was ready to give him due ſatisfaction, and would ſpend the reſt of his days in warring againſt the Infidels in the Holy Land. The Pope did but laugh at it, and replyed, That he had often promiſed as much, and more, but never performed any thing. The King of *France* remonſtrated to the Pope that he ought to forgive ſixty, or ſeventy times ſeven times; and therefore counſell'd and intreated him in the name of a great number of Holy Soldiers that were in a readineſs to go for the Holy Land, for the good of the Catholick Church, and the benefit of Religion, in imitation of JESUS CHRIST who ſubmitted himſelf even to the Death of the Croſs, to accept of that humble Propoſition that he made him on the Emperor's part: but the Pope ſtill refuſing to hearken, St. *Louis* went away very much diſturbed, ſays *Matthew Paris*, that he could not find that Humility in the Servant of the Servants of God which he himſelf was maſter of. Many other Princes cryed out againſt this Sentence of the Pope, maintaining that 'twas not in his power to raiſe and put down Kings at his pleaſure; and the greateſt part of the Electors and Princes of *Germany* always received *Frederick* for their lawful Emperor. Only a few Malecontents that had been gained by the Pope's Agents, elected *Henry* Landtgrave of *Thuringen* King of *Germany*, who made no great advances, but was killed before *Ulme* in the year 1247. *William* Earl of *Holland* was choſen in his ſtead, and having taken *Aix la Chapelle*, was there Crowned in 1248. All this while *Frederick* with no ſmall ſucceſs was carrying on the War againſt the *Guelphs* in *Italy*; but his Son *Entius*, who was his Lieutenant General, being taken by the *Bolognians*, and put into priſon, abated his heat, and retired into *Apuleia*, where he ended his days in 1250, leaving his Son *Conrade* Heir to his Eſtates. The Pope confirmed *William* in the Empire, excommunicated *Conrade*, and ſent his Legates into *Sicily* to hinder that Kingdom from receiving any other Soveraign than the Holy See.

The Landtgrave of Thuringen, *and Earl of* Holland *Elected Emperors by ſome of the Princes of the Empire.*

The Death of Frederick.

The Hiſtory of Conrade Frederick's *Son.*

Conrade, whoſe Affairs went but ill in *Germany*, did nevertheleſs raiſe an Army, and paſs into *Italy* to ſecure the Eſtates his Father had left him: and after having ſpent ſome time in *Lombardy*, he went into *Apuleia*, where his natural Brother *Manfred* governed with the Title of Viceroy; but with the deſign of making himſelf Soveraign. *Conrade* was received

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and acknowledged by all the Cities of *Sicily* and *Apuleia*, except that of *Naples*, which he laid Siege to, and took at the end of eight months. But *William* in the mean while making great progress in *Germany*, *Conrade* was forced to return in the year 1251, and took the City of *Ratisbone* with the help of *Henry* Duke of *Bavaria*; but understanding that *William* was in his march to set upon him with a numerous Army, he betook himself back again into *Apuleia*, where he died, not without suspicion of being poisoned by his Brother *Manfred*, the 22*d* of *May* in 1254, leaving his Son *Conradine* Heir to *Sicily*. *Manfred*, who did not care for parting with *Sicily*, pretended a desire of being friends with the Pope, and thereupon invites him to come to *Sicily*. Accordingly the Pope comes with an Army to make himself acknowledged Soveraign of that Kingdom; but *Manfred* quickly picks a quarrel with him, and routs part of his Army; which so seized upon *Innocent*'s Spirits, that he died at *Naples* the 7*th* of *December*, 1254. *Alexander* the 4*th*, who succeeded him, did not lay down his Predecessor's design upon *Sicily*: but he had no better fortune; *Manfred* defeated his Troops, and made himself Master of *Apuleia* and *Sicily*. The Pope seeing he was not able to maintain this War, gave the Kingdom to *Edmund* Son of the King of *England*, and dispensed with the Vow of that King to go for the Holy Land, on condition he would make war upon *Manfred*, against whom he also appointed a Crusade.

The Government of Manfred in Sicily.

While *Manfred* was strengthening himself in the Kingdom of *Sicily*, *Ecelin*, who took the part of *Frederick*'s Heirs, had made himself master of *Lombardy*; and the Pope to drive him from thence, had published a Crusade against him too at *Venice*. The greatest part of *Germany* had acknowledged *William* for their Soveraign, and as he was preparing to take a journey into *Italy*, there to receive the Imperial Crown, he was forced to march against the *Friezlanders* who had entered into *Holland*; but going against them, he fell into a Fen that was frozen, and was there killed by an Ambuscade of his Enemies, in *December* 1256. After his death the *German* Princes were divided about the Election of an Emperor, some of them declaring for *Richard* Brother to the King of *England*, and the others for *Alphonsus* King of *Castile*. The former was Elected at *Francfort* on the Octave of the *Epiphany*, in the year 1257, by *Conrade* Archbishop of *Cologn* (who was also Proxy for *Gerard* Archbishop of *Mentz*) by *Lewis* Count Palatine of the *Rhine*, and *Henry* Duke of *Bavaria*; the other in *Lent*, by *Arnold* Archbishop of *Treves* as Proxy for the King of *Bohemia*, the Duke of *Saxony*, the Marquis of *Brandenburgh*, and many other Princes. Thus did the *German* Princes basely sell the Honor of their Nation, and their own Votes to Strangers, who for many years together disputed the Empire without ever agreeing the matter. All which time *Lombardy* was the Seat of the War between the *Guelphs* and *Gibelines*; of the former of which *Albert*, of the latter *Ecelin* was the Head. The latter was wounded, and taken Prisoner in 1260, and died of his wounds, after having for four and thirty years been master of the most considerable Cities in *Lombardy*. His death set *Italy* at rest, which was not long after broken by the War between the *Venetians* and *Genoueſe*.

Troubles in the Empire and Italy.

Richard and *Alphonsus* were elected Emperors, but got nothing by it save the bare Title. *Alphonsus* never set foot in *Germany*; and *Richard* being come to *Francfort*, after having spent all that he was worth, was forced to return to *England*. In their absence *Ottogar* King of *Bohemia* extended his Dominions in *Germany*, so that in a short time he was become one of the most powerful Princes in *Europe*. In *Italy Urban* the 4*th*, who succeeded *Alexander*, had published a Crusade against *Manfred*, and all that sided with him in *Apuleia* or *Lombardy*, and stirred up some *French* Lords to come into *Italy*. *Manfred* on his part entred with his Troops into the Estate of the Church, and to strengthen himself against the Pope, entred into an Alliance with *James* the 3*d* King of *Arragon*, by marrying his Daughter *Constantia* to *Peter* the King's eldest Son. The Pope on his side seeing that *Edmund* could not prosecute the Conquest of the Kingdom of *Sicily*, by reason of the Troubles that were in *England*, invested *Charles* Earl of *Anjou* Brother of *St. Louis* therewith, who came to *Rome* in 1265, and was there crown'd King of *Sicily* on the 28*th* of *June*, by *Clement* the 4*th* *Urban*'s Successor, who also made him Senator of that City. He was followed with an Army by Sea and Land; and giving Battel to *Manfred* on the 26*th* of *February* the following year near *Benevento*, he gained an absolute and bloody Victory over his Troops, *Manfred* himself being killed upon the spot. After his Death the Kingdom of *Sicily* submitted to the Conqueror; but *Conradin*, whose right this Kingdom was, wrote a Letter to the Princes of *Europe*, wherein he laid open the justice of his Pretensions, and implored their assistance for its recovery. He got together an Army composed for the most part of Voluntiers, with which, by the advice of *Henry* Brother of *Alphonsus*, he made a Descent into *Tuscany*, where he surprized and cut in pieces those Forces which *Charles*, whom the Pope had constituted Vicar of the Empire in that Country, had left there; and at the same time *Conrade*, a Son of one of the Emperor *Frederick*'s Bastards, who was come from *Antioch*, drew off all *Sicily* from their Obedience, except *Messina* and *Palermos*, while *Conradin* by the assistance of the *Gibelines*, made himself Master of all *Tuscany* and *Romagna*, and entred in Triumph into *Rome*, where he was proclaimed Emperor by the People. But being entred into *Campania* with a design to go into *Sicily*, *Charles* met him at the Lake of *Fucin*, called the Lake of *Celano*, where he gave him Battel on the 25*th* of *August* 1268, in which *Charles* got the day. *Conradin*, *Frederick* Duke of *Austria*, and *Henry* of *Castile* betook themselves to flight; but happening to be known in the way, were brought back again to the Conqueror, who put them into prison, and gave

The Elections of Alphonsus and Richard to the Empire.

Charles *Earl of* Anjou *defeats* Manfred, *and seizes himself upon* Sicily.

Conradin *disputes the Kingdom of* Sicily *with* Charles; *he is defeated and executed.*

them their Trial the next year. *Conradin* and *Frederick* were put to death, and *Henry* of *Caſtile* confined to Priſon. Juſt about the ſame time too *Conrade* was taken by ſome of *Charles*'s Party, who hanged him up; and a ſhort time after *Entius*, the only one remaining of the Princes of *Suabia*, died in his Priſon of *Bologna*. Thus unhappily periſhed the whole Race of the Emperor *Frederick*.

The Election of Rodolphus to the Empire, and his Actions.

The Houſe of *Auſtria* quickly ſucceeded that of *Suabia* in Glory and Power: for *Richard* being dead, and *Alphonſus* having no friends left him in *Germany*, the Electors aſſembled themſelves in *October* 1273 at *Francfort*, according to the counſel of Pope *Gregory* X. and there elected *Rodolphus* Earl of *Hapsburg*, without any regard had to the Remonſtrances of the Deputies of *Alphonſus*, or the Sollicitations of thoſe of *Ottogar* King of *Bohemia*, who thought the Empire had been aſſured to him (tho ſome Hiſtorians ſay that he refuſed it.) *Rodolphus* was crowned the ſame year at *Aix la Chapelle*, and the next was confirmed by the Pope in the Council at *Lions*, and acknowledged in an Aſſembly at *Nuremberg*, by all the Princes of *Germany*, except *Ottogar* King of *Bohemia*, who refuſed to be there. *Rodolphus* declared him a Rebel, and required him to deliver up *Auſtria*, and many other Provinces which he pretended belonged to the Empire. *Ottogar* refuſing to deliver them, *Rodolphus* declares War againſt him, and lays ſiege to *Vienna* in 1276. *Ottogar* came with an Army to its aſſiſtance, and the King of *Hungary* to that of *Rodolphus*; but yet they did not come to a Battel, the Princes of *Germany* interpoſing their Authority to make up theſe Differences. 'Twas agreed that King *Ottogar* ſhould content himſelf with *Bohemia* and *Moravia*, and ſhould reſtore *Auſtria*, *Stiria*, *Carinthia*, *Carniola*, and the other Provinces to *Rodolphus*, for the performance of which he ſhould take his Oath; and to the King of *Hungary* thoſe Cities which he had taken from him, as well as the Hoſtages and Treaſures that he had of his. This Peace did not laſt long, for the King of *Bohemia*, not caring faithfully to perform theſe Articles, and being very angry that he ſhould be thus forced to ſubmit to *Rodolphus*, provides a new Army, and comes to ſet upon the Emperor, but he loſt the Battel and his own life. *Rodolphus* took *Moravia* from *Wenceſlaus* the Son of *Ottogar* about eight years old, leaving him *Bohemia*, under the Tuition of his Uncle *Otho* Marqueſs of *Brandenburg*. He gave *Auſtria* to his eldeſt Son *Albert*, whoſe Poſterity took the name of *Auſtria*, as more illuſtrious than that of *Hapsburg*.

Charles deſpoiled of his Authority by the Pope.

The Eſtabliſhment of *Rodolphus* leſſen'd *Charles* the King of *Sicily*'s Authority in *Italy*. Pope *Nicholas* III. took from him the Vicariate of *Tuſcany*, and the Quality of Senator of *Rome*; and in recompence received of *Rodolphus*, *Romagna*, and the Lieutenancy of *Ravenna* which he gave to the Holy See, leaving all the other States of *Italy* in a ſort of liberty dependant upon the Empire. But it would not content the Pope that he had deprived *Charles* of his Authority in the upper *Italy*; he had a deſign to get the Kingdom of *Sicily* from him too: and about this, deals with *Peter* King of *Arragon*, as Heir of the Houſe of *Suabia* by his Mother *Conſtantia* the Daughter of *Manfred*. This gave occaſion to the Conſpiracy that was laid by *John* Lord of the Iſland of *Crocida*, whom *Charles* had rob'd of his Poſſeſſions, againſt this Prince, and all the French that were in *Sicily*, which did not break out till after the death of *Nicholas*, when the Sicilians maſſacred all the French in the Kingdom, on *Eaſter* Sunday 1282. *Charles* coming to revenge this cruel Action, the King of *Arragon* enters into *Sicily* with his Army, and amuſes *Charles* with a Truce. His Admiral *Soria* lays ſiege to *Naples* in the year 1284, and, having defeated *Charles* his Troops, takes his Son *Charles* the Lame Priſoner, and ſends him into *Arragon*. *Charles* had enough to do to keep *Apuleia* and *Calabria*, and not being able long to ſurvive his Misfortunes, died at *Foggia* in *Apuleia* the 7th of *January* 1285, leaving his Son *Charles* the Lame his Heir, who got out of Priſon in 1287, but on condition that he ſhould renounce all Pretences to *Sicily*. Yet he was no ſooner got out but he made himſelf be crowned at *Rome* King of *Sicily* and *Apuleia*, on the 28th of *May* 1289. *Alphonſus* dying ſome time after, *Charles* made up the matter with *Dangianus* his Succeſſor, the latter renouncing his Pretenſions to the Kingdom of *Sicily*, on condition that *Charles* of *Valois* ſhould lay down his to *Arragon*. Yet for all this, *Charles* the Lame could not enjoy *Sicily* in peace, for *Frederick* the younger Brother of *Dangianus*, to whom *Alphonſus* by his Will had left this Kingdom, got himſelf crowned King by the Sicilians, ſo that *Charles* was never in poſſeſſion of any but the Continent; the Kingdom of *Sicily* as it is called being from that time divided into two: one beyond the *Pharos* of *Meſſina* which is the Iſland of *Sicily*; the other on this ſide of that Tower, call'd the Kingdom of *Naples*.

Sicily *rebels againſt* Charles.

The Sicilian Veſpers.

Charles *his defeat and death.*

The diviſion of the Kingdom of Sicily.

The Reign of Adolphus.

The Emperor *Rodolphus* ended his days at *Germeſheim* near *Spire*, the laſt day of *September* 1291, having reigned eighteen years. He laid the foundation of the prodigious Greatneſs of the Houſe of *Auſtria*; but he laid down as it were the Empire of *Italy*, by neglecting to go thither, as well as by ſelling his Power over many Cities of *Tuſcany*. *Adolphus* Earl of *Naſſaw* was choſen into his place the 6th of *January* 1292, and crowned at *Francfort*. He peaceably enjoyed the Empire for ſome years; but the German Lords being diſcontented that he had not allow'd them a ſhare in a ſum of Mony that the King of *England* had given for help againſt *France*, and ſeeing that he had not authority nor ſtrength ſufficient to maintain the peace of *Germany*, depoſed him in 1298, and in his ſtead elected *Albert* Duke of *Auſtria*, Son of the Emperor *Rodolphus*. *Adolphus* defended his right, but the fortune of War quickly decided the caſe in favour of *Albert*; *Adolphus* being defeated and kill'd in the firſt Engagement near *Worms*, in the month of *July*. After his death *Albert* was elected anew, and crowned at *Aix la Chapelle*, and remain'd in peaceable poſſeſſion of the Empire of *Germany*.

The deposing of Adolphus.

Election of Albert *Duke of* Auſtria.

* CHAP.

CHAP. II.

The Life, Letters, and other Writings of Pope Innocent *the Third.*

The Life of Pope Innocent III.

INNOCENT the Third before he was raiſed to the Pontifical Dignity, went by the name of *Lotharius*. He was born at *Anagni*, being the Son of *Thraſimond* of the Family of the Earls of *Signi*, and of *Claricia* a Roman Lady. He ſtudied at *Rome*, *Paris*, and *Bologn*; and being upon his return to *Rome*, was ordained Subdeacon by *Gregory* the 8*th*, and when he was but 29 years old, was made Chief Deacon by the Title of *S. Sergius* and *S. Bacchius*, by *Clement* the 3*d*. His Learning and Merit made him be unanimouſly choſen by the Cardinals on the very day of *Celeſtin* the 3*d*'s Death, which happened on the 8*th* of *January* 1198; although he was then but very young, and no more than Deacon. He was conſecrated Prieſt the 21*ſt* of *February* the ſame year, and raiſed to the Pontifical Throne on the Sunday next after the Feaſt of the Chair of *St. Peter* at *Antioch*. After having ſatisfied the People by the ordinary Largeſſes, and received an Oath of Allegiance from them, he made an Order, forbidding all Officers in the Court of *Rome* to take any Fee or Gratuity for what ſhould be done at *Rome*, except the Rights that were due to thoſe who drew up and writ the Bulls, on which he laid a very moderate Impoſt. Having remedied this Abuſe, he applied himſelf wholly to decide in caſes that ſhould be brought before him. Thrice a week he had a publick Conſiſtory, where he in perſon gave Judgment in all principal Cauſes, leaving the meaner ones to his Commiſſaries. This quick diſpatch brought him a multitude of Cauſes from all parts of the world; ſo that an Author that lived in his time remarks, that he in his Popedom decided more and more weighty Affairs than had ever been decided in thrice the time in the Church of *Rome*. This was the occaſion of his writing ſuch a vaſt number of Letters, of which there is a Collection divided into nineteen Books according to the years of his Pontificate. The two firſt were publiſhed in the laſt Century, by Cardinal *Sirlett*, printed at *Rome* in 1543, and reprinted at *Cologn* in 1575, and at *Venice* in 1578. Monſieur *Boſquet* found four others, *viz.* the thirteenth, and the three following Books at *Tolouze* in the Library of the College of *Foix*, and printed them in 1635. Monſieur *Baluze* has ſince publiſhed the tenth, eleventh, and twelfth, with part of the fifth, and a Collection of the Letters that concern the Empire, and cauſed them to be printed at *Paris* in 1682, with ſome other Books that had been out before. The third, and the following Books to the tenth, were found in Manuſcript in the Vatican Library. The three laſt are wholly loſt. Becauſe theſe Lettters contain many Hiſtorical Facts and Points of Diſcipline, which may ſhow us what the Eccleſiaſtical Polity of the Church of *Rome* was in the time of *Innocent*, by which the Popes have ever ſince taken their meaſures, I thought it might be worth while to make an extract (at leaſt of part) of them, by particularizing the Subject of each Letter.

The Letters of Innocent III.

The firſt then is a Circular Letter about his Election, certifying all the Faithful how that after the death of *Celeſtin* his Predeceſſor, his Funeral being over, he was choſen Pope by the Cardinals; and recommending himſelf to all their Prayers, that God would give him Grace and ſtrength to bear that heavy Burden of the Papal Chair. This Letter is full of expreſſions of Humility. The 2*d* and 3*d* are nothing but this ſame Letter directed, with ſome few Alterations, to the King of *France*, and to the Abbots, Priors, and other Religious of that Kingdom.

There is an expreſſion in the ſecond which is no ſmall honor to the King of *France* ——*In Conſideration*, ſays he, *that the Kingdom of* France *has always remain'd in unity with the Church, We addreſs the firſt fruits of Our Letters to You, that are the firſt and eldeſt Son of the Church of* Rome.

He writ alſo a particular Letter to the Patriarch of *Jeruſalem* upon the ſame Subject, in which he tells him what a fervent deſire he has to recover the Holy Land, and deliver the City of *Jeruſalem*. This is the eleventh Letter of the firſt Book.

In the fourth Letter of the ſame Book he writes to the Biſhop of *Paris*, to put him in mind of exhorting King *Philip* to take the Queen his Conſort again, and to uſe her kindly.

In the fifth he forbids the Archbiſhop of *Strigonia* to perform that Vow he had made of going to *Jeruſalem*, unleſs the Kingdom of *Hungary* ſhould be in peace. In the next Letter he entruſts him with the Reform of a Monaſtry.

In the ſeventh he reprimands the Abbot of *St. Martin* of *Hungary*, for being in a Conſpiracy with a Lord of that Country againſt the King, contrary to the Injunction of Pope *Celeſtin*.

In the eighth he entruſts the Biſhop of *Ferrara* with the care of the temporal and ſpiritual Affairs of the Abby of *Nonantule*, with Authority to puniſh the Abbot.

The ninth is a permiſſion to the King of *Hungary* to remove a Monaſtry from one place to another.

In the tenth he adviſes one of the Sons of the King of *Hungary* to make a Voyage to the Holy Land to acquit himſelf of a Vow which his Father had made, and which he had obliged himſelf to perform.

Pope Innocent's *Letters.*

The thirteenth is a moral Exhortation to the Princes of *Germany*, inviting them to take up Arms againſt the Infidels.

In the fourteenth he appoints the Dean Elect, and *Nicholas de Levennes* Canon of *Cambray*, Commiſſioners to give judgment in a difference about a Church that was between the Abbey of *Prom*, and that of *Premontre:* but becauſe about the end of the Commiſſion he had added theſe words, *quantum de jure poteritis*, after theſe, *probationes præſentis partis recipere*; and conſequently the Commiſſioners ſeemed to have power to prepare things for a hearing without obſerving this Clauſe, the Pope explains himſelf in the 62*d* Letter, and declares that this Clauſe reſpects as well the Preparation for, as the Judgment of the Cauſe.

The fifteenth, which is written to two Cardinal Legates, is againſt an Agreement entred into without his knowledg by a Prior, and the Prelates and Conſuls of the Cities of *Tuſcany*, which he pretends is a Demeſne of the Holy See.

In the ſixteenth, written to the Chapter of *St. Anaſtaſia*, having firſt eſtabliſh'd this for a Maxim, that all important Cauſes are to be carried to *Rome*; he declar'd the Election of a Biſhop, which this Chapter was forced to by the Secular Power, to be null, and order'd the Canons to proceed to the chooſing another, who more deſired to do good, than to enjoy the Dignity, *qui non minus prodeſſe deſideret, & noverit, quam præeſſe.* He writ two Letters at the ſame time to the ſame purpoſe, the one to the Archbiſhops of *Capua*, *Reggio*, and *Palermos*, the other to the Empreſs, to procure a free Election. Theſe make the 17*th* and 18*th*.

In the nineteenth, addreſſed to the Biſhop of *Paris*, he declares, That a Prieſt who by the advice of his Phyſicians has been gelt for prevention of the Leproſy, is not thereby render'd uncapable of diſcharging his Miniſterial Office.

By the twentieth he commiſſions the Biſhop of *Troyes*, and the Abbot of *St. Loup* to abſolve a Prieſt that had been accuſed of murder, if he could clear himſelf canonically, and his Accuſer did not appear.

In the twenty firſt he orders the Archbiſhop and Archdeacon of *Trani* to inform againſt the Biſhop of *Veſti*, for not having obſerved an agreement which he made with his Church, for the reſtitution of many things that he had taken from it.

In the two and twentieth he gives leave to the Archbiſhop of *Milan* to ordain thoſe Deacons and Prieſts who had received the Clericature of the Pope, becauſe of the neceſſity he found himſelf in of having Prieſts.

The twenty third is an Oath of Fidelity taken by *Peter* the Prefect of *Rome*, and by two other Officers to Pope *Innocent* the Third.

In the twenty fourth he orders the Biſhops of *Spire*, *Strasburg*, and *Wormes*, to command a German Lord to ſet the Archbiſhop of *Salerno*, whom he kept Priſoner, at liberty; and if he would not, to ſuſpend the Dioceſs wherein he was detained.

In the five and twentieth he orders the Biſhop of *Sutri*, and the Abbot of St. *Anaſtaſius* to abſolve *Philip* Duke of *Suabia*, provided he ſet the Archbiſhop of *Salerno* at liberty.

In the twenty ſixth, which is ſuperſcribed to the ſame Perſons, he orders them to charge the German Princes to ſet all the Sicilians at liberty that they had priſoners, and upon their refuſal to excommunicate them, and interdict their Eſtates.

In the ſeven and twentieth he recommends the aſſiſtance of his Legates which he had ſent into the Exarchate, to the Archbiſhop of *Ravenna*, and his Suffragans.

In the twenty eighth he deſires the Archbiſhop of *Sens*, and the Biſhop of *Meaux* to comfort the Counteſs of *Champagne* about the death of her Son, and to make uſe of Eccleſiaſtical Cenſures for the prevention of any ones doing her any injury.

The twenty ninth is to the Biſhop of *Ferentino*, and contains a deciſion of the following Caſe. A Man had promiſed another by Oath to marry his Daughter; and there was nothing to hinder the performance of it but the Daughter's unwillingneſs to comply: Two or three years after another man eſpouſed her, *per verba de præſenti*. The Pope's Judgment is, That the ſecond Contract ought to ſtand, if it were certainly made *per verba de præſenti*; but if it was enter'd into like the other, *per verba de futuro*, then the former ſhould take place.

The thirtieth he writes to the Chapter of *Strasburg*, to certify them, that for the preſervation of the peace of their Chapter, the Provoſt of *St. Thomas* (in conſequence of the Grant that he had made him of it by his Legate the Cardinal of *St. Cecilia*) had given up into his hands the right that he claimed to one of their Prebends, and had thereby put an end to the Suit that was between them and that Provoſt.

In the one and thirtieth, written to the Archbiſhop of *Tarragon*, and the Sacriſt of *Wie*, he entruſts them with the Judgment of a Difference about the Election of an Abbot of *St. Bennet* of *Bage*.

The thirty ſecond is an Act by which he confirms the Settlement that the Archbiſhop of *Colocza* had made of ſome Churches upon the Provoſt of that Church.

The thirty third is addreſſed to two Canons of *Piſa*, ordering them to take care that a certain Man's Goods which he had mortgaged for a ſum of Mony ſhould be reſtored him, he paying the Principal of that Sum for which his Eſtate was mortgaged.

In the thirty fourth he warns the Sovereign Magiſtrate, and the Counſellors of *Viterbo*, not to go on in that Treaty which they and thoſe of *Piſa* had began to make with the Governors of *Tuſcany*, without the Conſent of the Holy See. He gives order in the following Letter to his Legates to interdict the Piſans, if they did not obey this Command.

In

In the ſix and thirtieth he gives judgment that a Prieſt, who at the point of death has received a Monachal Habit from the hands of a ſimple Monk, and has thereupon been carried into a Monaſtry, but afterwards upon his recovery has quitted the Habit, and left the Monaſtry with the leave of the Abbot, is not afterwards thereby obliged to lead a Monaſtical Life. *Pope* Innocent's *Letters.*

The ſeven and thirtieth is the deciſion of a Suit that was between the Archbiſhop of *Milan*, and the Monaſtry of *St. Donatus* of *Scozula*.

In the thirty eighth he confirms the Excommunication of *Marcovald* by his Legates, for having ſeized upon the goods of the Church; and forbids all his Subjects to obey him, freeing them all from any Oath of Allegiance that they might have taken to him.

The thirty ninth is a Decree, ordering the Biſhop of *Lodi* to ſettle a Clerk, named *James*, in the Prebend of the Church of *Novara*, which had been given him by his Predeceſſor, except it could be proved that the two Perſons who were in poſſeſſion of the vacant Prebends were choſen before his Predeceſſor forbad the chooſing any other but *James*. The next Letter is but the ſame over again, in reſpect of the other that had been choſen by the Holy See for the other Prebend.

By the forty firſt and forty ſecond, he puts a Monaſtry, that depended before immediately upon the Holy See, under the juriſdiction of the Biſhop of *Luni*.

In the forty third he gives order to the Archbiſhop of *Gneſn* and his Suffragans to make uſe of their Eccleſiaſtical Cenſures upon the Princes of *Poland* that troubled the Duke of that Country.

In the forty fourth he gives the Biſhop of *Worms* notice, to take care of the celebration of the Feaſt of St. *Paul*'s Converſion in his Dioceſs.

The forty fifth is the confirmation of a Privilege granted by the Biſhop of *Chartres* to the Curates of the Deanery of *Eſpernon*, and to the other Archdeaconries and Deaneries in his Dioceſs.

In the ſix and fortieth, addreſſed to the Archprieſt and Canons of *Peruſa*, he confirms the Rules they had made for the government of their Church: which were, that there ſhould be eight regular Canons and profeſſed Monks in their Chapter, two other Clerks, Subdeacons or Acolites: that among the Canons there ſhould be three Offices, an Archprieſt, an Ordinary, and a Chamberlain: that the Archprieſt ſhould be the chief, and ſhould have the care of the Society: that the Ordinary ſhould be entruſted with the care of the Cloiſter of the Divine Office, and of the Reading, and ſhould be Preſident in the abſence of the Archprieſt: and that it ſhould be the Chamberlain's buſineſs to take care of the temporal Affairs: for the Election of an Archprieſt three perſons ſhould be choſen out of their Canons, who ſhould take the Votes of all the others: that the Ordinary and the Chamberlain ſhould be appointed by the Archprieſt, but with the conſent of the Society; and many other Rules doth this Letter contain for the Settlement of this Houſe.

The forty ſeventh is a Letter written to the Pope, by the Conſuls and Inhabitants of the Caſtle of *Monte-Bello*, whereby they give themſelves up to the Church of *Rome*.

In the forty eighth to the Biſhop of *Marſi* he decides the following Caſe. A Man married a Woman with whom he had before been carnally acquainted; and after that married another of whom he had had Children: the firſt Woman demands either that he may live with her, or elſe ſhe may have leave to marry another. The Pope's Anſwer is, that if this Man married the former *per verba de præſenti*, he then ought to return her; but if *per verba de futuro*, they muſt then both have a Penance enjoined them, and the Woman be at liberty to marry whom ſhe would.

In the forty ninth, to the Abbot and Religious of the Monaſtery of St. *Proſper* of *Riom*, he declares null the Alienation of the Poſſeſſions of this Monaſtery by *Guy*, a former Abbot thereof.

By the fiftieth he ſuſpended the Patriarch of *Antioch* from the Power he had of ordaining Biſhops, becauſe he had, without permiſſion from the Holy See, tranſlated him that had been choſen Biſhop of *Apamea* to *Tripoli*, and made him Biſhop of that City. In the next he ſuſpends this Biſhop too.

The fifty ſecond, fifty third, and fifty fourth are writ about a Church newly built at *Compeign*, which they would have under the Biſhop of *Soiſſons*. He writes to him to dedicate it, and that he is willing it ſhould belong to him, ſo the Biſhop of *Arras* would but conſent. And to him too he writes to bring him to agree to it.

The fifty fifth is a confirmation of the Judgment of his Predeceſſor againſt the Canons of *Limoges*, for abuſing and driving out a Prieſt that the Biſhop of *Perigeux* would have made a Canon of that Church: whereby he ordered the Archbiſhop of *Bourges* to excommunicate the Canons, and interdict their Church till they gave the Biſhop ſatisfaction. The Archbiſhop executed the Orders of Pope *Celeſtin* the Third. *Innocent* in this Letter confirms what his Predeceſſor had done, and orders the Archbiſhop of *Bourdeaux* to carry on the procedure againſt the Canons.

In the fifty ſixth he ſettled the right of Metropolitan of all the Biſhopricks in the Iſle of *Corſica*, upon the Archbiſhop of *Piſa*, and grants him the Primacy of the Provinces of *Sardinia*.

The fifty ſeventh is to forbid giving any Fiefs or Benefices to thoſe that were concerned in the Murder of the Biſhop of *Vicenza*.

By

Pope Innocent's Letters.

By the fifty eighth he took off the Sentence of Excommunication that the Legate of his Predeceſſor had pronounced againſt the Biſhop of *Zamora* in *Spain*.

The fifty ninth is written to the Deans of the Churches of St. *Mary*, and St. *Peter* of *Laon*, and to the Chancellor of the Church of that City, about the Preſentation to a Benefice diſputed between the Archdeacon, who had preſented a young man not twenty, and another who had provided a Prieſt. *Innocent* decides in favor of the laſt, if the thing was ſo as it was repreſented.

In the ſixtieth he commits to the Biſhop of *Luques* and two other Perſons the deciſion of a Difference between the Biſhop of *Orenſe* in *Spain*, and the Abbot of *Cella-Nova*, about the pretended Exemption of this Abbot.

In the ſixty firſt to the Archbiſhop of *Sens* he revokes the Privilege granted by his Predeceſſor to the Biſhop of *Chartres*, which deprived that Archbiſhop of the Power of abſolving thoſe whom this Biſhop had excommunicated till their cauſe ſhould be examined by the Abbots of St. *Colombus*, and of St. *Germain des Prez*.

In the ſixty ſecond he determin'd, that Women may come into the Church in a ſhort time after their lying in; but yet, if they think fit to ſtay away out of reſpect, their Devotion is not to be condemned.

In the ſixty fourth he makes null all the Preſentations to Benefices by the Secular Power in the Archbiſhoprick of *Averſa*. And in the next Letter he dos the ſame for the Archbiſhoprick of *Salerna*, in all thoſe Preſentations that had been ſo made while that Archbiſhop was kept Priſoner.

In the ſixty ſixth he gives leave to the Monks of *Gualdo*, to change their confinement for liberty.

By the ſixty ſeventh he commits the Reform of the Abbey of St. *Maixant* to the Biſhop of *Poictiers*, and orders him to do Juſtice to the Prior of *Azay*.

In the ſixty eighth he order'd the Biſhop of *Lodi* not to have any regard to thoſe forged Letters by which he had hindered the Election of a Biſhop by the Chapter of *Novara*.

In the ſixty ninth he diſcharged the Biſhop of *Troces* from a Vow which he had made of going to the Holy Land, upon condition that he ſhould ſend ſome religious Perſon thither, who for the relief of the Country ſhould carry with him the Sum which he would have ſpent in his Voyage. In this Letter he mentions a Letter of Pope *Alexander* his Predeceſſor, which ſays, that the Vow of going to the Holy Land may be exchanged.

In the ſeventieth he commiſſions the Biſhop of *Liege*, the Abbot of St. *Tron*, and the Provoſt of *Utrecht* to inform againſt the Archbiſhop of *Treves*, with Power to ſuſpend him, if they ſhould find him guilty of the Crimes whereof he ſtood accuſed by the Dean of his Church.

By the ſeventy firſt he entruſted the Biſhop of *Zamora* in joint Commiſſion with an Abbot and a Prior, to put in execution the Decree of his Predeceſſor Pope *Lucius* the 3*d*, which conſtituted the Archdeacon of *Troiſchateaux* Biſhop of *Leon*, notwithſtanding a contrary Decree of his Legate publiſhed ſome time after.

The ſeventy ſecond is written to the Biſhop of *Aliſa*, to excommunicate thoſe that pretended to make him anſwer before Secular Judges.

The ſeventy third is an order to the Grand Maſter, and the Brothers Hoſpitallers of St. *John* of *Jeruſalem*, to reſtore to the Church of *Tripoli* the Church of *Nephin*, and all its Dependencies, according as it had been ordered by the Holy See.

By the ſeventy fourth he permitted the Biſhop of *Anagni*, with the conſent of his Chapter, to mortgage the Church Lands, for to purchaſe a Caſtle which was for his conveniency.

The ſeventy fifth is a ſolemn Decree for confirming the Election of *Ademar* to the Biſhoprick of *Poictiers*, which there had been a Suit about at the Pope's Tribunal. After the death of *William* Biſhop of *Poictiers* the Chapter agreed to refer the Election of a Biſhop to ſix of the Canons: theſe having let ſix Months ſlip without any Election, the agreement was renewed in the preſence of the Archbiſhop of *Bourdeaux*, and *Ademar* was choſen. The Election was confirmed by that Archbiſhop; but on the other ſide the Dean, the Subdean, and ſome Canons oppoſed it, pleading that the time of agreement was expired; that 'twas true it had been renewed, but upon condition that the Election ſhould be the ſame day; that the Electors had put it off to another day, and had done it privately, without making the Chapter acquainted, contrary to the Appeal which the Dean had made to the Holy See. Upon theſe grounds they proceeded to another Election, and named the Biſhop of *Nants*. Some of thoſe that had made the former Election, ſeeing that the Earl of *Poictiers* did not much like it, came over to them. The reſt ſtood to their Election, anſwering that *Ademar* was choſen the very day of the renewal of the agreement, and that the Archbiſhop of *Bourdeaux* notified it to the Chapter, which agreed to it; that they dared not make it publick, becauſe of the Earl of *Poictiers*, which was the occaſion of the Electors ſecuring themſelves in ſome ſafe place before they ventured to publiſh what they had done in the City: and as for the reſt, that the conſent of that Prince was not at all neceſſary for the validity of the Election. The Pope having heard the Attornies of both Parties in a publick Conſiſtory, gave Judgment in favor of *Ademar*, though the King of *England* was againſt him.

In the ſeventy ſixth he declared that tho his Predeceſſors had conſider'd the Ordination of the Clergy that had no Titles, as nothing, yet he being willing to act with more Lenity towards them, meant that thoſe, or the Succeſſors of thoſe who had ordained them, ſhould provide

provide for their Subsistence till they had Benefices: and this he enjoins the Bishop of *Zamora* in particular in the case of a poor Clerk whom his Predecessor had ordained Subdeacon, without any Title either to a Benefice or Estate. *Pope Innocent's Letters.*

By the seventy seventh he advised the Dean of *Astorga* to content himself with the Privileges and Rights that his Predecessors had enjoyed, without overloading the Chapter.

In the seventy eighth he ordered the Archbishop of *Magdeburg* to expel him that had been thrust into the Bishoprick of *Prague* by the Secular Power, and to give the Chapter the liberty of choosing one according to form.

In the seventy ninth he commanded the Archbishop of *Auch* to hinder all Ecclesiasticks obtaining Benefices by means of the Laicks. He ordered him also in the eightieth, eighty first, and eighty second, to make all the rambling Monks to return to their Monasteries; to take care for the Punishment of Hereticks; and to oppose Pluralities either of Livings or Abbeys.

In the eighty fourth he condemned the dealings of two Parsons who would have changed Livings; the one of which put a trick upon the other by making him resign his Living to a Kinsman of his, and then refusing to give him his own. The Pope ordered his Living to be restored him.

In the eighty fifth he wrote to the Archbishop of *Milan* to excommunicate his Advocate called *Passeguerre*, for having spoken disdainfully of a Decree he had made, if he did not give surety to make satisfaction within a fortnight.

The eighty sixth is an order to the Archbishop of *Sens*, to put the Curates of the Bishoprick of *Chartres* in possession of that Privilege of Exemption that their Bishop had granted them, and which had been confirmed to them by the 45*th* Letter.

In the next he ordered him to take care to provide for those who had been presented to Benefices in that Diocess, and whom the Bishop had put by without any reason.

In the eighty eighth he vindicated himself from a reproach that the Magistrates of *Tuscany* cast upon him for intending to deliver up the City of *Assisi* to the Duke of *Spoletto*. He says, that he was so far from that, that he had excommunicated the Duke, and had not given him Absolution but upon condition that he should deliver up the Country which he was in possession of, which he had in part performed by restoring the Cities of *Foligni* and *Terni*, and he had done the same by the Castle of *Assisi* had not the Citizens of that City and those of *Perusa* opposed it: as for the rest, the Reason he did not like that Treaty which they had made with his Legates, was only because there seemed to be some things in it which were not for the honour of the Church.

The eighty ninth is an Act of a Grant made to one *Peter*, of a Prebend of St. *Hillary* of *Poictiers* which had belonged to his Uncle.

In the ninetieth he adjudged a Prebend of the Church of *Antwerp* to him that the Chapter had provided, against one that his Predecessor had given a Canon's place to for his subsistence; because this last had conceal'd his having any more Benefices sufficient for his maintenance.

In the ninety first he gave leave to the Bishop of *Alisa* to hire an Estate to help forward the paiment of some Debts that he had contracted by the repairing of his Church.

The ninety second is against the incestuous Marriage of the King of *Castile*'s Daughter with the King of *Leon*. He charges Cardinal *Rainier* to excommunicate them if they did not part. He orders him also to excommunicate the King of *Navarr* if he had broken that Treaty which he had made with the King of *Castile*, and to keep all the Kings and Princes of *Spain* in peace. The following Letter is to the same purpose.

In the ninety fourth he recommends it to the Archbishop of *Aix* to assist the Commissaries of the Holy See in their Proceedings against the Hereticks of *Provence*, and the *Vaudois*, *Catares*, *Patarins*, and others. This same Letter is likewise directed to the Archbishops of *Narbonne*, *Auch*, *Vienne*, *Arles*, *Embrun*, *Tarragon*, and *Lions*, and their Suffragans, and to all the Princes, Barons, Earls, and in general to all the People of those Provinces.

In the ninety fifth he exhorted all the Ecclesiasticks to favour the Brothers of the Hospital of the Holy Spirit founded at *Montpellier*: and in the ninety seventh he confirms the Privileges of that Hospital.

In the ninety sixth he ordered the Archbishop of *Trani*, and the Bishop of *Bitonto* to take care of the restitution of those things that had been taken from the Monastry of *Pont de Brinde*, by excommunicating those that were in possession of them, till they should restore them.

In the ninety eighth he gave Judgment that the Canons newly created in the Chapter of *Ferara* ought to have part of the additions to the Revenues of that Chapter.

In the ninety ninth he puts the King of *Portugal* in mind of paying that acknowledgment which his Father *Alphonsus* had engaged himself to pay to the Holy See every year after having received the Title of King, and informs him that he has given order to his Legate to force him, if he would not do it willingly.

In the hundredth he order'd the Chaplains of St. *John* of *Persiceto* to pay their Archpriest the right of Procuration, which he should give the Bishop of *Bologn* for his Visit.

In the hundred and first he ordered the Archbishop of *Vienne* to put him that had been named by the Abbot of *Chaise-Dieu*, in possession of the Abbey of *Faverni*, if he found that Abbot's right was well grounded.

In

Pope Innocent's *Letters.*

In the hundred and ſecond he anſwered the Chapter of *Spoletto*, that the Marriage of a Man with a Concubine which he kept while his Wife was alive, is valid, except it could be proved that one of them had a hand in her death.

The hundred and third is in favour of a Man who had a Canonry of the Church of *Laon* reſigned him, but had been oppoſed in it by another that the Holy See had provided, and caſt after a great deal of charges, in a Suit at *Rome* under Pope *Celeſtin*. The Pope willing to deal favourably with him, ordered that he ſhould be acknowledged and conſidered as a Canon by the Chapter of *Laon*, and ſhould enter upon the firſt Canon's place vacant in that Church, notwithſtanding a Decree of the Holy See to the contrary. This is the Subject of this Letter written to the Archbiſhop of *Sens*, and the Biſhop and Chapter of *Laon*.

In the hundred and fourth he determines that a Man who has enter'd into any Order when he was very young, and afterwards has changed it, becauſe of his weakneſs, for one leſs rigid and ſevere, and has in this laſt received all Orders, may without ſcruple perform the Functions incumbent on thoſe Orders, remaining a Monk in the latter Monaſtry.

In the hundred and fifth, and the hundred and ſixth, he declared to the Archbiſhop of *Monreal* in *Sicily*, that he is obliged to redeem all the Eſtates of his Church which he had alienated to no good purpoſe, and forbids him to alienate them any more.

In the hundred and ſeventh he determined that Beneficiaries are obliged to reſide in the Church where their Benefices lie.

In the hundred and eighth he confirmed a Treaty made between *Walter* Archbiſhop of *Rouen*, and *Richard* King of *England*, by the conſent of the Chapter and Biſhops of the Province of *Normandy*; by which the Archbiſhop of *Rouen* was to give *Andely* to the King, except the Churches, Prebends, Fiefs, and the Land of *Freſne*: and the King in lieu was to give him all the Mills which he had at *Rouen*, the Towns of *Diepe*, and *Boteille*, with the Land of *Louviers*, and the Foreſt of *Aliermont*.

In the hundred and ninth, to the Biſhops of *Arras*, *Tournay*, *Terouane* and *Cambray*, he laid open the whole Suit that had been about the Election of a Provoſt into the Church of *Seclin* in *Flanders*. The Counteſs of *Flanders* who claimed the Patronage of that Church had named a Provoſt for it: the Canons being unwilling to receive him, ſhe appealed to the Holy See; notwithſtanding which Appeal the Canons had choſen *John* of *Bethune* for their Provoſt, who had obtained a Reſcript from the Predeceſſor of *Innocent*, ordering the Biſhop and Provoſt of *Soiſſons* to maintain the Election, and excommunicate the Counteſs if ſhe ſhould oppoſe it. In purſuance of this the Commiſſaries had excommunicated the Counteſs, and their Judgment had been likewiſe ſeconded by other Commiſſaries: but at laſt the Caſe being brought before *Innocent*, he declar'd, That the Reſcript in favour of *John* of *Bethune* had been obtained by a Trick, that the Counteſs had been unjuſtly excommunicated; and therefore he revoked all that had been acted by the Commiſſaries. This is the Subſtance of this Letter and the next to the Archbiſhop of *Rheims*.

In the hundred and eleventh he forbad the Archbiſhop of *Canterbury* to build a Chappel that might any way be a prejudice to his Cathedral.

In the hundred and twelfth he declared it meritorious to reform Women from their lewdneſſes, and to marry them.

By the three following he ordered that the Monaſtry of *Baume* ſhould be ſubject to that of *Cluni*.

In the hundred and ſixteenth, written to the Canons and Provoſt of St. *Juvenca* of *Pavia*, he order'd them to entertain the Canon to whom his Predeceſſor had given a Mandate to be admitted into their Chapter.

In the hundred and ſeventeenth to the Archbiſhop of *Bourges*, he declar'd, That the Pope alone has Authority to permit Biſhops to change one See for another.

By the hundred and eighteenth he entruſted the Biſhop, the Chanter, and a Canon of the Church of *Paris* with the execution of a Mandate which his Predeceſſor had given to *Bernard* of *Liſle*, for a Canonſhip of *Tournay*, in which he had been inveſted by the Dean of *Paris*.

In the hundred and nineteenth he gave Commiſſion to the Biſhop of *Lamego*, to a Monk that had before been Biſhop of that City, and to a Prior, to be Judges in a difference between the Archbiſhop of *Brague*, and the Canons of St. *Martins* of *Caſtre* about Immunity.

In the hundred and twentieth he ordered the Archbiſhop of *Milan* to confer the Dignity of Chancellor of his Church on *Henry* Subdeacon of the Church of *Rome*.

The three next were written to procure the reſtitution of thoſe things to the Cardinal of *Sancta Maria*, which had been taken from him by *Hubert* the Son of *Palavicin*. He ordered that unleſs within a fortnight they gave ſatisfaction for the damage done to that Cardinal, the Churches of *Placentia* and *Parma* ſhould be deprived of their Biſhopricks, and ſubjected to the Archbiſhop of *Ravenna*.

In the hundred twenty fourth, he gives leave to the Biſhop of *Oviedo* to make a Monaſtry of a houſe of Regular Canons.

In the hundred twenty fifth, he gave permiſſion to take off the Cenſure that had been publiſhed againſt the Kingdom of *Leon*, and to abſolve the King; but not before he had reſtored the Biſhop of *Leon*, and made him reparation for the Injury he had done him.

In the hundred twenty and ſixth to the Archbiſhop of *Tarragon*, he ſaid, That having heard that his Church was too full by reaſon of the Benefices that had been given to a great many

Perſons

Perſons both within and without his Dioceſs, he would have him for the next ſeven years let alone the filling of Vacancies, that by this means it might be eaſed. *Pope Innocent's Letters.*

The hundred and twenty ſeventh is a Confirmation of a Mandate granted by his Predeceſſor for a Canonry of the Church of *Cambray*.

The two next have nothing in them worth taking notice of.

The hundred and thirtieth is the Confirmation of a Treaty between the King of *France* and Earl of *Flanders*.

In the hundred and thirty firſt, to the Abbots of *Citeaux*, and of *Clairvaux*, he forbad the Archbiſhop of *Rouen* to act in any thing againſt *Philip* King of *France*, to the prejudice of that Appeal which he had put in to the Holy See; and he truſts theſe two Abbots to ſee the Order executed.

In the hundred thirty ſecond he granted the Biſhop of *Tortona* the power of forcing the Monks of his Dioceſs to obſerve the Interdict which he had publiſhed.

In the hundred and thirty third he gave order that the Pariſhioners of St. *Achindanus* at *Conſtantinople*, dependent upon the Archbiſhop of *Grado*, ſhould pay their Tenths to this Archbiſhop, tho they had been uſed to pay them heretofore to the Biſhops his Suffragans.

In the hundred and thirty fourth he anſwer'd the Abbot and the Religious of *Belleville*, that they might build Oratories whereſoever they had Religious ſufficient to celebrate Divine Office, provided ſtill that they firſt have leave of the Biſhop of the place. By the next Letter he freed them from that exceſſive Duty of Procuration which they owed the Religious of St. *Irenæus*.

The hundred and thirty ſixth is an Approbation of the Statutes of the Abbey of St. *Waaſt* of *Arras*.

In the hundred and thirty ſeventh he confirms the Cuſtoms and Privileges of the Abbey of *Vezetai*, and grants it ſome new ones, particularly that of ſinging *Gloria in excelſis* on the day of the Tranſlation of St. *Mary Magdalen* in *Lent*.

In the hundred thirty and eighth he revok'd a Privilege granted to a certain Chapter, that their Church ſhould never be interdicted upon the account of any injury done by the Lords of the place to the neighbour Churches, becauſe they had abuſed this Grant.

In the hundred and fortieth he confirmed the Decree of the General Council of *Lateran* for ſettling the number of Domeſticks that Prelates might take with them when they went a viſiting.

In the hundred and forty firſt he gave his Approbation of the Agreement which the Abbot and Religious of *Vezelai* had made with the Earl of *Nevers*. He writes in the next to the Archbiſhop of *Sens*, to the Biſhops of *Autun*, *Langres*, *Auxerre* and *Nevers*, to take care that this Agreement be obſerved by the Count of *Nevers* and his Succeſſors.

In the hundred forty and third he determined that a Clerk who had bragged of his having abuſed a Woman, ought to be turned out of his Living, and that the Husband of the Woman ſhould take her again.

In the hundred forty fourth he enjoins one who had been elected Biſhop, to whom his Predeceſſor had given leave to be for ſome time abſent from his Dioceſs for the ſtudying of the Holy Scriptures, and who had abuſed this allowance, ſo as to apply himſelf to the ſtudy of the Civil Law; he enjoins him, I ſay, to return to his Dioceſs, and to take with him one well verſed in the Holy Scripture to inſtruct him.

In the hundred forty fifth he gave order to execute a Mandate which his Predeceſſor had given his Secretary for a Canonry of *Poictiers*.

The hundred forty and ſixth is about the Reform of the Monaſtry of *Caduin* in *Poictou*. In the following he order'd that the Abbot of this Monaſtry ſhould be upheld againſt the Abbots that had been forcibly put in by the Monks.

The three following concern the Privileges of the Abbey of *Vezelai*.

In the hundred fifty and firſt he allows him that had been choſen Biſhop of *Cambray* to give up his right, and would have the Chapter to proceed to a new Election; and if they could not agree upon a Man, then that the Archbiſhop of *Rheims*, to whom this Letter is written, ſhould provide one.

In the hundred fifty and ſecond he gives leave to that Archbiſhop to erect the Abbey of *Mouzon* into a Biſhoprick, or to build a Cathedral in the place according to a Grant made him by his Predeceſſor; provided all the while that the Monks be not driven out of their Monaſtry.

By the next Letter he gives him leave as long as he lives to appoint the Biſhops of this new Biſhoprick.

In the hundred fifty fourth he confirm'd the Judgment which Cardinal *William* Archbiſhop of *Rheims* had given in favour of the Chancellor of the Church of *Tournay*.

The next five Letters are written in favour of the Chapter of the Church of *Tournay*, to hinder the Alienation of their Eſtate, and about the Diviſion to be made thereof between them.

The four following are in favour of the Church of St. *Waaſt* of *Arras*.

In the hundred and ſixty fourth he commiſſions the Archbiſhop of *Grado* to give Judgment in a Difference between the Archdeacon of *Treviſi* and the Clergy of that Church.

The hundred and ſixty fifth is addreſſed to all the Prelates and Chriſtian Lords, to exhort them to aſſiſt his Legates *Rainier* and *Guy*, and to employ their ſpiritual and temporal Authority againſt the Hereticks which they ſhould find.

Pope Innocent's Letters.

In the hundred and ſixty ſixth he gave leave to the Abbot of St. *Waaſt* of *Arras* to ſend back the Regular Canons to a Church they had been of before, although they had been ſettled there ſince the Monks.

In the hundred and ſixty ſeventh he order'd that all thoſe that had a hand in the murder of a certain Biſhop ſhould come to *Rome* for Abſolution, except they were in danger of their lives, or could not come thither in perſon.

In the hundred and ſixty eighth and ninth he cited the Archbiſhop of *Tours* to *Rome* before the Feaſt of St. *Michael*, for the deciſion of a Difference between him and the Biſhop of *Dol*.

In the hundred and ſeventieth he entruſted the Archbiſhop of *Tarentaiſe*, the Biſhop of *Aoſta*, and the Abbot of *Bonnemont* to prepare things for a hearing between the Biſhop of *Lauſanna* and his Chapter, who accuſed him of having robbed and waſted the Goods of the Church. The three hundred and thirty fourth is upon the ſame ſubject.

The hundred and ſeventy firſt is a Letter of advice to *Philip Auguſtus* King of *France*, earneſtly exhorting him to take his Wife again, and to put away her that he had married.

In the hundred and ſeventy ſecond he appointed the Archbiſhop of *Rheims* to take care of the preſervation of the Rights of the Abbey of St. *Germain des Prez*: which he confirms in the next Letter, as he doth thoſe of the Abbey of St. *Dennis* in the hundred and ſeventy fourth, and fifth.

In the hundred and ſeventy ſixth he recommends himſelf to the Prayers of the Religious of *Citeaux* and other Societies.

By the hundred and ſeventy ſeventh he ordered the Archbiſhop of *Armagh*, to allow the Biſhop of *Robogh*, who had reſigned his Biſhoprick to another, to retire, and the other to whom he had reſigned it to remain in it, provided the Canons of that Church would chooſe him.

In the hundred and ſeventy eighth he approved of the Judgment that the Cardinal of St. *Mary* had given in a Suit between two private Men, about a Canonſhip in the Church of *Pavia*.

The hundred and ſeventy ninth is a Confirmation of the Election of an Abbot of St. *Dennis*.

In the hundred and eightieth he gave leave to the Biſhop of *Agrigento* to remove the Monaſtries in his Dioceſs, which ſtood too much expoſed, into places more ſecure, and to recover the Poſſeſſions of his Church which had been alienated.

In the hundred and eighty firſt he gave leave to the Abbot and Religious of St. *Germain* of *Auxerre*, in caſe the Biſhop of *Auxerre* who was at fallings out with them ſhould deny, or purpoſely to their prejudice defer giving them holy Chriſom for the Dedication of their Altars and Churches, or conſecrating their Abbots, and ordaining their Monks *gratis*, to apply themſelves to any other Biſhop whom they pleaſed: and likewiſe forbids this Biſhop to require any thing for the abſolution of thoſe belonging to this Abby that he had excommunicated. By the hundred and eighty fourth he determined, that if this Biſhop excommunicated them unjuſtly, his Excommunication ſhall be null: and by the hundred and eighty fifth he allows them to apply to the Archbiſhop of *Sens* for protection from the Injuſtice and Violences of their Biſhop.

In the hundred and eighty ſecond he appointed the time for the Trial of the Suit between the Biſhop of *Langres* and his Chapter, to be at *Michaelmas*.

In the hundred and eighty third he nominated the Biſhops of *Arras* and *Senlis* to take care of the Privileges of the Abbey of St. *Dennis*.

By the hundred and eighty ſixth he appointed the Biſhop and Dean of *Maſcon*, Judges in the Difference between the Biſhop of *Autun* and the Monaſtry of *Baume*.

By the hundred and eighty ſeventh he order'd the Chapter of *Milan* to let the Biſhop of *Tortona* ſtill enjoy the Canonry which he had in their Church before he was Biſhop.

In the hundred eighty and eighth he wrote to the Archbiſhop of *Sens* to oblige the Biſhop of *Autun* to obſerve the Sentence which the Cardinal, Biſhop of *Oſtia*, had given in the caſe between this Biſhop of *Autun*, and the Abbot of *Flavigny*.

In the hundred and eighty ninth he confirm'd the Election of *Hugues* to the Abby of *Vezelai*, and adviſes him to diſcharge his Duty.

In the hundred and ninetieth he wrote to the Archbiſhop and Archdeacon of *Sens*, not to turn out of his Living a Clergyman that had by chance killed a Child as he was ſhooting an Arrow at a Tree, and had had Abſolution for his Fault from the former Archbiſhop, who had abſolved him, and permitted him ſtill to keep his Benefice.

In the hundred and ninety firſt he empower'd the Biſhop of *Troies* to oblige the Clergy of his Dioceſs that had Pluralities to leave them, and to force thoſe whom he ſhould have occaſion for in higher Orders, to receive Ordination.

In the hundred and ninety ſecond, to the Archbiſhop of *Sens*, and the Biſhop of *Troies*, he diſannuls a new Order made by the Canons of *Troies*; which was, That the Canons who had been already made, ſhould receive their Incomes whether preſent or abſent, whereas thoſe that ſhould be made for the time to come ſhould not receive them but only when they were preſent.

In the hundred and ninety third he confirm'd an Agreement made between the Biſhop of *Troies* and the Order of *Premontre*.

By the hundred ninety fourth, and fifth, he order'd the Biſhop of *Xaintes* to depoſe the Prior of a Society of Regular Canons, for having waſted the Eſtate of the Monaſtry, and overthrown their Government.

By

By the hundred and ninety fourth, written to the Abbot and Religious of *Premontre*, he confirmed a Grant made them by his Predeceſſors, of taking in, and turning out whom they pleaſed of their Order, without ſo much as ſubmitting to the Letters of the Pope, for the taking in thoſe again whom they had caſt out. *Pope Innocent's Letters.*

The next is a Confirmation of a Statute of the Chapter General of the Order of *Premontre*, forbidding all the Abbots of their Order to wear a Mitre and Gloves like a Biſhop. In the hundred and ninety eighth too he confirms another of the Statutes of their Chapter, by which they had order'd that they ſhould not be obliged to receive any Nuns into their Order. In the two hundreth he gives them protection from any trouble that might be given them under the pretence of the Right of Procuration. By the two hundred and ſecond, and the two hundred and third he order'd that the Canons of this Order ſhould be ſubject to their reſpective Abbots and Superiours, and thoſe to the Abbot and Chapter General of *Premontre*, before which they ſhould appear at the times appointed by their Orders. Laſtly, he recommends in the two hundred and fourth, the Privileges and Rights of this Order to the care of all the Prelates in *Coriſtendom.*

In the hundred and ninety ninth he ordered the Archdeacon of *Laon* to reſtore to *Hugues* the Abbot of *Peirrepont* the Horſe which he had exacted of him on the day of his Promotion to that Dignity.

In the two hundred and firſt he wrote to the Biſhop and Dean, and Archdeacon of *Soiſſons* about an Oath which the Religious of the Abby of St. *Eloy* of *Noyon* had made before they choſe an Abbot, that he who ſhould be choſen ſhould have it in his Power to diſpoſe of only three Obediences, and that he ſhould not appeal to the Holy See, or to the Pope's Legate. *Innocent* determined, That they ought to have a Penance laid upon them for this Oath, and that there ſhould be no obligation upon any one to obſerve it.

In the two hundred and fifth he reprimands the Biſhop of *Senlis* for giving half a Prebend to a man that had a Mandate of the Popes, contrary to an Order of the Council of *Tours*, which forbids the dividing of Prebends. He order'd him to give this Man the firſt Canons place that ſhould be vacant in his Church, on pain of being deprived of the conferring of them, till he had provided him one; and forbids the Canons to receive any other.

The two hundred and ſixth Letter to the King of *England*, is a myſtical Moral upon the Stones of four Rings which he had ſent him.

In the two hundred and ſeventh he gave leave to the Biſhop of *Lizieux*, to reduce all the Penſions upon the Churches in his Dioceſs which were contrary to the Decree of the Council of *Lateran.*

In the two hundred and eighth to the ſame Biſhop, after having taken notice that he ought not to admit of thoſe Appeals which were made only to evade Judgment, he granted him power of fixing a competent time to thoſe of his Dioceſs, who had appealed to the Holy See, to proſecute their Appeal; which if they failed to do in that time, Judgment ſhould be executed on them.

The two hundred and ninth is againſt a Dean of *Rouen*, and a Chaplain who had abuſed a Prieſt, and done other Violences. He order'd the Archdeacons of *Bayeux* and *Coutances* to ſuſpend them *ab officio & beneficio*, and to excommunicate them till ſuch time as they ſhould make ſatisfaction.

In the two hundred and tenth he order'd the Biſhop of *Evreux*, and the Archdeacon of *Lizieux* to inform about a deſign of a certain Lord that had many Benefices in his Gift, of founding in his own Land a Collegiate Church of Regular Canons, which ſhould enjoy the Incomes of the Churches of which they were Patrons.

In the two hundred and eleventh he wrote to the King of *Navarr* to reſtore certain Caſtles to the King of *England*. If he ſhould refuſe, he threatned to proceed againſt him with Eccleſiaſtical Cenſures.

In the two hundred and twelfth, to the Prior and Religious of *Bourgneil*, he declar'd it not to be in the power of their Abbot to alienate or mortgage the Eſtate of their Monaſtry, unleſs with the conſent of the greateſt and wiſeſt part of their Society.

In the two hundred and thirteenth he order'd that the Knights ſhould pay the Tenths of the Lands that had been given them, to the Church to which they belonged.

In the two hundred and fourteenth, he entruſted the Archbiſhop of *Bourges*, the Abbot of St. *Cibar* of *Angouleme*, and the Dean of *Perigueux* with the Regulation of a Difference between the Biſhop of *Angouleme* and his Chapter, about the number of Canons in that Church.

In the two hundred and fifteenth he gave judgment in a Conteſt about a Prebend of a Church, in favour of him to whom this Letter is written.

In the two hundred and ſixteenth he gives leave to the Abbot of *Beza* to ſend ſome of his Religious into the Obediences of *Cluni*, and to take ſome of the Religious of *Cluni* into his Monaſtry, for the reeſtabliſhment of it after its being very much damaged by fire.

In the two hundred and ſeventeenth he determined that the Merchants ought to pay to the Biſhop of *Bergues* the uſual Tithes.

In the two hundred and eighteenth he order'd the paiment of the yearly penny for every Family, which the Earl of *Couthnes* had obliged himſelf to make all his Subjects pay as an Alms to the Holy See, and becauſe the new Biſhop of that Country had been the occaſion of ſtopping the paiment of that Duty, he empowered the Biſhops of *Kirchval* and *Roſſe* to force him to it by Eccleſiaſtical Puniſhments.

Pope Innocent's Letters.

By the two hundred and nineteenth he declar'd null the Grant which his Predeceſſor had made of a Church to a Canon of *Maſcon*, not knowing that he had been excommunicated by his Chapter.

The two hundred and twentieth is written againſt a certain Chaplain that uſed to require Mony for the burial of the Dead, and the benediction of Marriages, and would pretend ſome hindrance or other if they would not pay him.

By the two hundred twenty firſt he committed to the Biſhop of *Lisbon* and two Priors the Judgment of a Caſe between the Biſhop of *Coimbra* and the Templers.

In the two hundred and twenty ſecond he ſent back to the Abbot, and two Monks of the Abbey of *Alcobacius* in *Portugal*, the Examination of the Difference which was between the Biſhop of *Coimbra*, and the Monaſtry of the Religious of the Holy Croſs of *Arganil*, about an Exemption they pretended to under covert of a Privilege which they had by a trick gained of Pope *Clement*, by feigning that the Mother-Church was not the Cathedral Church, but the Church of *Rome*. His Determination is, That if this were all they went upon, they muſt e'en be ſubject to the Juriſdiction of that Biſhop.

The five following are likewiſe written to maintain the Privileges of the Biſhop of *Coimbra*.

The two hundred and twenty eighth is written to the Archbiſhop of *Rouen*, forbidding him to abſolve thoſe Perſons which his Suffragans had excommunicated; and ordering him to ſend them back to their Biſhop, and then if he ſhould refuſe to abſolve them, giving him leave to do it, firſt taking ſecurity of the Accuſed upon Oath, and upon condition of full ſatisfaction being made to the Biſhop, if he do not find that the man was unjuſtly excommunicated.

In the two hundred and twenty ninth he granted the Biſhop of *Lizieux* the Privilege of not appearing before the Biſhop of *Rouen* as Judg Delegate in caſe he ſuſpected him, unleſs his Letters of Commiſſion ſhould have this particularly in them.

The two hundred and thirtieth is to the King of *England*, wherein he gave him an account of what he had done as to the Reſtitution of that Mony which the Germans had exacted of him for his Ranſom: and of what he had done againſt the King of *Navarr* to make him reſtore thoſe Caſtles which belonged to him. Laſtly, he makes a relation of the complaints and differences between the Kings of *France* and *England*, and proteſts that it was not his deſign to declare for either ſide, but to do all he could to make peace between them.

In the two hundred and thirty firſt he order'd the Archbiſhop of *Bourges* to inform againſt the Biſhop of *Angouleme*, accuſed by his Chapter of waſting the Eſtate of his Church, and a great many other Irregularities.

In the two hundred and thirty ſecond, to the Abbot and Religious of *Cherlieu*, he decided, That one of their Monks who was gone over into the Order of the Black Monks, and had there taken the Order of Prieſthood, could perform the Offices of his Order.

In the two hundred and thirty third he determined moreover, that the Canons may be Witneſſes in the Civil Cauſes of their Church, and that credit ought to be given to their Teſtimony.

In the two hundred and thirty fourth he commiſſions the Biſhop of *Autun*, and the Abbots of *Oigny*, and of St. *Margaret*, to reform the Monaſtry of St. *John* of *Autun*.

The two hundred and thirty fifth is written to the Archbiſhop of *Rheims*, and to the other Archbiſhops and Biſhops of the Kingdom of *France*, againſt the forging of the Popes Bulls; and to prevent it for the time to come, he order'd that the Bulls ſhould be received either from the hands of the Pope, or of them who are commiſſioned by him to deliver them. And for the remedying what was paſt, he would have a Provincial Council called, and all that pretended to have any Letters from the Pope ordered to produce them, that they might be compared with the true ones: and if they were found to be forged ones, thoſe who forged them ſhould be puniſhed; the Laicks with Excommunication, and the Clergy by being ſuſpended *ab officio & beneficio*. Laſtly, he order'd that it ſhould be publiſh'd, That all thoſe who to their knowledg had any of theſe forged Letters, ſhould be bound to produce them within a fortnight, under pain of Excommunication not to be taken off by the Pope himſelf, except at the point of death.

In the two hundred and thirty ſixth he wrote to the Archbiſhop of *Magdeburg*, to force the Duke of *Suabia* to reſtore that Mony to the King of *England* which the Emperor *Henry* had exacted from him for his Ranſom. The two hundred and fifty ſecond is to the Duke of *Auſtria* upon the ſame ſubject.

In the two hundred thirty ſeventh he empower'd the Biſhop of *Tarentaiſe* to abſolve thoſe Incendiaries that could not come to *Rome* within three years, by reaſon of their ſickneſs or hindrance by their Enemies.

In the two hundred and thirty eighth he ſettled upon the Biſhop of *Neytrach* or *Bezzenza* all the Poſſeſſions that he might have, and exempts all the Lands of his Church which he kept in his own hands from all ſorts of Tithes.

In the two hundred and thirty ninth, he determined that the Biſhop of *Oviedo* was not obliged to reſtore the fruits of a piece of Land which belonged to the Biſhop of *Zamora*, until he had paid what was owed him, that he might be in a condition to pay his debts.

By the two hundred and fortieth, and forty firſt, he revok'd that Privilege which he had granted the Biſhop of *Lizieux*, of not anſwering, if he did not pleaſe, before the Archbiſhop of *Rouen*;

Rouen; but he order'd that this Archbiſhop ſhould never proceed againſt him till after having thrice admoniſhed him; and that whenſoever he appealed *a futuro gravamine*, the Archbiſhop ſhould have no power to attempt any thing farther either againſt him or his Church. *Pope Innocent's Letters.*

In the two hundred and forty third he gave leave to the Prior of *Locheier* to keep the Eſtate of his Church in his own hands, paying the Chapter the Rents which the Farmers uſed to pay them.

In the two hundred and forty fourth, to the Biſhop and Chapter of *Angouleme*, he determined, That the non-reſident Canons ſhould have no power to oppoſe any Orders made by the Chapter in their abſence.

In the two hundred and forty fifth, to the Archbiſhop of *Canterbury*, to the Biſhops of *Lincoln* and *Worceſter*, and to the Abbot of *Tewkſbury*, he order'd, That the Monks be reeſtabliſhed in the Church of *Coventry*, who had been turned out by the Biſhop of *Cheſter*, under pretence of a Brief gained by a Trick from his Predeceſſor.

By the two hundred and forty ſixth he commiſſioned the Archbiſhop of *Bourdeaux*, and the Abbots of St. *Ciba* of *Angouleme*, and of *Nanteuil*, to be Judges in a Difference between the Biſhop of *Angouleme*, and the Archdeacon of *Mairinac*.

In the two hundred and forty ſeventh he committed to the Biſhop of *Nevers* the examination of a Difference between the Biſhop of *Autun* and the Abbot of *Buſſiere*, about the goods of an Archprieſt who had deſired to be made a Monk in this Abbey, and had let them enjoy his Goods while he lived, of which the Biſhop of *Autun* ſtript them when he was dead, pretending that when this Archprieſt offered himſelf to the Monaſtry, he was not well in his ſenſes; but, as he anſwered the Monks who asked him, Will you be a Monk? Yes, I will; ſo he anſwered another, who asked him, Will you be an Aſs? Yes, I will. The Pope order'd that if the Biſhop could prove that the Archprieſt was beſide himſelf at the time he made this Donation, then the Monaſtry ſhould be condemned to reſtore his Eſtate and the Uſe of it; but if he could not prove that, they belonged to the Monaſtry.

In the two hundred and forty eighth he entruſted the Abbot of St. *Eucher*, the Dean, and a Canon of *Treves*, with the Judgment of a Suit about a Prebend of St. *Mary Magdalen* of *Verdun*.

In the two hundred and forty ninth he order'd Cardinal *Rainier* to oblige the Kings of *Portugal* and *Caſtile* to obſerve the Conditions of peace which they had agreed upon.

The ſix next Letters have nothing worth notice in them.

In the two hundred and fifty ſixth he determin'd, That the Acts of Judges are not authentick unleſs they are authoriſed by the Witneſſes.

In the two hundred and fifty ſeventh he confirmed ſome Rules made by the Magiſtrates of *Benevento*, about the dues of Officers of Juſtice.

By the two hundred and fifty eighth he order'd the execution of a Mandate granted by Pope *Celeſtin* for a Canonſhip of *Benevento*.

In the two hundred and fifty ninth he order'd the Archbiſhop and Chapter of *Rouen* to proceed according to the Reſolution of the greateſt and wiſeſt part of the Chapter, that every Canon ſhould contribute out of his Revenue towards the repairing of the Church.

In the two hundred and ſixtieth, written to the ſame Archbiſhop, he exhorts him not to yield to the agreement which the Kings of *France* and *England* had made together, by which they reſolved to appoint four Eccleſiaſticks to examine whether the Judgments he had given, or ſhould give, ought to be executed by them againſt their Subjects; and in caſe they ſhould not give Judgment, that they ought to force them by ſeizing on their Eſtates to revoke their Judgment.

In the two hundred and ſixty firſt he wrote to the Biſhop of *Wincheſter* to puniſh the Simoniacks in his Dioceſs, notwithſtanding their appeal to the Holy See.

In the two hundred and ſixty ſecond, to the Biſhop and Chapter of *Veſca*, he order'd them to turn a certain Clergyman out of his Living for having forged Letters, by which he got his Living again after having left it.

In the two hundred and ſixty third he gave leave to the Biſhop of *Amiens* to put what Canons he pleaſed into a Houſe which he had given the Abbot of St. *Martin* of the Twins to place his Canons in, if the Abbot ſhould neglect to do it after being put in mind by the Biſhop.

In the two hundred and ſixty fourth, to the Archbiſhop of *Rouen*, he determined, That a perſon who hath the Patronage of a Living cannot preſent himſelf to it, however fit he be for the Place.

In the two following to the ſame Perſon, he declar'd, That all the Dioceſans as well Eccleſiaſticks as Laicks are obliged to ſubmit to the Sentences of Interdiction publiſhed by the Biſhop.

In the two hundred and ſixty ſeventh, written to the Biſhop, Archdeacon, and Sacriſt of *Maguelone*, about a Difference between this Biſhop and the Provoſt of his Church concerning a Perſon nominated to the Archdeaconſhip of this Dioceſs, after having related the reaſons urged on one ſide and the other, he declar'd, That following the Footſteps of his Predeceſſors, who were of opinion, that the Judgments of the See of *Rome* might be altered when it was found there had been a Trick, he revoked the Donation of this Archdeaconſhip made by the Biſhop, although approved of by his Predeceſſor Pope *Alexander*; and order'd the Chapter to proceed to a new Election. By the five hundred forty and firſt he ſettled the Archdeaconſhip upon him who had had it conferred upon him by the Archbiſhop of *Arles*.

In

Pope Innocent's Letters.

In the two hundred and ſixty eighth he recommended the protection of the Monaſtry of St. *Victor* of *Marſeilles* to the Archbiſhops of *Arles*, *Aix*, and *Embrun*, and to the Biſhops their Suffragans.

In the two hundred and ſixty ninth he order'd the Biſhop of *Varadin* to come to *Rome* to receive the Abſolution of the Excommunication which he had incurred.

In the two hundred and ſeventieth he gave leave to the King of *Hungary* to keep back an Earl, and ſome other Holy Soldiers to the number of twenty, whom he had need of to keep himſelf firm in his Kingdom.

In the two hundred and ſeventy firſt he exhorted an Hungarian Lord to be loyal to his King.

In the two hundred and ſeventy ſecond he confirmed a Judgment given by his Legate Cardinal *Gregory* in favour of the Biſhop of *Tranſilvania*.

By the two hundred and ſeventy third he entruſted the Archbiſhop of *Arles* with the Reform of the Monaſtry of *Lerins*, with leave to put in ſome of the Monks of *Citeaux*, if he did not find any of that Order there.

In the two hundred and ſeventy fourth he gave leave to this Archbiſhop to put ſome of the Monks of *Citeaux* into an Iſland in the ſtead of the Canons which were there, but had not ſubſiſtence.

In the two hundred and ſeventy fifth he order'd the Archbiſhop and Archdeacon of *Narbonne* to nullify all that the Abbot of St. *Saviour* of *Lodeve* had done againſt the Monks of his Monaſtry, and other Perſons, to the prejudice of their Appeal put into the Holy See.

In the two hundred and ſeventy ſixth he gave leave to the Canons of St. *John* of *Beſancon* to ſettle another Houſe with the conſent of their Biſhop.

By the two hundred and ſeventy ſeventh he diſcharged the Archbiſhop of *Beſancon* from the accuſation which his Canons had laid againſt him, they not caring to proſecute it; and he forbids them for the future to propoſe any thing againſt their Archbiſhop: but in the mean while he ſets the Biſhop of *Challon* and the Abbot *de la Fertè* to inform him of the Conduct of this Archbiſhop.

By the two hundred and ſeventy eighth he commiſſioned the Abbots of *Citeaux* and *de Toul* to proceed againſt the Treaſurer of *Beſancon*, to oblige him to reſidence, becauſe, ſays he, it is agreeable to reaſon and equity, that he who has the honor and the profit ſhould bear the charge of it, and that the Eccleſiaſtical Dignities were eſtabliſhed for this end that thoſe who enjoyed them ſhould do Service to the Lord.

In the two hundred and ſeventy ninth he complained to the Archbiſhop of *Milan* of his ſaying that he had been deceived in the meaning of Letters from the Holy See for want of attention to what they contained, and order'd him for the future to take care of the execution of thoſe that ſhould be directed to him or his Dioceſans, except they had been gotten by ſuppreſſing and hiding the Truth, or by telling a Falſhood.

The two hundred and eightieth is a Confirmation granted to the Chapter of *Colocza* to receive the Tithes of certain Villages.

In the two hundred and eighty firſt he committed the Reform of the Monaſtry of St. *Stephen* to the Archbiſhop of *Colocza*.

In the two hundred and eighty ſecond, to the Patriarch of *Grado*, he order'd the execution of a Treaty made between the Church of St. *Saviour*, and that of St. *Bartholomew* of *Venice*.

In the two hundred and eighty third he determined, That the Church of St. *Proculus* ſhould be totally ſubject to the Monaſtry of St. *Zeno* of *Verona*, and that the Archprieſt and Clergy of that Church ſhould be ſubject to the Abbot of St. *Zeno*, and ſhould receive the Holy Chriſm from his hands. He leaves them to take care of all that belonged to the Church of St. *Proculus*, the Chappels and Offices which depended on it, and the Privilege of chooſing the Archprieſt.

The two hundred and eighty fourth is a Confirmation of the Inſtitution of the Order of Regular Canons of the Abby of S. *Oſytus* of *Chuc*, and of its Privileges.

In the two hundred and eighty fifth he order'd that the Biſhop of *Segovia* ſhould have the Privilege of putting Canons into his Church with the conſent of the greateſt and wiſeſt part of the Chapter, notwithſtanding the oppoſition of ſome of the Canons.

The two hundred and eighty ſixth is a Confirmation of the Privileges of the Abbey of St. *Germain* of *Auxerre*.

In the two hundred and eighty ſeventh, to the Biſhop of *Pampeluna*, he empower'd this Biſhop to celebrate, or cauſe to be celebrated during the General Interdict, the Divine Office in a low Voice, the doors of the Church being ſhut, without ringing the Bells, upon condition that he ſhould not aſſiſt any of thoſe that were interdicted or excommunicated.

By the two hundred eighty and eighth he gave commiſſion to the Biſhop of *Riez* to give the Dean of St. *Quintin* who was in *Lombardy*, notice to appear before the Archbiſhop of *Rheims*, and the Biſhop of *Arras*, whom he had appointed Judges in the Difference between the Dean and his Chapter, jointly with any other whom the Dean ſhould pleaſe to name. The following Letter is the Commiſſion to the Archbiſhop of *Rheims* and the Biſhop of *Arras*.

In the two hundred and ninetieth he confirm'd the Election of *Sifroy* to the Provoſtſhip of *Augsburgh*.

By the two hundred and ninety firſt he commiſſioned the Archbiſhop of *Bourges* to inform againſt the Abbot of *Eſterpe*.

In the two hundred and ninety ſecond he gave leave to the Biſhop of *Aquino* to retake the Poſſeſſions which had been alienated from his Church. In the two hundred and ninety fourth he gave the Biſhop of *Malta* the ſame permiſſion.

In the two hundred and ninety third he confirm'd the Order which the Biſhop of *Vatz* in *Hungary* had made to oblige the Curates of his Dioceſs to come to his Synod. *Pope* Innocent's *Letters.*

By the two hundred ninety fifth he commiſſioned the Archbiſhop of *Trani*, and the Archdeacon of *Brindeſi* to be Judges in a Difference between two private Men about the Chanterſhip of *Otranto*.

In the two hundred and ninety ſixth he confirmed the Power of the Canons of St. *Peter* of *Rome* over divers other Churches.

In the two hundred ninety ſeventh he determin'd, That a Man who had been diſtracted, and was thereupon turned out of his Canonſhip, and made a Monk of, and being now come again to his Senſes had proteſted againſt this dealing, ſhould be put off a while, and reeſtabliſhed in his Living.

In the two hundred and ninety eighth, to the Archdeacon of *Milan*, he declar'd that Hereticks cannot be choſen into Livings, nor have any right to chooſe.

In the two hundred and ninety ninth he entruſted the Biſhop of *Nevers*, and the Abbots of *Vezelai*, and *Maizeries*, with the Judgment of a Difference between two Competitors to the Abbey of *Flavigny*.

By the three hundredth, to the Archbiſhop of *Magdeburg* and his Suffragans, he order'd them to make uſe of Eccleſiaſtical Cenſures to make the Eſtates of the Holy Soldiers, which had been taken from them while they were in the Holy Land, be reſtored them.

In the three hundred and firſt he commits to the Biſhop of *Lizieux*, and the Abbot of *Valricher*, the Cauſe of the Abbot of *Conches*.

In the three hundred and ſecond he exhorted the Biſhop of *Syracuſe*, and the Biſhops of *Apuleia*, *Calabria*, and *Tuſcany*, to preach the Cruſade, and earneſtly exhort all their Dioceſans to go to the Holy Land.

In the three hundred and third he adviſed the Religious of St. *Saviour* of *Teleſa* to proceed to the Election of a new Abbot, their Abbey being vacant by the voluntary Reſignation of the former.

The three hundred and fourth is a Mandate directed to the Biſhop of *Limoges*, and the Canons, for a Prebend of their Chapter.

In the three hundred and fifth he declar'd that the judgment of the greateſt and wiſeſt part of the Chapter ought to carry it.

In the three hundred and ſeventh he decided this Caſe, That a Man who wanted his left hand, and had been choſen Abbot without its being known that he was ſo maimed, ought to be turned out, as not being capable upon that account to receive Holy Orders.

In the three hundred and eighth he wrote to the Archbiſhop of *Lyons* about the abſolution of his Archdeacon.

The three hundred and ninth is written to the Biſhop of *Padua* againſt thoſe Canons that lived more like Laicks than Eccleſiaſticks, who wore the Habit of Laicks, and made no ſcruple of living publickly with Concubines; he order'd the Biſhop to take care of them, to oblige them to live honeſtly, to wear a Clergyman's Habit, and to part with their Concubines, to eat in common, and never to lie out of their Cloiſter.

In the three hundred and tenth he wrote to the Archbiſhop of *Montreal* in *Sicily*, that the Holy See always kept the abſolution of thoſe that abuſed the Clergy in its own hands, to the end that if the honour and reſpect which was due to Eccleſiaſticks could not keep men within their duty, at leaſt the pains and trouble of a Voyage to *Rome* might reſtrain them: that the Church of *Rome* did ſometimes abate of this Rigour by an eſpecial Diſpenſation, where 'twas reaſonable: that in this it did not ſeek its own private advantage, but aimed at the preſervation of the Privileges of the Clergy, and the Salvation of thoſe that failed in that point. Upon theſe grounds he gave power to this Archbiſhop for three years to abſolve ſuch of his Dioceſs who were guilty of this Crime, as either for age or infirmity were not in a condition to come to *Rome*.

In the three hundred and eleventh he confirmed the Orders which had been made by the Biſhop of *Rennes*, commiſſioned by the Legate of the Holy See, in regard to the Duty of the Abbot of *Bourgueil* and his manner of living; namely, that he ſhould be obliged to eat in the Hall, and ſleep in the Dorter, except he had ſome allowable excuſe to aſſiſt in the Office, to take the advice of his Chapter in Affairs relating to the Houſe, *&c.* He appointed in the next Letter the Biſhop and Dean of *Rennes* to ſee theſe Orders executed.

In the three hundred and thirteenth he determined, That a Laick who had the Tithes in his hands might give them to a Monaſtry with the conſent of the Biſhop of the Dioceſs, without having need of taking that of his Clergy too.

In the three hundred and fourteenth he confirmed a Judgment given between two Prieſts of *Treviſi*, by a Cardinal whom he had commiſſioned for that purpoſe, in a Suit which they had about a Benefice.

In the three hundred and fifteenth he order'd the Archbiſhop of *Milan* to give a Canon's place in his Church to *Bonacauſius* a Clergyman of that City, who had been ſent on the part of this Archbiſhop to the Pope, and had gained a Mandate about a Benefice in that Church.

In the three hundred and ſixteenth he confirmed the Privileges of the Archbiſhop of *Montreal*.

The three hundred and ſeventeenth is an account of a long Caſe between the Abbot of *Pegaw*, and the Biſhop of *Mersburg*. This Abbot being accuſed of many Crimes, was called on by the Biſhop to anſwer, who paſſed ſentence upon him for Non-appearance, which was confirmed by the

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the Legate of the Holy See. To avoid the Conſequences of this Sentence, and without telling a word of what had paſſed, he obtained a Grant from Pope *Celeſtin*, which exempted him from the Juriſdiction of this Biſhop. Returning into *Germany*, and there ſhowing his Grant, he was cited to the Court of the Emperor who had an account of it. From thence he appealed to the Holy See, and got Commiſſaries named. In the mean time the Archbiſhop of *Magdeburg* having interdicted, and having a mind to turn him out of his Abby too, he was forced to put himſelf into the hands of this Archbiſhop, who gave an arbitrary Sentence. The Abbot not being pleaſed with this, made his complaints to *Rome*, and had Commiſſaries appointed not very favourable to the Biſhop of *Mersburg*: they made their Information: it is carried to *Rome*, the Affair is ſent back again from thence to other Commiſſaries, and at laſt made up by an agreement between the Parties. Notwithſtanding this, the Abbot ſtill applied himſelf to *Rome*, and got two of the prime Judges appointed Commiſſaries; the one of them gave his Information, and the Biſhop appeal'd from it. The Pope gave them Commiſſaries, and upon their report of the Caſe, doth by this Letter confirm the deciſive Sentence of the Archbiſhop of *Magdeburg*, except what regarded the validity of the Privilege. He revokes whatſoever is contrary to that, and order'd that the Monaſtry ſhould remain free, and exempt from the Juriſdiction of the Biſhop, till ſuch time as the matter could be fully tried. By the following Letter he appoints Commiſſaries upon the place to inform of the matter.

In the three hundred and nineteenth he appointed the Archbiſhop, the Dean, and the Chanter of *Lions* to judg in a Caſe between two Archdeacons of *Challon*. He there determin'd, That a Man who hath been excommunicated for two cauſes, and hath been abſolved upon the ſcore only of one, remains ſtill excommunicated.

In the three hundred and twentieth he warned the Clergy of *Iſlande* to take ſome order about the Diſorders which reigned in their Country. The three hundred and twenty firſt is written upon the ſame Subject, and in the ſame Terms, to the People of that Iſland.

In the three hundred and twenty ſecond, to the Archbiſhop of *Otranto*, he determin'd, That the Son of a Woman who paſſed for the Concubine, and was afterwards declared the lawful Wife of a Man, is Legitimate.

In the three hundred and twenty third, he declar'd, That a Deacon who had been deprived of his Benefice by an Abbot, who was afterwards cut of revenge, without his knowledg, killed by his Kindred, and who out of ſorrow for this accident turn'd Monk, and forbore executing the Functions of his Order for two years, might not only execute them, but be alſo raiſed to the Prieſthood, if there was no other bar, but his ſuſpected Innocence.

In the three hundred and twenty fourth he wrote to the Biſhop of *Arras* and the Dean of *Cambray*, to put the King of *France* in mind of paying the Duke of *Lorrain* his Wife's Portion.

By the three hundred and twenty fifth he determin'd, That a Girl who was not eight years old, could neither contract Marriage, nor make any Promiſe that could oblige.

In the three hundred twenty ſixth, he gave leave to the Biſhop of *Faience* to remove to the Biſhoprick of *Pavia*, to which he had been elected. There are very pretty things in this Letter about the ſpiritual Marriage of a Biſhop with the Church his Spouſe. What is ſaid in Scripture about the indiſſolubility of the carnal Marriage, he preſumes may be as well applied to the ſpiritual. He adds, that it ſhould ſeem then as if it were not in the power of the Pope to break the ſpiritual Marriage of a Biſhop with his Church: and yet Cuſtom, which is the Interpreter of the Laws, and the Holy Canons always gave full Power to the Holy See, to which alone belong the placing, the depoſing and tranſlating of Biſhops: wherein he ſayeth the Popes do not exerciſe human Authority, but that of Jeſus Chriſt, whoſe Vicars they are. He takes notice that the Church of *Pavia* ought not to have elected, but have asked for him. Laſtly, he declared, That he conſents to this Tranſlation only for the good which will thence accrue to the Church of *Pavia*.

In the three hundred and twenty ſeventh he confirm'd the Decree made by the Biſhop and Chapter of *Orenſe* in *Spain* to admit of but ſix and twenty Canons.

In the three hundred and twenty eighth he recommended the Biſhop of St. *George* to the Monks of *Monte-Caſſino* that they might entertain him, and ſupply him with whatſoever was neceſſary during his abode in their Monaſtry.

In the three hundred and twenty ninth he commiſſioned the Archbiſhop of *Cagliari*, and two other Biſhops of *Sardinia*, to ſit Judges in a Difference which was between the Biſhop of *Oriſtagni* and his Chapter.

In the three hundred and thirtieth he gave in charge to the Biſhop of *Limoges* to reprehend and correct the Clergy of his Dioceſs.

The three hundred and thirty firſt is an Approbation of the Order of *Premontre*, and a Confirmation of its Cuſtoms and Privileges.

In the three hundred and thirty ſecond he entruſted the Dean of *Lisbon* and two Priors to examine the Privilege granted by the Biſhop of *Coimbra* to his Chapter.

In the three hundred and thirty third he determined, That a deaf and dumb Perſon may marry.

In the three hundred thirty fifth he ſuſpended the Biſhop of *Hildeſheim*, for removing to the Biſhoprick of *Wirtzburg* without the leave of the Holy See, and deprived the Canons of *Wirtzburg* of the power of Election for this time, for having choſen him.

The

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The three hundred and thirty ſixth is a circular Letter, exhorting all Princes and People to take up Arms for the defence of the Holy Land againſt the Saracens.

The three hundred and thirty ſeventh is a Mandate granted to a Clerk for a Canon's place in the Church of *Trevi*ſi.

In the three hundred and thirty eighth, written to the Archbiſhop of *Sens*, he declar'd, That in caſe the Dean and Chapter of *Sens* had with an Oath fixed the number of Canons before the Pope granted his Mandate to the Clerk, then the Mandate ſhould be null: and that all the Clerk had to do, was to make them come to *Rome* to maintain their pretended right: becauſe, ſays he, as we expect to be punctually obeyed when we command any thing, ſo we would not command any thing which is unjuſt.

The three hundred and thirty ninth is a Mandate granted to a Clergyman for an Archdeaconſhip vacant in the Church of *Ivrea*.

In three hundred and fortieth he exempts the Chapter of St. *Domnin's-Burg* from the Juriſdiction of the Biſhop of *Parma*.

In the three hundred and forty firſt, to the Biſhop of *Otranto*, he adviſed him to put the Religious of *Citeaux* into a Chappel, and into a Monaſtry, in compliance with the deſire of the Earl the Founder of the Chappel, and Patron of the Monaſtry.

The three hundred and forty ſecond is a Confirmation of a Privilege of Exemption granted to the Church of St. *Nicholas du Mont* near *Narni*.

In the three hundred and forty third he exhorted the Biſhop of *Lydda* to continue his care and preaching in *Sicily*, to promote the raiſing of an Army for the Recovery of the Holy Land. By the next he gave him power to abſolve thoſe Excommunicated, whoſe Caſes belonged only to the Holy See to remit, on condition that they would go in perſon to the Holy Land.

In the three hundred and forty fifth, addreſſed to the Prelates of *France*, he recommended to them the Legate whom he had ſent into that Kingdom to make peace between the King of *France* and the King of *England*, and to gain them to aſſiſt againſt the Saracens.

In the three hundred and forty ſixth he gave power to his Legate to ſummon ſuch Engliſh Prelates as he thought neceſſary to procure the Peace. By the following he order'd him to proceed by way of Interdict againſt the Kingdom of *France*, if King *Philip* did not take his Wife again within a month. He exhorted this Prince to make and conclude the Peace with the King of *England*, in the three hundred and forty eighth Letter.

In the three hundred and forty ninth, written to the Archprieſt and Canons of *Milan*, he diſcover'd a Forgery which had been practiſed in a Bull, by taking the Seal from another Letter, and faſtning it to this forged one. He order'd the puniſhment of him who was ſuſpected of it, and at the ſame time takes notice of the different ways that the Letters of the Pope might be forged. The firſt is to faſten a falſe Bull to them. The ſecond is to tear the Bull from another Letter, and faſten it to a falſe one, by putting another Thread through it. The third is to cut one of the ſides of the Thread of the Bull, and to faſten it to another Letter, by joining the Thread together again with Flax of the ſame Colour. The fourth is to ſlit the Load in two, and take out of it one ſide of the Thread, and afterwards to join it together again. The fifth is to raze out the writing of the Letters, and change them as we pleaſe. The ſixth is to carry falſe Letters, and to mingle them rightly among the others, and ſo get the Bull faſtned to them. This laſt ſort is the hardeſt to be found out, and cannot be diſcovered but by the Stile, or by the Hand, or by the Parchment; whereas the others might be found out only by inſpection.

In the three hundred and fiftieth he declared, That all Believers might appeal to the Holy See, and that no one ought to act againſt them in prejudice to that Appeal, or to proceed againſt thoſe who would appeal. And in the following he ſays, That no one can proceed againſt a Perſon who is gone to *Rome*, for this is as it were an appeal in *facto*, and ought to be more conſidered than a verbal one.

By the three hundred and fifty ſecond he ordered the Biſhop of *Ariano* to inform about the Election of an Abbot of *Benevento*, that he might know whether it was fit to confirm it or no.

In the three hundred and fifty third he exhorted the Emperor of *Conſtantinople* to aid the Holy Land againſt the Saracens, and to labour for the union of the Greek and Latin Churches. In the next Letter he gave the ſame exhortation to the Patriarch of *Conſtantinople*.

In the three hundred and fifty fifth he exhorted the Kings of *France* and *England* to peace, and to furniſh out Troops for the aſſiſtance of the Holy Land.

In the three hundred fifty ſixth he ordered the Magiſtrates, the People, and the Great Lords of the Dutchy of *Spoletto* to obey his Legate, as being Subjects of the Holy See, to which the Duke of *Spoletto* had given up his Eſtates. This ſame Letter is alſo written to many other Cities of *Italy*.

In the three hundred and fifty ſeventh he wrote to the King of *England*, about a Chappel which the Archbiſhop of *Canterbury* had newly built, and had a mind to put Canons into, and make his ordinary reſidence at: The Pope is earneſtly againſt this Eſtabliſhment, and exhorted the King of *England* not to promote it.

In the three hundred and fifty eighth he recommended himſelf to the Prayers of the Abbots met together in the Chapter General of *Citeaux*, and deſires them to excuſe one of their Brothers whom he employ'd to preach in *Sicily*.

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In the three hundred and fifty ninth he gave order to the Biſhop of *Oſtia* to conſecrate ſome Altars which they ſaid were not yet conſecrated, in obedience to a Viſion which a Prieſt ſaid he had ſeen, in which St. *Peter* appeared to him many times, and ordered him to give the Pope notice that there were a great many Altars which wanted conſecration, and that he was careful to have them conſecrated. *Innocent* ſays at the end of the Letter, That tho, according to the caution of the Apoſtle, we muſt not believe every ſpirit, yet becauſe in a matter of this nature it is not likely that an Angel of Satan would transform himſelf into an Angel of Light, it is better to believe pioufly than to doubt raſhly; and becauſe the thing is otherwiſe good in it ſelf, tho it had not been revealed, he was reſolved to have it put in execution.

In the three hundred and ſixtieth he juſtifieth his conduct to thoſe of *Milan* in having excommunicated their Advocate *Paſſeguerre*, for failing in that reſpect which was owing to the Judgment of the Holy See.

In the three hundred and ſixty firſt he granted the Inhabitants of *Monteſiaſcone* an abatement of half the Tribute they were to pay to the Pope, upon condition they ſhould maintain ſome Troops of Horſe and Foot for his Service.

In the three hundred and ſixty ſecond he decided the caſe of a Man that was accuſed of Adultery by his Wife, thus; That Judgment could not be given upon an Information that was made *lite non conteſtata*, and all that could be done was to excommunicate the Man for refuſing to make his appearance.

In the three hundred and ſixty third he ordered the Goods of a Church, which had been alienated from it, to be reſtored.

The three hundred and ſixty fourth is about a Difference between two Iriſhmen for the Biſhoprick of *Roſſe*: He ſends back his Judgment of it to the Archbiſhops of *Armagh* and *Caſſil*, and to the Biſhop of *Laom*. The three hundred and ſixty ſixth is a Confirmation of the Election of the Biſhop of *Laghlin* in the ſame Country. And by the three hundred and ſixty ſeventh he order'd a Lord of this Country not to oppoſe this Biſhop in taking poſſeſſion of his Biſhoprick, but to take care about the reſtitution of thoſe Goods which had been taken from his Church.

The three hundred and ſixty fifth is a Confirmation of the antient Cuſtoms of the Society of St. *Aguthus*.

In the three hundred and ſixty eighth he decided a conſiderable Affair about the Chancellorſhip of the Church of *Milan*. The Pope had given it to a Subdeacon, a Canon of that Church, and had directed the Mandate for it to the Archbiſhop of *Milan*: he received it, and ſent word back again that he had not given it him, becauſe he had need of the Revenues of it. The next day he changed his note, and declared that he had given it above ten months before to *Henry* of *Lampune*; ſtraight the Archbiſhop was cited to *Rome* before the Pope, and having ſent his Attorney with Witneſſes to *Rome*, he proved that the Chancellor being dead in the month of *January*, he had by the application of his friends ſecretly in his Chamber given his place to this *Henry*, they having promiſed to let him enjoy the Revenues; that he had inveſted him in it by giving him the Book, and had received his Oath of Fidelity, but had not indeed given him the Patent till after having received the Pope's Mandate. This Donation was incumber'd with many Difficulties. 1. The bargain made with his Kindred was unwarrantable. 2. It was made privately. 3. The Inveſtiture was performed with an extraordinary Ceremony. 4. 'Twas maintained that the Chancellorſhip being a ſpiritual Benefice could not be conferred after ſuch a manner. 5. That he on whom it was conferred, not being an ordinary Canon, was not capable of it. The Pope appointed Commiſſioners upon the place to inform about theſe matters, and interdict the Chancellor the right of enjoying it. Upon this he applied himſelf to the Pope, deſiring to have all things reſtored him; alledging, that the Patent had been given him before the receipt of the Mandate. As to the form of the conceſſion, he defended that by maintaining that there was no Simony in keeping of the Income, as well becauſe the Office of Chancellor is not ſpiritual, nor has any ſpiritual Functions annexed to it, as becauſe there was no buying or ſelling in the caſe, and that the Fruits which he had given up had been ſeparated from the Office, and kept back by the Archbiſhop before this Donation; that as for the reſt, he was capable of the Office, being a Canon of the Church of *Milan*, and having a voice in the Chapter, and a place in the Choir. That laſtly he had had no hand in the bargain which they ſaid his Friends had made, but had been purely and ſimply put into the Chancellorſhip. Upon theſe Allegations the Pope judges that the Archbiſhop was in the fault. 1. In giving different Anſwers. 2. In not providing a perſon more capable. 3. Becauſe he ought not to beſtow a Benefice upon any one, and keep the Income of it to himſelf, nor to make a Bargain to keep them before he will confer the Benefice. For his Puniſhment, he deprived him of the Privilege of conferring the firſt Prebend vacant in his Church. And as for the Chancellorſhip, how great a mind ſoever he had, if he could do it with juſtice, to give it to the Subdeacon whom he had provided, yet he declared he had not found *Henry* in fault ſufficient to deſerve being turned out, becauſe he had made no bargain: and beſides, it was not proved that the Chancellor had any ſpiritual Functions incumbent on him; the propoſing the Ordainers and the examining of them, and the putting the Abbots and Abbeſſes in poſſeſſion, which was cuſtomary for the Chancellors to do, belonging properly to the Archdeacons, and being done by the Chancellors only by the Commiſſion of the Biſhops. He took off alſo the Interdict which his Commiſſaries had pronounced againſt him, and judged that the trouble of taking two Journys to *Rome* was puniſhment ſufficient.

The

The three hundred and ſixty ninth is an Order directed to the Magiſtrates and Inhabitants of *Caſtellane*, to take the Oath of Fidelity to thoſe whom he had ſent on his part to receive it. *Pope Innocent's Letters.*

By the three hundred and ſeventieth he order'd the Archbiſhop of *Canterbury* to retake thoſe Goods which had been alienated from his Church, and confirmed the Reunion which he had already of ſome that had been alienated.

In the three hundred and ſeventy firſt he confirmed the Declaration of *Richard* King of *England*, importing, that the ſubvention and help which had been granted him by the Clergy of *England* ſhould be no hurt or prejudice to the Eccleſiaſtical Immunity.

By the three hundred and ſeventy ſecond he approved of the Donation which the Archbiſhop of *Louden* had made to the Church of *Roſchild*, on condition that he ſhould enjoy it during his life.

In the three hundred and ſeventy third he confirmed the foundation of ſix Prebends which the Biſhop of *Arhuſen* had made in his Church.

The three hundred and ſeventy fourth is written to the Archbiſhop of *Upſal* about the *Pallium* which he ſent him.

In the three hundred and ſeventy fifth he takes thoſe of *Peruſa* into his protection, and confirms their Privileges.

In the three hundred and ſeventy ſixth he forbids the Clergymen whom he had made his Commiſſaries to do juſtice in *Lombardy*, to exact any Mony of the Parties, or to make any bargain with them for their Salaries.

By the three hundred and ſeventy ſeventh he commiſſioned the Biſhop of *Narni* to prepare things for a hearing between the Abbot of *Ferentillo* and ſome Noblemen.

In the three hundred and ſeventy eighth he took into the poſſeſſion of the Holy See two Italian Marqueſſes.

The three hundred and ſeventy ninth is a permiſſion to one who had made a Vow to be a Hoſpitaller to enter into the Order of St. *Bennet*.

In the three hundred and eightieth he declared a Marriage null between a Man and a Woman, becauſe the Woman had before they were married been Godmother to a natural Son which the Man had by another Woman.

In the three hundred and eighty firſt he anſwer'd divers Queſtions which had been propoſed to him by the Archbiſhop of *Drontheim:* as, Whether an Altar upon which one that was excommunicated had celebrated the Office, ought to be conſecrated anew? If one might communicate with an excommunicated Perſon, who had given ſurety to obey the Church in that which it commanded him, tho he had not yet received abſolution? Who thoſe were that might communicate with excommunicated Perſons? What Puniſhment thoſe deſerve who do it? What is to be thought of thoſe Prieſts that ſtir up others to the Combate, and are Commanders of Navys, tho they do not fight themſelves? The Pope reſolves theſe Queſtions in the following manner: That the Altar need not be conſecrated anew on which an excommunicated Perſon hath celebrated: That we muſt not communicate with an excommunicated Perſon before he hath received abſolution: That they who are excepted from not communicating with them are compriſed in the Chapter *quoniam multos:* That other Perſons who communicate with ſuch of them as are accuſed, ought to be excommunicated themſelves; and thoſe who communicate with a Perſon who hath been excommunicated with his Accomplices, incur the puniſhment of Excommunication: That thoſe Prieſts mentioned in the Queſtion ought to be depoſed. He adds ſome Anſwers to other Queſtions which were not demanded; namely, That ſuch as reſign their Benefices to Laicks, and take them again out of their hands, ought to be turned out of them: That the Table of an Altar which is conſecrated, loſes its holineſs if it be removed out of the place, or have a conſiderable crack in it: That one may mix Oil that is not conſecrated with conſecrated: That ſuch of the Clergy as are excommunicated or were ordained by ſuch, ought to be depoſed.

The three hundred and eighty ſecond is written to the Archbiſhop of *Drontheim*, and to the Prelates of *Norway*, againſt a Prince of that Country who tyrannized over the Church. By the following he deſired the Kings of *Denmark* and *Sweden* to take the part of the Churches of *Norway* againſt this Tyrant; and in the three hundred and eighty fourth enjoined the Archbiſhop of *Drontheim* to ſuſpend the Biſhop of *Berghes* for favouring him.

In the three hundred and eighty fifth he determined, That a Clergyman who was guilty of homicide, ought not to be put in again tho he was not puniſhed with death.

In the three hundred and eighty ſixth he warned the Abbot of *Montebaſſino*, who was Cardinal, to labour for the Reformation of his own manners, and thoſe of his Monaſtry.

In the three hundred and eighty ſeventh he order'd the Magiſtrates of *Venice* to revoke an Order which they had given to a Lawyer never to appear more at the Court of *Venice*.

The three hundred and eighty eighth is written for the preſervation of the Liberty and poſſeſſions of the Churches of *Hungary:* and becauſe ſome of them who had taken an Oath to defend the Church thought to diſpenſe with their keeping of it by appealing to the Holy See, the Pope by the following Letter declar'd, That this Appeal doth not hinder but that they may be proceeded againſt as perjured Perſons.

The three hundred and ninetieth is a Letter of the Archbiſhop of *Regio*'s, wherein he puts this Queſtion to the Pope; Whether, when he was commiſſioned with the Archbiſhops of *Capua* and *Palermo*, to judg in the Suit between the Archbiſhops of *Montreal* and *Roſſano* about the Tithes, and finding himſelf ſick could not come, the other two could proceed in the Judgment of the

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Suit without him, and condemn the Archbiſhop in prejudice to the Appeal which he had put in to the Holy See after he was cited? The three hundred and ninety firſt is the Archbiſhop of *Montreal*'s Letter upon the ſame Subject. And by the next the Pope determined, That if the caſe was really ſo as it had been made appear to him, the Commiſſioners had done ill to proceed to a Judgment in the caſe, and that all that in conſequence of that Judgment had been taken from the Archbiſhop of *Montreal*, ought to be reſtored him.

By the three hundred and ninety third he granted to the City of *Parma* the right of the recovery of thoſe Sums which had been ſtolen from the Cardinal Legate paſſing through their Country, which they had reimburſed to him.

In the three hundred and ninety fourth he order'd that the Religious of the Monaſtry of *Feltri* of the Order of *Citeaux*, ſhould not bury where their Oblates did; and that they ſhould give the fourth part of whatſoever they left in their Will to the Churches wherein their Oblates lived: but this without prejudicing the Church's Rights, or the Cuſtoms of the Order of *Citeaux*.

By the three hundred and ninety fifth he empower'd his Legate *Rainier* to reform all the Churches which he ſhould paſs through.

In the three hundred and ninety ſixth he order'd the Archbiſhop of *Aix* to accept the Reſignation of the Biſhop of *Frejus*, and put another Biſhop in his place.

In the three hundred and ninety ſeventh he exhorted the Earl of *Tholouze* to undertake the War for the aſſiſtance of the Holy Land.

By the three hundred ninety eighth he gave leave to the Cardinal *Foulques* to take Monks and Regular Canons, and employ them in preaching the Goſpel in the Eaſt.

In the three hundred and ninety ninth, addreſſed to all the Prelates of *France*, he order'd Uſurers to be puniſhed, notwithſtanding all Appeals whatſoever.

By the four hundredth Letter he gave leave to the Archbiſhop of *Siponto* to turn a Collegiate Church into a Monaſtry of Regular Canons.

In the four hundred and firſt, after having compared the Spiritual and Pontifical Authority to the light of the Sun, and the Temporal and Kingly Authority to that of the Moon, he exhorted the Governors of *Tuſcany* to be faithful to the Holy See, and aſſured them of his protection.

In the four hundred and ſecond he gives the Archbiſhop of *Naples* and the Chapter of *Averſa* till *Eaſter* to appear at *Rome* to have their Trial in a difference between them.

In the four hundred and third he ordered the Archprieſt and the Clergy of the Church of *Borgo San Donino* to obey the Biſhop of *Parma*.

The four hundred and fourth is written to his Commiſſioners about the Letters of the Pope being charged with an Error. He ſays, That he who made the Charge to put off the Judgment of the Suit, and then could not make it good, ought to loſe his Cauſe.

The four hundred and fifth is about the validity of a Mandate for a Canonſhip in the Church of St. *Juverca* of *Pavia*, granted by the Pope to a Perſon whom they pretended to be unworthy of it: the Pope commiſſions Judges to ſee him put in poſſeſſion if they could not prove his unworthineſs.

In the four hundred and ſixth, to the Archbiſhops of *Embrun*, *Arles*, and *Aix*, and their Suffragans, he recommended it to them to make ſome order in their Provincial Councils for the Proviſion of ſome Relief for the Holy Land.

In the two next he invited an Earl to go to that War.

The four hundred and ninth is written to a Legate who had raiſed Mony for the Holy Land, about the uſe which he ſhould make of it.

The four hundred and tenth is an Act whereby he acknowledges *Frederick* King of *Sicily*, upon condition that he ſhould pay Homage and Fealty to the Holy See, and likewiſe ſome acknowledgment.

In the two following he regulates the manner of chooſing Biſhops in the Kingdom of *Sicily*, according to what followeth. The Epiſcopal See being vacant, the Chapter ſhall give notice to the King of the Biſhop's death: It ſhall then proceed to an Election, and ſhall ask the conſent of the Prince for the Perſon it ſhall chooſe, who ſhall not be enthronized till the King have agreed to it, nor ſhall perform his Office till the Pope have confirmed him.

In the four hundred and thirteenth he order'd all the Prelates of the Kingdom of *Sicily* to obey his Legate.

The four hundred and fourteenth is written againſt a Clergyman who had Pluralities in the Church of *Naples*.

In the four hundred and fifteenth he declared, That an Oath taken by a Perſon always to obſerve judiciary Forms, doth not take place in ſuch Cauſes where one is not obliged to obſerve thoſe Forms.

In the four hundred and ſixteenth he forbad the alienation of the Poſſeſſions of the Monaſtries of *Naples* without leave of the Archbiſhop; and he declared in the next Letter that the Archbiſhop of *Naples* might ſell the Goods of the Church to pay its debts.

In the four hundred and eighteenth he order'd the execution of a Mandate for a Canonſhip of *Poictiers*, which the Chapter of this Church would not obey.

In the four hundred and nineteenth he confirmed the Primacy of the Archbiſhop of *Lunden* over the Churches of the Kingdom of *Sueden*.

In

In the four hundred and twentieth he order'd the Prelates of *Jutland* to reeſtabliſh the Canonical Doctrine in their Country, and to put down that Cuſtom which had been introduced of paying but one piece of Mony for ſatisfaction for all ſorts of Crimes. *Pope Innocent's Letters.*

The four hundred and twenty firſt is a Mandate directed to the Archbiſhop of *Lunden.*

In the four hundred and twenty ſecond he confirmed that Cuſtom of giving Eſtates to the Church which was uſed in *Denmark*, by laying a little piece of the Land upon the Altar in the preſence of Witneſſes.

In the four hundred and twenty third he confirmed the Collation of the Provoſtſhip of *Strand* in *Denmark*; and in the following order'd the Goods which had been taken from that Church to be reſtored it.

By the four hundred and twenty fifth he confirmed the Privileges and Donations of the Abbey of *Sora.*

The four hundred and twenty ſixth is an Act by which he takes the City of *Todi* into the Protection of the Holy See, and confirmed its Privileges.

In the four hundred and twenty ſeventh he gave Judgment in a difference between the Abbey of *Calma*, and that of *Mont-ſacre*, and declared that the Abbey and Religious of the former of theſe ſhould lay down all Pretenſions to any right they might have on that of *Mont-ſacre*, on condition that that ſhould give them up a Church, and pay them every year an acknowledgment of Olives.

The three next are written about the Election of a Biſhop of *Cambray.* It was ſaid that he whom the Chapter had choſe, was crooked, and had married a Widow, by whom he had had a Son that ſucceeded him immediately in the Provoſtſhip of St. *Peter* of *Douay.* The Pope wrote upon this to the Chapter, and commiſſions the Biſhop of *Paris* and *Arras* to examine if matters were really ſo, and in caſe they were, he declares this Election null.

By the four hundred and thirty firſt he nominated the Archbiſhop of *Senlis* to defend the Privileges of the Abbey of *Compiegne.*

In the five following Letters he condemns the undertaking of the Archbiſhop of *Canterbury*, who would build a Church notwithſtanding all the Pope's Commands to the contrary; and order'd that he ſhould reſtore to the Monaſtry of *Canterbury* all that he had taken from it to endow this new Church with.

By the four hundred and thirty ſeventh he takes *Almeric* King of *Jeruſalem* into the Protection of the Holy See.

By the four hundred and thirty eighth he exhorted many Princes of the Eaſt to aſſiſt the King of *Cyprus* againſt the Saracens.

In the four hundred and thirty ninth he order'd that thoſe who had been diſpenſed with, for performing their Vow of going to *Jeruſalem* in perſon, ſhould pay a ſum of Mony towards the defraying of the Charges of the Holy War.

In the four hundred and fortieth he forbids the augmenting the number of Canons in the Church of *Acre* in the Eaſt.

By the four hundred forty firſt he puts the King and Kingdom of *Portugal* under the Protection of the Holy See.

In the two next he forbad the Chapter of *Auranches*, and the Archbiſhop of *Rouen*, to proceed againſt the Theologal of the Church of *Auranches*, to the prejudice of the Appeal which he had put in to the Holy See.

In the four hundred and forty fourth he order'd the Archbiſhop of *Upſal* to hinder Baſtards being admitted into Orders, or any Eccleſiaſtical Preferment.

By the four hundred and forty fifth he empowered the Biſhop of *Perigeux* to make what Orders he ſhould think fit for his Dioceſs and Abbey, and to ſee them put in execution, notwithſtanding any Appeal. He order'd him by the next to make the vagabond Monks return to their Monaſtries.

In the four hundred and forty ſeventh he wrote to the Archbiſhop of *Tours*, that only the Pope could give leave to Biſhops to remove to another Biſhoprick.

In the four hundred and forty eighth he puts the King of *Portugal* in mind of paying the Tribute which he owed the Holy See; and by the next he order'd *Rainier* to oblige him to do it.

In the four hundred and fiftieth he order'd the Archbiſhop of *Lunden* to ſee that Men of no ſcandalous and ill lives were employed in the Church for receiving the Alms towards the War in the Holy Land.

In the four hundred and fifty firſt he confirmed the judgment given by the Biſhop of *Lodi* in favour of the Canons of *Novara*, againſt a private Perſon who pretended to a Prebend of that Church, belonging to him by a Mandate.

By the four hundred and fifty ſecond he accepted of the Reſignation of the Biſhop of *Urgel*; and by the next he order'd the Chapter of that Church to proceed to the Election of a new Biſhop; whom in the four hundred and fifty fourth he recommended to the Archbiſhop of *Tarragon.*

He determined in the four hundred and fifty fifth, That a Religious Vow made before the year of probation is valid: but that the Abbots ought not to accept of it, and that that of a married Perſon ought not to be accepted, except ſhe likewiſe to whom he is married makes a vow of perpetual continence.

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The four hundred and fifty ſixth is written in favour of a Prieſt who had had ſome forged Letters of the Pope's given him, and had made uſe of them, thinking them true. The Pope excuſed him upon account of his ignorance, and order'd the Archbiſhop of *Siponto* to put him to no trouble upon this matter.

In the four hundred and fifty ſeventh he gave leave to the Abbot and Religious of St. *Edmond* to get their Church dedicated, and likewiſe to let ſuch Croſſes and Images as were not eaſily taken out remain in their places.

In the four hundred and fifty eighth he confirmed the Sentence given in favour of the Church of St. *Paul*, about the Privilege of having a Font, and baptiſing, which was diſputed by the Church of St. *Mary* of *Cervaro*, near *Monte-Caſſino*.

In the four hundred and fifty ninth he forbids the Prior and Religious of *Durham* to do any thing but with the conſent of the Biſhop of that City, which was to them inſtead of an Abbey.

In the next he upholds the Biſhop of *Durham* in the right of conferring ſuch Benefices as the Patrons had left vacant.

By the four hundred and ſixty firſt he order'd the Biſhop of *Ceſena* to take off the Cenſure pronounced againſt thoſe of that City, on condition they would take an Oath to ſubmit to the Pope in thoſe things for which they were interdicted.

In the four hundred and ſixty ſecond he declar'd that Laicks could not under any pretence whatſoever claim the Tithes of Churches.

In the four hundred and ſixty third he confirmed the Orders for the Chapter of *Arles*; and in the four hundred and ſixty ſeventh he forbids the receiving of any Canon into this Church who doth not make profeſſion of the Order of St. *Auguſtin*.

By the four hundred and ſixty fourth he gave leave to the Archbiſhop of *Arles* to proceed againſt the Abbot of St. *Gervais* of *Fos*, who would not obey him, and made no ſcruple to admit thoſe to divine Service whom he had interdicted, and to give them Eccleſiaſtical Burial.

By the four hundred and ſixty fifth he confirm'd the Privileges of the Abbey of *Compeigne*.

In the four hundred ſixty and ſixth he ordered the Suffragans of the Archbiſhop of *Arles* to be obedient to him.

In the four hundred and ſixty eighth he gave leave to the Biſhop of *Chonad* in *Hungary* to give abſolution in Caſes reſerved for the Holy See, to the ſick and old of his Dioceſs, upon condition, that as ſoon as they were well they ſhould come to *Rome*.

In the four hundred and ſixty ninth he order'd this ſame Biſhop to make ſuch Deacons and Subdeacons as were married, to quit their Wives.

In the four hundred and ſeventieth he confirmed the Inſtitution of the Prebends created in the Church of *Durham*.

In the four hundred ſeventy firſt he forbids plurality of Livings.

In the four hundred and ſeventy ſecond, and third, he forbids the Provoſt of the Church of *Arles* to borrow any thing without the conſent of his Chapter, and would have him give them an account of what he received, and what he laid out.

In the four hundred and ſeventy fourth he order'd that the Archbiſhop of *Arles* ſhould have the diſpoſal of the Perſonates of his Church; and in the four hundred and ſeventy ſixth he adviſes him to make a Reform in the Monaſtery of St. *Gervais*.

In the four hundred and ſeventy ſeventh he order'd the execution of his Mandates for the Canonſhips in the Church of *Xainte*.

In the three next he ordered *Peter* of *Corbeil*, famous for his Learning and Knowledg, to be put in poſſeſſion of a Prebendary, and the Archdeaconry of *York*, which had been given him by that Archbiſhop.

The four hundred and eighty firſt contains a Rule of the Order of Trinitarians, which he confirms.

By the four hundred and eighty ſecond he gave to the Provoſt of *Alba* the Privilege of preſenting to the Cuſtody of his Church.

In the four hundred and eighty third he exhorted the Biſhop of *Poictiers* to reform the Churches of his Dioceſs, and gave him power for that purpoſe.

By the four hundred and eighty fourth he confirmed the Privileges of the Abbey of St. *Peter* of *Corbie*; and by the four hundred and eighty eighth and ninth Letters, defended them againſt the Biſhop of *Tournay*.

The four hundred and eighty fifth is written to the King of *England* in favour of the Monks of *Canterbury*, who had not been well dealt with by their Archbiſhop. He ſends it in the next to the Archbiſhop of *Rouen* and the Biſhop of *Ely*, that they might give it the King.

The four hundred and eighty ſeventh is a Letter of exhortation to *Almeric* King of *Jeruſalem*.

The four hundred and ninetieth, ninety firſt, ſecond and third, are written about the Tranſlation of *Maurice* Biſhop of *Nantes* to the Biſhoprick of *Poictiers*, which the Pope permits and approves of.

In the four hundred and ninety fourth he accepted of the Reſignation of the Biſhop of *Carcaſſonne*.

By the four hundred and ninety fifth, and ſixth, he named Commiſſaries to defend the Privileges of the Church of St. *Martin* of *Tours*.

In the four hundred and ninety ſeventh he order'd the Biſhop of *Coventry* in *England* to diſpoſe of the Benefices of thoſe Clergymen that were convicted of Simony, and to oblige thoſe who were ſuſpected of it to clear themſelves canonically. *Pope Innocent's Letters.*

The four hundred and ninety eighth is an Act by which *Guy* Earl of *Auvergne* gave a Caſtle to the Pope, and deſired his Protection againſt the Biſhop of *Clermont* his Brother, who ravaged his Lands with a Troop of Biſcayans.

In the four hundred and ninety ninth he commended the deſign which the Archbiſhop of *Colocza* had of reforming a Monaſtry, and gives him leave to put Regular Canons into it.

In the five hundredth he wrote to the King of *Hungary* to oblige the Sclavonians to pay their Tithes to the Archbiſhop of *Colocza*.

In the five hundred and firſt he determin'd, That no one ought to make a Promiſe of a Benefice before it is vacant.

In the five hundred and ſecond he gave permiſſion to the Biſhop of *Tripoli* to ſtay in that Dioceſs, although he was choſen to the Biſhoprick of *Apamea*, and had been tranſlated to that of *Tripoli* without the conſent of the Holy See. In the next he takes off the ſuſpenſion which had been pronounced againſt the Patriarch of *Antioch* for having made this removal without the Authority of the Holy See.

By the five hundred and fourth he ſuſpended the Biſhop of *Langres*, accuſed by his Chapter of having waſted the Eſtate of his Church, for not making his appearance at *Rome*, and commits the examination of this Affair to the Biſhop of *Paris*.

In the five hundred and fifth he cited the Patriarch of *Jeruſalem* to *Rome*, about ſome differences between him and the Patriarch of *Antioch*.

By the five hundred and ſixth, and five hundred and ſeventh, he confirmed the ſale of ſome Poſſeſſions, and a Tranſlation made by the Templers of *Montpellier*.

The five hundred and eighth is written to the Biſhop of *Syracuſe*, and an Abbot of that Country, about the Cruſade to oblige the Prelates and Eccleſiaſticks of *Sicily* to furniſh out ſums towards the War in the Holy Land, in proportion to their Revenues, and to imploy thoſe of the vacant Churches.

In the five hundred and ninth he exhorted this Biſhop to labour for the converſion of Apoſtates, and to uſe Cenſures againſt them.

In the five hundred and tenth he order'd the Archbiſhop of *Colocza*, and two other Commiſſioners, to declare null the Elections of the Archbiſhops of *Otranto* and *Spalatro*, if they found that they had correſpondence with the Brother of the King of *Hungary*, who was excommunicated by the Pope.

In the five hundred and eleventh he adviſed the Prelates of *Hungary* not to excommunicate the Counſellors and Friends of the King, except it were upon ſome publick and neceſſary account.

In the five hundred and twelfth he forbids making any Impoſition upon the Eccleſiaſticks of the Patriarchate of *Antioch*.

In the five hundred and thirteenth he declar'd that ſuch Witneſſes as were to depoſe concerning the exceptions of a Proceſs, could not be underſtood, nor obliged to give witneſs about the Principal, unleſs one of the Parties deſired it.

In the five hundred and fourteenth he determined, That the Marriage of Infidels with ſuch as were of kin to them could not be diſſolved when they turned Chriſtians.

In the five hundred and fifteenth he declar'd, That Patriarchs and Prelates had no right of taking the firſt Trials of Clergymen who deſired to be tried by their Biſhop.

In the five hundred and ſixteenth he judges, That Perſons who have quitted the Cities where they were ſettled to go and live in others, ought not to pay their Tithes to the Biſhops of the Cities which they left, but to him of the place which they removed to.

In the five hundred and ſeventeenth he declared, That a Man who hath taken the Habit of a Regular Canon, and has made the ordinary Vows, although he has for a long time fail'd of performing them, ought to take his Habit again, and remain in the Monaſtry he belonged to.

The five hundred and eighteenth is Advice mixed with Reprimand to the Patriarch of *Jeruſalem*, about his carriage to the King and Queen of *Jeruſalem*.

In the five hundred and nineteenth he granted the Abbot of *Corbie* the Privilege of wearing a Ring.

In the five hundred and twentieth he order'd the Biſhop of *Coventry* to recover the Goods which had been alienated by his Predeceſſors.

In the five hundred and twenty firſt he declar'd, That when the Patrons of a Church are in diſpute about the right of Preſentation, if their Suit be not ended within four months after the Vacancy, the Biſhop is to put in a Vicar.

In the five hundred and twenty ſecond he gave order to the Archbiſhop of *Arles* to inform himſelf of the State of the Church of *Riez* and its Biſhop, that he might know whether it was fitting to grant him the Petition which he made to quit his Biſhoprick.

In the five hundred and twenty third he declar'd null the Election of a Man to the Abbey of *Luxeu*, becauſe he never had been Monk.

In the five hundred and twenty fourth he determin'd, That ſuch as when they were ſick made a Vow to their Prieſts of becoming Monks, although they receive not the Habit, yet are under the obligation of the Vow.

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By the four following he appoints and recommends his Legates for the Kingdom of *Dalmatia*.

The five hundred and twenty ninth is a Mandate for a Prebend of *Tripoli*.

The five hundred and thirtieth is the Act of the Canonization of St. *Homobonus*, addreſſed to the Clergy and People of *Cremona*.

In the five hundred and thirty firſt he declar'd that an Abbot who had ſome forged Letters of the Pope's, without knowing of it, is not in fault.

In the five hundred and ſecond, having proved that a Man who is choſen to a Biſhoprick cannot be removed to another without permiſſion from the Holy See, becauſe the Election is as it were a Chain which faſtens a Man to a Church; yet, through the abundance of his Power, he gives leave to a Man who had been conſecrated Biſhop of *Angers*, after having been choſen Biſhop of *Auranches*, to poſſeſs the Biſhoprick of *Angers*, and takes off the ſuſpenſion of the Archbiſhops of *Tours* and *Rouen* who had conſecrated him.

In the five hundred and thirty third he decided a difference between two Competitors to the Priory of St. *Savinus* in the Dioceſs of *Spoletto*, in favour of him who had been choſen by the Chapter, againſt him whom the Biſhop had nominated.

The five hundred and thirty fourth is a Confirmation of the Poſſeſſions and Privileges of the Church of *Coimbra*.

In the five hundred and thirty fifth he determin'd, That the Pallium ought not to be given but to Archbiſhops whoſe Predeceſſors have enjoyed it.

By the five hundred and thirty ſixth, to the Archprieſt and Canons of the Church of St. *Peter*, he gives them the Revenues of the Seals of Letters granted to ſuch as came to *Rome* for devotion.

By the five hundred and thirty ſeventh, and thirty eighth, he cites the Biſhop of *Leſina* upon the Coaſts of *Dalmatia*, who was called to the Archbiſhoprick of *Zara*, and ſome Canons of that Church to give an account of this Tranſlation.

In the five hundred and thirty ninth he forbids the Venetians to aſſiſt or furniſh the Saracens with Arms.

In the five hundred and fortieth he named Commiſſioners to judg the Perſons who had cut off and taken away a Letter from the Regiſter of his Predeceſſor *Alexander*, and afterwards had maimed it. The five hundred and forty ninth is upon the ſame ſubject.

By the five hundred forty ſecond he exhorts the Prior and Religious of *Grandmont* to receive the ſubmiſſion of a Prior and Religious of a Monaſtry of their Order which was in the Dioceſs of *Avignon*.

In the five hundred and forty third he declar'd, That a Perſon who had taken twenty days for the execution of a Sentence, or his Appeal from it, could not be admitted to appeal when this Term was paſt.

The five hundred and forty fourth is a Commiſſion about a difference between the Abbot of *Feldnar*, and the Biſhop of *five Churches* concerning a Privilege.

In the five hundred and forty fifth he confirmed the Judgment given by the Cardinal of St. *Lawrence*, by which *Alberic* Prior of St. *Lawrence* of *Spello* was turned out.

The five hundred and forty ſixth is a Commiſſion to the Archbiſhop of *Strigonia*, and to two other Biſhops, to examine into the difference between the Biſhop and Chapter of *Varadin*.

The five hundred forty and ſeventh, and five hundred forty and eighth, and five hundred fifty and ſeventh, are Confirmations of the Privileges of Monaſtries.

By the five hundred and fiftieth he appointed Commiſſioners for the difference between the Biſhop of *Coventry* and his Monks, about ſome Exemptions which had been granted them by the Predeceſſor of this Biſhop.

By the five hundred and fifty ſecond he granted the Protection of the Holy See to the Monaſtry of *Cerfroy*, of the Order of the Trinity.

In the five hundred fifty third he commiſſions the Biſhop of *Paris*, and *Peter* of *Corbeil*, to judg the Biſhop of *Langres* who was accuſed by his Canons.

In the five hundred and fifty fourth he explained the difference between a General Interdict, and a Particular Interdict; becauſe when the Interdict is general, the Churches which have Privileges of the Holy See cannot celebrate Divine Office, except with the door ſhut, in a low Voice, and without ringing the Bells: whereas in a particular Interdict they pretended to a Privilege of doing it publickly. To avoid any abuſes that might ariſe from this Diſpute, the Pope decides that an Interdict is to be accounted general, not only when a whole Kingdom or Province, but likewiſe when a City or Caſtle are interdicted.

In the five hundred and fifty fifth he recommended it to the Archbiſhop and Chapter of *Piſa* to perſuade the Piſans to enter into the General Peace of *Tuſcany*.

In the five hundred and fifty ſixth he frees the King of *Navarr* from an Oath, which the Kings of *Caſtile* and *Arragon* entring with an Army into his Kingdom had forced him to take, of giving his Siſter in Marriage to the latter of them, who was her Kinſman in the third degree.

In the five hundred and fifty ſeventh he order'd the Biſhops of the Kingdom of *Sicily* to ſtir themſelves againſt *Marcovaldus*.

In the five hundred and fifty eighth he exhorted thoſe of *Capua* to a vigorous defence againſt the Troops of *Marcovaldus*. The three next are upon the ſame ſubject.

In the five hundred and ſixty ſecond, third, fourth and fifth, he declared the Cardinal of St. *Mary* his Legate and Vicar in *Sicily*, Guardian to *Frederick* the young King, and exhorts this Prince and his Subjects to follow his Counſels.

By

By the five hundred and ſixty ſixth he entruſted the Archbiſhop of *Palermo* with the Reform of a Monaſtry in his Country. *Pope Innocent's Letters.*

In the five hundred and ſixty ſeventh he exhorted the Knights of St. *John* of *Jeruſalem* to make uſe of the methods of Juſtice, and not of Force, to right themſelves in their differences with the Templers.

In the five hundred and ſixty eighth, and ſixty ninth, he declar'd, That all Churches are bound to pay the right of Procuration to the Legate of the Holy See, and none were exempt from it.

By the five hundred and ſeventieth he gave his Approbation of the Rules of the Teutonick Order.

In the five hundred and ſeventy firſt he order'd that the Biſhop of *Paſſaw* ſhould judg the Cauſes of thoſe that were under his Juriſdiction.

In the five hundred and ſeventy ſecond he gave him Power to abſolve the Incendiaries.

The five hundred and ſeventy third is the Judgment in a Suit about a Living.

In the five hundred and ſeventy fourth he order'd the Biſhop of *Hildeſheim* to remain in the Church where he was, and forbids him to remove to that of *Wirtzburg*, of which he had taken the Title without the permiſſion of the Holy See.

In the five hundred and ſeventy fifth he order'd an Earl to keep a ſtrict Guard upon the Priſoners which he had taken of the Party of *Marcovaldus*.

The import of the five hundred and ſeventy ſixth, to the Biſhop of *Coimbra*, is, That thoſe Clergymen who call themſelves Canons of the Holy Croſs, or other privileged Orders, and live in their own Dioceſs in a ſecular Habit, and receive the Sacraments of the Church, are obliged to pay all Epiſcopal Duties. This Letter, which is the laſt of the firſt Book, bears date the 17*th* of *February* in the year one thouſand one hundred and ninety nine.

Monſieur *Baluze* has added ſome Letters or Pieces made in the firſt year of the Pontificate of this Pope.

The two firſt are Oaths taken to Pope *Innocent*, the one by the Prefect of *Rome*, the other by Count *Ildebrandin*.

The third is the Decree for the Confirmation of a Treaty made between the Church of *Penna* in *Abruzzo*, and the Monaſtry of St. *Vit* of *Fourche*.

The fourth, fifth, and ſixth, are written in favour of the Monks of *Canterbury*, concerning the difference which they had with their Archbiſhop about a Chappel he was building. And the laſt, which is the five hundred and eighty third in all, is a Letter of theſe Monks to the Pope upon the ſame ſubject.

In the firſt Letter of the ſecond Book, to the Magiſtrates and People of *Viterbo*, the Pope in general forbids all ſorts of Perſons, in any manner whatſoever, to receive, protect or favour the Hereticks, and declares all that ſhall ſo do infamous, unworthy of any Voice active or paſſive in Elections, to have forfeited their right of Succeſſion, and to be incapable of all ſorts of Offices. He adds, that thoſe who converſe with Hereticks, whom they know to be ſo, incur the danger of an *Anathema*, and order'd that the Eſtates of Hereticks ſhould be confiſcated.

In the ſecond he determined, That the Marriage of a Girl which had been nullified, becauſe it was contracted before ſhe was marriageable, might be renewed with the conſent of the Woman after ſhe was to come to that age.

The third is a Confirmation of the Privileges of the Abbey of *Lundors* in *Scotland*.

In the fourth he exhorted the Magiſtrates and People of the City of *Feſi*, to do all that was poſſible to bring the reſt of the Marquiſate of *Ancona* under the obedience of the Pope.

In the fifth, to the Biſhop of St. *Andrews* in *Scotland*, he order'd him to provide for vacant Churches if the Patrons did not provide within the time ſet by the Council of *Lateran*. In the twentieth Letter he gave the Archbiſhop of *Magdeburg* the ſame orders.

In the next, written to the ſame Biſhop, he gave him leave to build a new Church in his Dioceſs, becauſe thoſe which were already there were not proportioned to the number of his Doceſans which encreaſed every day.

By the ſeventh he declar'd null the alienation of the Fiefs and Eſtates of a Church which was made in the form required by the Eccleſiaſtical Conſtitutions.

In the eighth he order'd the Patriarch of *Aquileia* to reeſtabliſh the Church of *Ceneda*.

By the ninth he recommended to the King of *Marock* the Religious of the Order of the Trinity, who imployed one part of their Revenues to buy Pagan Slaves and exchange them for Chriſtians.

In the tenth he approved of the Order made by the Chapter of *Xainte*, by which the number of their Canons was fixed at forty.

In the eleventh he declares that a Regular Canon could not leave his Monaſtry to remove into another, without the leave of his Abbot.

In the twelfth he order'd that no one trouble the Camaldolites for Eſtates which they have had the poſſeſſion of for forty years.

In the thirteenth, to the Biſhop of *Modena*, he order'd that the Appeal of ſuch as are notorious Criminals, ſhould not ſtop the Judgment of the Ordinary: becauſe the remedy of an Appeal was never intended to ſerve the Criminal, but to be a relief to ſuch as were unjuſtly dealt with.

In the fourteenth he declar'd that excommunicated Incendiaries ought not to be allowed Chriſtian burial; that this is a Caſe reſerved to the Holy See, and that if they could not come to

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Rome no one elſe could give them Abſolution, but upon condition of obeying whatſoever the Holy See ſhould order them.

By the fifteenth and ſixteenth he confirms a Judgment which had been given by the Cardinal whom he had appointed Commiſſary in the Caſe between the Biſhop of *Spoletto*, and the Religious of the Monaſtry of St. *Peter*.

The ſeventeenth is a Confirmation of the Privileges and Poſſeſſions of the Biſhoprick of *Achoury* in *Ireland*.

In the eighteenth he commanded the Dean and Chapter of *Auranches* to proceed to a new Election of a Biſhop, becauſe he whom they had choſen was not fit, and the Election beſides had not been made in form.

The nineteenth is a Confirmation of the Privileges of the Abbey of St. *Mary* of *Caſanova*.

He ſettled by the twenty firſt the Deanery of *Magdeburg* upon him who had been choſen to it.

In the following he confirmed the Judgment given by the Archbiſhop of *Lion* in favour of the Abbot and Religious of St. *Rufus* of *Valence*.

The twenty third, twenty fourth, and twenty fifth, are written about the Treaty concluded between the King of *England* and the King of *France*, for which he expreſſed a great deal of joy.

In the twenty ſixth he diſcharged the Chapter of *Treviſi* of anſwering the demand of a Clergyman, who by virtue of a Mandate required their Provoſtſhip.

The twenty ſeventh, to the Magiſtrates and People of *Treviſi*, is full of Reprimands and Threatnings for the Exorbitances and Crimes which they were guilty of.

In the twenty eighth, which is written to the King of *Arragon* about a difficulty which he had propoſed to him, concerning an Oath which he had made of keeping the Mony of the King his Father, which was counterfeited and diminiſhed very much in its weight, he determin'd, That he ought not to ſuffer it to be any longer current in his Realm.

In the twenty ninth he order'd the Puniſhment of thoſe who had counterfeited his Letters.

By the thirtieth he appointed Commiſſioners to examine into the Election of an Abbot.

The two following are Confirmations of the Privileges of two Monaſtrys.

The thirty third is a Letter of the Biſhop and Magiſtrate of *Caſtellane*, who ſend their Tribute to the Pope, and deſire his aſſiſtance.

In the thirty fourth he commanded the Archbiſhop of *Embrun* to declare the Biſhop of *Vence* excommunicate, for not obſerving the Suſpenſion which the Holy See had pronounced againſt him.

In the thirty fifth he order'd the Biſhops of *Avignon* and *Treguier* to be no hindrance to the Provoſt and Canons of *Ciſteron*'s oppoſing the forming of a Church of Templers.

In the thirty ſixth he declar'd, That the Order made by the Chapter of *Bazas*, which fixed their number of Canons at 18, ought not to be obſerv'd if the Revenues of that Church were ſufficient to maintain a greater number; and he commiſſioned the Archbiſhop of *Bourdeaux*, the Biſhop of *Agen*, and the Abbot of *Sanve Majeur* to inform of it, and to ſettle what number of Canons they thought fit therein.

The thirty ſeventh is the Judgment of a Proceſs in favour of the Abbot of St. *Donatus* of *Scozula*. And the next is the Judgment of another Suit in favour of the Abbot of *Conches*.

By the thirty ninth he exhorted the Abbot of *Lucedia* to procure a Peace between thoſe of *Placentia* and thoſe of *Parma*.

The fortieth, forty firſt, and forty ſecond, are written about the Abſolution which he would have given to the Earl of *Flanders*.

The forty third and forty fourth are written againſt the Earl of *Nevers*, who did not obſerve the Agreement which he had made with the Earl of *Flanders*.

In the forty fifth he took *Baldwin* Earl of *Flanders*, and the Princeſs *Mary* his Wife, into the Protection of the Holy See.

By the forty ſixth, and forty ſeventh, he confirm'd the Judgment which had been given in a Caſe about a Prebend of *Cambray*.

In the forty eighth he determin'd, That when one doth not know the motives and circumſtances of a Sentence, one ought to preſume that it was juſt.

By the forty ninth he declar'd, That a Prieſt cannot celebrate Divine Office, nor adminiſter the Sacrament of Penance, nor any other Sacrament in any Dioceſs, without the conſent and permiſſion of the Biſhop; and that a Metropolitan cannot place a Prieſt in the Dioceſs of any of his Suffragans, without his agreeing to it.

In the fiftieth he determin'd, That though the Marriage between Infidels is diſſolved when one of them is converted to the Faith, yet it is not the ſame thing in reſpect of thoſe who were married while they were Believers, when one of them becomes an Heretick or Pagan.

The fifty firſt is a Mandate for a Canonſhip of *Orleans* in favour of *Peter* of *Corbeil*.

The fifty ſecond is a Commiſſion to the Biſhop of *Nocera* for the reeſtabliſhment of a Monaſtry.

The fifty third is a Confirmation of the Privileges of the Order of *Calatrava*.

In the fifty fourth he wrote to the Chapter of *Hildeſheim*, to nominate a new Biſhop in the ſtead of him whom they had, who would remove to the Biſhoprick of *Wirtzburg*. In the next he committed the Execution of this Decree to the Abbots of *Corbie* in *Saxony*, and of *Herveden*, and to the Dean of *Paderborn*.

In

In the fifty ſixth he determin'd, That a Canon Regular of St. *Auſtin*, who had been made a Knight of the Hoſpital, had done well to return to his former Order; becauſe it is not allowable to remove out of a ſtricter Order into a more remiſs, as it is out of a remiſſer into a more ſtrict. *Pope Innocent's Letters.*

By the fifty ſeventh he exhorted the King of *England* to put the Archbiſhop of *York* into poſſeſſion of the Eſtate of his Church again, of which he had ſtript him, and to give him liberty of performing his Functions. The two next are upon the ſame Subject. And in the ſixtieth he declar'd, That all the Preſentations made in the Archbiſhoprick of *York* without the conſent of that Archbiſhop, upon pretence of his being ſuſpended, were nothing.

In the ſixty firſt he determin'd, That an excommunicate Perſon, who before he died acknowledged his fault, and deſigned to come to *Rome* to receive Abſolution, ought not to be denied Eccleſiaſtical Burial. Here are the words of his Anſwer, which may very well deſerve your attention. "The Judgment of God is always founded on infallible Truth, but the Judgment of the Church "often depends upon an opinion which may be under a miſtake: Upon this account it ſome-"times happens that he who is bound before God, is free before the Church; and he that is free "before God, is bound by an Eccleſiaſtical Sentence. The Chain wherewith the Sinner is bound "before God, is looſened by a Remiſſion of the Fault; but that wherewith he is bound in re-"ſpect of the Church, is looſen'd only by Abſolution from the Sentence; which appears in the "Reſurrection of *Lazarus*, whom our Saviour firſt raiſes again, and then orders the Apoſtles "to untie him. So the Man, concerning whom he is talking, having promiſed with an Oath to "obey the Church, and to give ſigns of his penitence, might very well be abſolved in the ſight "of God, but not having received Abſolution, he is not ſo in reſpect of the Church. Yet the "Church could and ought to remedy this, that is, becauſe his penitence was true by the plain "marks he gave thereof while he lived, it could give him Abſolution after his Death: And it "ſignifies nothing that the power of binding and unbinding was not granted the Church in re-"ſpect of dead men; ſo that it cannot bind or unbind any but what are upon the Earth, or, as "it is written, cannot communicate with a man that is dead, with whom it did not communi-"cate while he was living; for although it did not communicate with him, yet it ought to have "done it, it not being any ill will to Religion, but an inevitable accident which hindred him "from receiving abſolution. And we read in the Canons that the Church has bound and un-"bound the dead. He order'd that this Abſolution be deſired of the Holy See, the caſe for which he was to be abſolved being a reſerved caſe; that it ſhould be performed with a penitential Pſalm, the Lord's Prayer, and the Prayer uſed upon that occaſion; and that his Heirs ſhould make ſatisfaction.

In the ſixty ſecond he order'd a certain Lord to reſerve a Treaſure which had been found in a Country of the Patrimony of St. *Peter*, as belonging of right to the Holy See.

The ſixty third is written to the Archbiſhop of *Sens*, about the Dean of *Nevers*, whom having been ſuſpected of Hereſy, he ſends back to him with orders to reeſtabliſh him, after he had canonically cleared himſelf by the witneſs of fourteen Prieſts.

In the ſixty fourth he confirm'd the Order made by the Biſhop of *Oſma* in *Spain*, to have none but Regular Canons in his Church, and ſome other Conſtitutions which he had made.

In the ſixty fifth he wrote to the ſame Biſhop, and determin'd that ſuch of the Clergy as were notoriouſly ſcandalous in keeping Concubines, ought to be condemned without Witneſſes or Accuſers; but that ſuch whoſe Crime was not ſo notorious but that it might admit of ſome doubt, could not be condemned but upon the depoſition of Witneſſes, and not on ſimple Declarations.

In the ſixty ſixth he declar'd, That thoſe Laicks who keep any of the Clergy in priſon incur excommunication, as well as thoſe who give them ill treatment. That ſuch as communicate with an excommunicated Perſon ſo as to partake of or contribute to his Crimes, cannot be abſolved of the Excommunication which they incur, but by him who excommunicated the Perſon with whom they communicated, or by his Superiour. But if they communicated with them only ſo as to eat or drink with them, or in any other manner without partaking of their Crimes, then they might be abſolved by their own Biſhop, or any other Prieſt. Laſtly, he determin'd that not only thoſe who have contracted two valid Marriages are to be accounted Bigamous, but thoſe too who have contracted ſuch as were nulled, becauſe that although they were not in *facto* Bigamous for want of the Sacrament, yet the Intention of being ſo was the ſame, and there was a Fault committed beſides: therefore he would not have a Diſpenſation granted ſuch, as there is to other Bigamous Perſons.

By the ſixty ſeventh he confirm'd the Dean of *Toledo* in his Benefice, and puts him under the protection of the Holy See.

By the next he confirm'd an Archdeacon in his Benefices.

The ſixty ninth is a Confirmation of the eſtabliſhment of the Abbey of St. *Michael* of the Order of *Premontre*.

In the ſeventieth he order'd that the Saracens ſhould be forced to pay their Tithes to the Pariſhes.

By the ſeventy firſt he nam'd the Biſhops of *Lincoln* and *Ely*, with the Abbot of St. *Edmund*, to make up the difference between the Archbiſhop and Monks of *Canterbury*, or to give Judgment in it.

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The 72*d*, 73*d*, 74*th*, 76*th*, 79*th*, 89*th*, 90*th*, 92*d*, 93*d*, 98*th*, 100*th*, 101*ſt*, 102*d*, 108*th*, 109*th*, 110*th*, 116*th*, 153*d* and 274*th*, are Confirmations of the Privileges of Monaſtries.

By the ſeventy fifth he order'd the Archbiſhop of *Compoſtella* to make uſe of Eccleſiaſtical Cenſures to oblige the King of *Leon* to put away the Daughter of the King of *Caſtille*, whom he had married, tho ſhe was his kin within the prohibited degrees.

In the ſeventy ſeventh, to the Archbiſhop of *Tours*, he determin'd, That a Metropolitan who is infirm, or has any other reaſonable excuſe, may commiſſion another Biſhop to conſecrate his Suffragans.

In the ſeventy eighth he order'd the Biſhop of *Caſtellane* to take off the Interdict pronounced againſt the Inhabitants of his City; becauſe they had ſubmitted and rejected him whom they had choſen Governor of the City without the conſent of the Pope.

In the eightieth he committed to the Abbot of *Fertè*, and to the Archdeacons of *Challons*, the ordering of the difference between the Church of *Autun*, and the Monaſtry of *Baume*.

The eighty firſt contains the Judgment in a Proceſs between the Monaſtry of St. *Owen*, and that *de la Croix-Saint-Leufroy*. His Judgment is in favour of the latter, according to the firſt Sentence in this caſe, tho there had been a ſecond which ſeemed to contradict it.

The ſeven following Letters contain a famous Sentence in favour of the Archbiſhop of *Tours* againſt the Church of *Dol*, by which the Biſhop of *Dol* is declared his Suffragan, and hath the Pallium taken from him.

In the ninety firſt, after having firſt given his Judgment that the Monks of *Citeaux* had acted raſhly in changing the Abbys of Regular Canons which were in the Iſlands of *Hieres*, into Monaſtries of their Order, he nominated the Biſhops of *Marſeille* and *Agde* to make a Reform among theſe Regular Canons.

The ninety fourth is a Judgment in favour of the Templers againſt the Canons of St. *Quentin*.

In the ninety fifth he nulliſies the Election of a Biſhop by the Chapter of *Cambray*; becauſe he whom they had choſen was nothing but a ſimple Shaveling before the Election, and had had a Child too by a Widow.

In the ninety ſixth and ſeventh he warned the King of *Hungary* to reſtore to the Biſhop and Church of *Vatz* the poſſeſſions he had taken from them.

In the ninety ninth he order'd his Legate in *France* and the Biſhop of *Paris*, to look into the caſe of the Abbot of St. *Martin* of *Nevers*, who was accuſed of Hereſy; and if he was found guilty, to depoſe him and ſhut him up in a Monaſtry.

In the hundred and third he decides, That the Biſhops of *Liſbon* and *Evora* are Suffragans to the Metropolis of *Compoſtella*, and not to that of *Brague*. In the hundred and fifth he declar'd, That this Sentence doth not at all prejudice the Rights of the Archbiſhop of *Brague*. And in the hundred and ſixth he adviſed the Archbiſhops of *Brague* and *Compoſtella* to make up the difference which they had about carrying the Croſs, by agreeing that each of them ſhould have it carried before him in the others Dioceſs.

In the hundred and fourth he wrote to the Archbiſhop of *Canterbury*, to hinder the Biſhops exacting any thing for the Holy Chriſm.

In the hundred and ſeventh he declar'd null the Order of the Canons of *Tours*, who had given four Prebends to ſixteen Perſons, on condition that four ſhould be content with the Revenues of one Prebend among them, till the others were dead, ſo that he who died laſt ſhould have the whole, as contrary to the Laws of the Church, which forbids diviſions or ſucceſſion in Benefices.

The hundred and eleventh, and twelfth, contain a Confirmation of the Election of the Biſhop of *Placentia*.

The hundred and thirteenth contains a Judgment of a Suit between the Provoſt of the Church of *Aquileia*, and the Chapter of that Church, about the diſpoſing of the Revenues, wherein he gives the cauſe to the Chapter.

In the hundred and fourteenth, to the Archbiſhop of *Canterbury*, he empower'd him to force all ſorts of Perſons to pay Tithes, notwithſtanding any Appeal.

In the hundred and fifteenth, to the ſame Perſon, he order'd that the Churches ſhould be freed from the new Penſions.

The hundred and ſeventeenth is a Commiſſion to the Biſhop of *Tuy*, the Dean of *Zamora*, and the Prior of St. *Iſidorus* of *Leon*, to enquire into a Suit between the Biſhop of *Orenſe*, and the Abbot of *Cella-Nova*.

By the hundred and eighteenth he upholds the Abbey and Religious of *Waltham* in the right of preſenting to the Livings of their Church. In the hundred and nineteenth he eaſes them from thoſe exceſſive rights of Procuration which the Archdeacons exacted of them, and nulliſies the Cenſures which had been made uſe of to force them. By the two next Letters, and by the 126*th*, 127*th*, 128*th*, 129*th*, 131*ſt*, and 132*d*, he confirm'd the Rights and Privileges of this Monaſtry.

The hundred and twenty ſecond is a Letter by which he makes *Rainier* his Legate in the Provinces of *Embrun*, *Aix*, *Arles* and *Narbonne*, with Power to reform and ſettle the Monaſtries and Churches, to give Judgment in ſuch Cauſes as preſented themſelves, to abſolve ſuch as were excommunicated for having ſtruck any of the Clergy, provided Homicide did not follow upon it; to encounter the Hereticks, and to have them puniſhed. By the next he order'd the Archbiſhops of theſe Provinces to acknowledg this Legate, and to obey and aſſiſt him.

By the hundred and twenty fourth he order'd the Chapter of *Aquileia* to put the Provoſt of that Church in again.

In the hundred and twenty fifth he upholds a Canon in the Poſſeſſion of the Revenues of his Prebend.

The 133*d*, 134*th*, 135*th*, 136*th*, 137*th*, 138*th*, 139*th*, 140*th*, 143*d*, 144*th*, 145*th*, 146*th*, 147*th*, 149*th*, 150*th*, 151*ſt*, and 152*d*, are written about the accommodation of the differences of the Church of *Compoſtella* and the Church of *Brague*, which was ended by an agreement of the Parties, and about ſome other things relating to the Church of *Compoſtella*.

The hundred and forty firſt, and ſecond, are written againſt ſome Laicks of *Metz*, who had private Aſſemblies in contempt of the Church, and there had the Evangeliſts, the Epiſtles of St. *Paul*, the Morals of *Job* read in French, and took upon them to dogmatize and preach againſt the Prieſts.

The hundred and fifty fourth and fifth contain a Confirmation of the Reform which the Religious of *Pontigny* had made in the Abbey of *Caduin*.

In the hundred and fifty ſixth he gave permiſſion to the Biſhop of *Aſſiſi* to accept of the offer which the Archprieſt of *Peruſe* had made, of clearing himſelf canonically of the Crime of Simony, by the witneſs of three Perſons.

The hundred and fifty ſeventh is a Confirmation of the Archdeaconſhip of *Cirenza* to him who had been preſented to it.

By the hundred and fifty eighth he takes the Church of St. *Michael* of *Travalde* under the Protection of the Holy See.

By the hundred and fifty ninth he advertiſed the Suffragans of the Archbiſhoprick of *Cirenza*, that he would in a ſhort time ſend them a Metropolitan fit to fill the place, and exhorted them to receive him with all due reſpect; and by the next he gives the ſame notice to the Chapter of *Anglone*.

In the hundred and ſixty firſt he gives leave to the Archbiſhop of *Cirenza* to take his Friends into his Church.

The three following Letters are concerning the Immunities of the Canons of *Matera* and *Cirenza*.

In the hundred and ſixty fifth he order'd that the Inhabitants of *Matera* ſhould pay the whole Tithe to the Churches to which it belongs.

In the hundred and ſixty ſixth he wrote to the Biſhop of *Aſſiſi* that he ſhould not think that thoſe whom he had excommunicated were abſolved, or that they had any Letters of Abſolution from the Holy See, or from its Commiſſaries.

The hundred and ſixty ſeventh and eighth are written about the abſolution of *Marcovaldus*, and contain the Oath that was taken by him on that occaſion. He did not obſerve it, and the Pope was forced to write againſt him again in the hundred and ſeventy ninth Letter.

In the hundred and ſixty ninth he determin'd, That the Biſhops may abſolve thoſe who are excommunicated for ſtriking any of the Clergy, when they cannot commodiouſly come to *Rome*, unleſs they had been exceſſively rude indeed.

The two following have nothing remarkable in them.

In the hundred and ſeventy ſecond he determin'd, That he who was choſen Abbot of *Gembloux*, and whoſe Election they had got confirmed by giving Mony without his knowledg, was not at all in the fault.

The hundred and ſeventy third is the Judgment in a Suit about a Canon's place of the Iſland in *Flanders*.

In the hundred and ſeventy fourth he order'd the Clergy and People of *Regio* to receive their Archbiſhop.

By the hundred and ſeventy fifth he forbids the *Aretins* to rebuild a Caſtle.

The hundred and ſeventy ſixth is a Letter written to the Pope by the King of *Dioclia* and *Dalmatia*, by which he recommends and ſubmits himſelf to his Holineſs, and deſires him to write to the King of *Hungary* to drive the Hereticks out of his Kingdom. The next is ſuch a Letter from the Prince of *Servia*.

The hundred ſeventy eighth is a Letter written by the Archbiſhop of *Dioclia* and *Antivari*, by which he thanks the Pope for the Pallium which he had ſent him, and preſents him with the Orders made by the Legates of the Holy See, and by the Prelates of *Dalmatia* againſt Simony, about the Celibacy of the Clergy, concerning the payment of Tithes, about the ſecrecy of Confeſſion, againſt thoſe that abuſed the Clergy, or dragg'd them before Civil Magiſtrates; about the degrees of Affinity within which it is not allowable to marry; about the Clergys being ſhaved for the preſentation to Benefices, and the preſervation of the Poſſeſſions of the Church; and laſtly, a Prohibition from putting the Children of Prieſts or Baſtards into Holy Orders, and from ordaining any one Prieſt under the age of thirty.

The hundred and eightieth is written by the Pope to the Archbiſhop of *Antivari* about the Biſhop of *Soacino*, who, upon ſuſpicion of Homicide, had quitted his Biſhoprick; the Pope order'd that he be allowed wherewithal to maintain himſelf.

In the hundred and eighty firſt he gave notice to the Archbiſhop of *Canterbury*, that he ought not to allow the Secular Clergy to ſit in the ſame place with the Monks at the Cathedral, or to go before them at a Proceſſion.

By the hundred and eighty ſecond he takes an Earl and his Lands into the Protection of the Holy See.

The

Pope Innocent's Letters.

The hundred and eighty third, to the Biſhop of *Treviſi*, is written againſt ſuch of the Clergy as did not wear Clergymens Habits, nor were ſhaved; he order'd him to ſuſpend them, and forbid the Archdeacon to let them take any higher Orders.

The hundred and eighty fourth is a Letter of *Frederick* King of *Sicily* to the Inhabitants of *Monteſiaſcone*, to make them obey the Sovereign Pontiff.

In the hundred and eighty fifth he declar'd, That a Biſhop elect, who has taken poſſeſſion before the Election was confirmed, ought to be turned out of that Biſhoprick.

In the hundred and eighty ſixth he commiſſions the Biſhop of *Fieſoli* to give Judgment in a Caſe that concerned a Monaſtry of Camaldolites.

In the hundred and eighty ſeventh he order'd the Metropolitan and the Biſhops of *Sicily* to redeem the Eſtates of the Kingdom of *Sicily* which they had alienated.

The hundred eighty eighth is written to the Archbiſhop of *Magdeburg*, about the divorce of the Duke of *Bohemia* from his Wife, pronounced by the Biſhop of *Prague*, without any regard to the Appeal which this Princeſs had put in to the Holy See, in conſequence of which this Duke had married the Siſter of the King of *Hungary*; he order'd the Archbiſhop to enquire into the truth of the matter, and write him word of it.

The hundred and eighty ninth is addreſſed to the Patriarch of *Jeruſalem*, to the Biſhop of *Lydda*, and to the Knights of St. *John* of *Jeruſalem*, and of the Temple, to whom he recommends it with wiſdom and fidelity to diſtribute the Alms which he had ſent them, and to make him acquainted with the State of their Country.

In the hundred and ninetieth he order'd the Chapter of *Capua* to proceed out of hand to the Election of a Biſhop.

In the hundred and ninety firſt he recommends to the People of *Saxony*, *Weſtphalia* and *Sclavonia*, the aſſiſtance of the Biſhop and Clergy of *Livonia* againſt the Pagans their Enemies.

In the hundred and ninety ſecond, and two hundred fifty and eighth, he order'd the Biſhop and People of *Civita* to obey the Earl of *Chieti*, and take him for their Protector.

The hundred and ninety third is a Reprimand for the Chapter of *Fondi* which had made two faulty Elections, having choſe Men who had not in them the Qualities requiſite for a Biſhop.

In the hundred and ninety fourth he decided, That a Monk who had his Forefinger cut off, was incapable of ſaying Maſs.

The hundred and ninety fifth is a Mandate for a Canonſhip of *Poictiers*.

The hundred and ninety ſixth is a Commiſſion to the Archbiſhop of *Brague* and two Monks, to judg in a Difference between the Biſhop of *Coimbra* and the Templers.

By the hundred and ninety ſeventh he exhorted the Prelates of *France*, to whom it is written, to do all that was in their power to bring the King to obey the Holy See, and to put away his Concubine, to take his Wife again.

The two following are Commiſſions about private affairs.

By the two hundredth he made the Archbiſhop of *Tarento* his Legate in *Sicily*.

In the two hundred and firſt he empower'd *Conrade* Archbiſhop of *Mentz* to confer thoſe Benefices, to which the Biſhop of *Hildeſheim* had preſented, in the Biſhoprick of *Wirtzburg*, upon whom he pleaſed, notwithſtanding the Preſentations of that Biſhop.

In the two hundred and ſecond, and two hundred and third, he order'd the Biſhops and People of *Italy* to receive his Legate, and obey him.

In the two hundred and fourth he commands the Archbiſhops of *Magdeburg*, *Mentz* and *Treves*, and their Suffragans, to publiſh Excommunication againſt the Biſhop of *Hildeſheim*, who would remove to the Biſhoprick of *Wirtzburg* without leave from the Holy See.

In the two hundred and fifth he exhorted an Earl of *Italy* to preſerve that Fidelity which he had promiſed to the Holy See, and to obſerve the Peace.

In the two hundred and ſixth he advertiſed the Biſhop of *Autun* to provide maintenance for the Jews newly converted.

In the two hundred and ſeventh he exhorted the Magiſtrates of *Viterbo* to obſerve that Peace which they had made with the Romans.

The two hundred and eighth is a Letter of the Patriarch of *Conſtantinople* to the Pope, in anſwer to a Letter which he had written to him, wherein he tells him that the name of Univerſal, which he had given to the Church of *Rome*, puzzled him, and he could not tell the meaning of it. He takes it ill too that he ſhould accuſe the Eaſtern Churches of being Schiſmaticks, ſince they profeſſed the Faith of the Council of *Nice*, and believed that the Holy Spirit proceeded from the Subſtance of the Father. At the end of this Letter he praiſes the Emperor of *Greece*. Pope *Innocent* anſwers this Letter in the two hundred and ninth, and after having been pretty large upon the Primacy of St. *Peter*, which he proves to be by divine Right from many places of Scripture, he explains in what ſenſe the Church of *Rome* might be ſtiled Univerſal. He ſays that one doth not mean by this name all particular Churches, but this name we give to a Church that hath all other Churches under it; that it is likewiſe called the Mother of other Churches, not becauſe it is the antienteſt, but becauſe it has the Preeminence over all the reſt. He tells him afterwards that he deſigns to call a General Council for the Reformation of Manners, and invites him to it to ſettle an union and good underſtanding between the two Churches. The Emperor *Alexis* too writ to the Pope the two hundred and tenth Letter about the Recovery of the Holy Land, and the Reunion of the two Churches, as of a very feaſible thing. The Pope anſwer'd him in the two hundred and eleventh, and ſays much the ſame to him as to the Patriarch of *Conſtantinople*.

In

In the two hundred and twelfth the Pope writ to his Vicar at *Constantinople*, not to suffer the Latin Priests to administer the Sacrament of Confirmation, which belonged to none but Bishops to do. *Pope Innocent's Letters.*

By the two hundred and thirteenth he order'd all the Latin Priests which were at *Constantinople* to obey his Legate.

By the two hundred and fourteenth, and two hundred and fifteenth, he cites the Prior and Religious of *Sainte-Croix* in *Spain*, to appear about the difference between them and the Bishop of *Coimbra.*

In the two hundred and sixteenth he frees the Canons of *Wirtzburg* from the Oath which the Bishop of *Hildesheim* had made them take to pay a certain Sum of Mony after his death to those as he would leave it to.

The two hundred and seventeenth, and two hundred and nineteenth, are Letters of the King of *Armenia* to the Pope; and the two hundred and eighteenth, and two hundred and twentieth, are the Pope's Answers to them.

By the two hundred and twenty first he stirs up the People of *Sicily* to war against *Marcovaldus.*

The two hundred and twenty second to a private Person, is the Confirmation of a Prebend.

The two hundred and twenty third is a Commission to the Abbots of *Lucedia*, and St. *Saviour* of *Pavia* for the reestablishment of the Monastry of St. *Colombanus.* In the next he declar'd, That this Monastry shall still enjoy the exemption from the Jurisdiction of the Bishop of *Bobio*, but not so as to be any prejudice to the Rights of that Bishop.

In the two hundred and twenty fifth he order'd the Punishment of the Man that had killed the Magistrate of *Benevento.*

In the two hundred and twenty sixth he exhorted the Saracens of *Sicily* to be faithful to King *Frederick*, and not take the part of *Marcovaldus.*

In the two hundred and twenty seventh he determin'd, That a Priest who discovered to some Rogues a Person that they were looking for, and whom they afterwards killed, without knowing what they searched after him for, not being in any fault, might have leave to celebrate Mass which he had been forbidden by the Bishop.

In the two hundred and twenty eighth he order'd the Cardinal Bishop of *Verona*, to examin whether those that were accused of Heresy were really guilty; and that if he should find after having questioned them that they had no Errors in their Doctrine or Manners, he should declare them Catholicks; and if they had, and were ready to renounce them, he should give them Absolution after having taken the ordinary Oath.

In the two hundred and twenty ninth he declar'd, That such as let their Lands under borrowed names are obliged to pay the Tenths, and that Clergymen are not to be allowed to have any Women live with them except they be of their kindred.

By the two hundred and thirtieth he granted the Bishop of *Laghlin* in *Ireland* not to be within the Power of any but the Pope's Excommunication; and in the next, allows him to turn out a Man that had gotten into the Archdeaconry of his Church, and to dispose as he thought fit of the Benefices of his Dioceſs.

In the two hundred and thirty second he declar'd, That a Woman who had taken upon her a Vow of Chastity to avoid being married, but upon condition of tarrying in her own house, and had afterwards married a Man by whom she had Children, ought to take her Religious Habit again, and observe her Vow.

In the two hundred and thirty third he determined, That a Girl of not above seven years of age could not be engaged by any promise of Marriage.

In the two hundred and thirty fourth he order'd an Abbot to provide for the subsistence of a Jew that was newly converted.

By the two hundred and thirty fifth he appointed the Abbots of *Citeaux*, *Morimond*, and *la Creste* to make strict search after Hereticks.

In the two hundred and thirty sixth he commissioned the Archbishop of *Naples*, and the Cardinal Legate in that Country, to inform against the Archbishop of *Benevento.*

In the two hundred and thirty seventh he forbids the turning the Revenues of Abbeys, which were intended for the maintenance of Monks, and the keeping of the Poor, to other uses.

In the two hundred and thirty eighth he forbids all the Bishops of *Scotland* any ways medling against an Abbey which was immediately subject to the Holy See.

In the two hundred and thirty ninth he judged that the alienation of the Estate of a Monastry by the secular Authority is not to be minded.

In the two hundred and fortieth he gave leave to the Provost of the Chapter of St. *Gaudentius* of *Novara* to correct the Faults of the Canons.

In the two hundred and forty first he decided, That such Clerks as are under Interdiction, cannot be chosen to any Ecclesiastical Benefices.

In the two hundred and forty second he declar'd, That all Believers are bound to pay Tithes to their Parish, and that they cannot upon any pretence whatsoever exempt themselves from paying any part thereof.

In the two hundred forty third he order'd the Archbishop of *Canterbury* and the Bishop of *London* to pronounce a Sentence of Excommunication against all such as had a hand in the Violences offered to an Abbot who was putting a Sentence of the Pope's in execution.

In

Pope Innocent's Letters.

In the two hundred and forty fourth he ſays, That one ought to provide againſt the Commiſſaries that are appointed, not by way of appeal, but by challenging them.

By the two hundred and forty fifth, to the Prelates and People of *Sicily*, he appointed a Cardinal Legate in this Kingdom, and order'd them to obey him.

In the two hundred and forty ſixth, to the Canons and Clergy of *Brinde*, he cites them to *Rome* to give an account of the Rout which they had made to hinder him that had been choſen of taking poſſeſſion of the Biſhoprick. The two hundred and forty ſeventh is upon the ſame Subject.

The three following Letters, and the two hundred and ſixty third and ſixty fourth, are Confirmations of private Men in their Livings.

In the two hundred and fifty firſt he deſired the King of *France* to ſend aid to the King of *Jeruſalem* againſt the Saracens, and to write to the Emperor of *Conſtantinople* to maintain a Peace with this Prince.

The two hundred fifty ſecond is a Letter of *Leo* King of *Armenia*, complaining that the Earl of *Tripoli*, and the Great Maſters of the Orders of the Templers, and St. *John* of *Jeruſalem*, would diſpoſſeſs the lawful Heir of the Prince of *Antioch*, and deſiring the Pope to protect him, and ſend him ſome aſſiſtance againſt the Saracens. The Pope makes anſwer in the two hundred and fifty third Letter, that he will ſend to his Legates upon the place to judg in all theſe Differences, and that in the mean while he'll order the Earl of *Tripoli* not to meddle. By the two hundred and fifty fourth Letter, he order'd the Lords and People of *Armenia* to aſſiſt their King in making war againſt the Saracens; and by the next he ſends him the Standard of St. *Peter* to encounter the Enemies of the Croſs.

By the two hundred and fifty ſeventh he revok'd a Judgment given by the Biſhop of *Sidon* in *Syria*, who was commiſſioned by the Holy See againſt the Templers: And by the two hundred fifty ninth he order'd the King of *England* to reſtore the Templers a Caſtle which belonged to them.

In the two hundred and ſixtieth he appointed Commiſſaries to inform of the matters for which the Abbot of *Pompoſa* was accuſed.

In the two hundred and ſixty firſt, to the Biſhop of *Roſſano*, he anſwer'd divers Queſtions which this Biſhop had propoſed to him. 1. That the Kindred of a Woman might marry the Kindred of her Husband. 2. That although a Husband and Wife are Godfather and Godmother to a Child, yet they do not thereby contract any ſuch Compaternity as can hinder them from living as Man and Wife. 3. That the Latin Prieſts might neither have Wives nor Concubines. 4. That he might force the Abbots and Prieſts to come to his Synod. 5. That the Chaplains of the Caſtle of *Roſſano* had nothing to do to judg of the validity or invalidity of Marriages.

In the two hundred and ſixty ſecond he gave ſome Lands to the Judg of the Archbiſhop of *Fermo*'s Temporal Juriſdiction, or his Theologal.

In the two hundred and ſixty fifth he order'd, That a Clergyman who had gained a Commiſſion about an Affair that had been decided before by telling a falſe Story, ſhould have no advantage by this Commiſſion.

In the two hundred and ſixty ſixth he gave a Lord notice to receive the Legate which he ſends him with all due reſpect.

The two hundred and ſixty ſeventh is a Mandate for a Canonſhip in the Church of *Breuil*.

In the two hundred ſixty eighth, and two hundred and ſeventy ſecond, he enjoins the Abbots of *Citeaux* and *Premontre* to give the fourth part of the Eſtates of their Abbys towards the Holy War.

By the next two he required of all the Biſhops of *Europe* ſupplies of Men and Mony for that War; and of all the Faithful the ſame, in the two hundred and ſeventy firſt.

In the two hundred and ſeventy third he appointed the Archbiſhop of *Tyre* and the Biſhop of *Sidon* his Commiſſaries to judge in a Suit between the Church of *Tripoli* and the Knights of St. *John* of *Jeruſalem* about a Church.

The two hundred and ſeventy fifth and ſixth are written about the Proceſs concerning the Prebends of the Church of *Padua*.

The two hundred and ſeventy ſeventh is written about the Election of an Archbiſhop of *Capua* by two thirds of the Chapter, maugre the oppoſition of the Pope's Legate and ſome Canons: the Pope found no fault in the form of the Election; and becauſe he was not yet ſatisfied that the Perſon elected was thirty years old, he puts off the Confirmation of the Election, and in the mean while till the thing was ſettled, appointed the elected Perſon, who was Subdeacon of *Rome*, to adminiſter both Spirituals and Temporals.

The two hundred and ſeventy eighth is alſo written about the removal of the excommunicated Biſhop of *Hildeſheim*, becauſe he would without the permiſſion of the Holy See take the Biſhoprick of *Wirtzburg*: The Pope gave order to the Biſhop of *Bamburg* to inform whether he obſerved and was obedient to the Interdict, that he might know whether it was fit to pardon him.

By the two hundred and ſeventy ninth he confirmed the Inſtitution which the Biſhop of *Amiens* had made of four Religious in a Church.

In the two hundred and eightieth he adviſed the Lords and Magiſtrates of *Sicily* to labour with his Legate to promote the good of that Realm.

By the two hundred eighty firſt he confirmed an Agreement made between the Templers of *Sclavonia* and the Monaſtry of St. *Coſmus* and St. *Damienus* of the ſame Country.

In

In the two hundred and eighty ſecond he declar'd null a Reſignation made for fear of the King of *England*. *Pope* Innocent's *Letters.*

In the two hundred and eighty third he finiſhed a Suit that had been depending at *Rome* about the Election of the Biſhop of *Sutri*.

The four following are the ſame with ſome before.

By the two hundred and eighty eighth he confirmed the new Biſhop of *Hildeſheim*, who was choſen in the place of him who would remove to *Wirtzburg*, and declar'd null all the Alienations that the latter had made of the Poſſeſſions of the Church of *Hildeſheim*.

In the two hundred and eighty ninth he empowered ſome Abbots in his name to preſent to the vacant Prebends of the Archbiſhoprick of *Magdeburg*, which the Archbiſhop and Chapter had neglected to fill within the time appointed by the Council of *Lateran*.

Monſieur *Baluze* takes notice after this Letter that this ſecond Book of the Regiſter of Pope *Innocent*'s Letters is not compleat; becauſe *Roger* of *Hoveden* quotes a Letter of this Pope's of the year 1199, about *Giraudus* Biſhop of St. *Davids*, which is not to be found among theſe; and he adds, for a Supplement, ſome Letters which he had taken from divers places.

The firſt, which is the two hundred and ninetieth of this Book, is addreſſed to the Clergy of the Dioceſs of *Penna* in the Province of *Abruzzo*, whom he orders to ſubmit to the Juriſdiction and Juſtice of the Biſhop, as well in what reſpects their Tithes and Incomes, as what concerns the Cauſes of Marriage and Penance.

The two hundred and ninety firſt is a Confirmation of the Privileges of the Church of *Volterra*.

The two hundred and ninety ſecond is a Protection granted to a Prieſt.

In the two hundred and ninety third and fourth he exhorted all the Princes of *Germany* to labour for the Peace of the Empire, and for an Accommodation between *Otho* and *Philip*.

By the two hundred and ninety fifth he commits to the Biſhop of *Verceil*, and the Abbot of *Lucedia*, the Judgment of a Proceſs between the Monks and Canons of *Milan*.

The two hundred and ninety ſixth is a Confirmation of the Privileges of the Abbey of *Mariadura*.

By the two hundred and ninety ſeventh he takes the Earl of *Montpellier* into his protection, and tells him in the next that he will ſend him Legates to labour for the deſtroying of Hereſy.

The two hundredth and ninety ninth, and three hundredth, are written about the Removals of Biſhops. He of the Iſle of *Leſina* upon the Coaſts of *Dalmatia* had been required for the Archbiſhoprick of *Zara*, and before this Demand was admitted in the Court of *Rome*, he had forſaken his Biſhoprick of *Leſina*, and had done his Duty in the Archbiſhoprick of *Zara*: The Chapter of *Leſina* had choſen in his place the Biſhop of *Spalatro*. The Pope puts off the execution of the matter till he was fully informed how things were, and appoints Commiſſaries for that purpoſe.

The three hundred and firſt is the Confirmation of a Treaty between the Archdeacon of *Paris* and the Abbeſs of *Chelles*.

The three hundred and ſecond is a Conſtitution which forbids uſing any force to make the Jews be baptized, or doing them any injury, or offering them any violence.

By the three hundred and third he granted Indulgences of forty days to the Monaſtry of *Vezelai*, in which they ſay is preſerved the Body of St. *Mary Magdalen*.

The three hundred and fourth is a Confirmation of the Privileges of the Church of *Placentia*.

The three hundred and fifth and laſt of the ſecond Book, is a Letter to the Clergy of *Normandy*, exhorting them to contribute the fourth part of their Revenue towards the carrying on of the Holy War.

Mr. *Baluze* not being able to recover the third and fourth Books of the Letters of Pope *Innocent*, has ſupply'd their place with a very antient Collection of the Decretals of this Pope, made by *Rainier*, Deacon and Monk of *Pompoſa*: It contains many Letters of the firſt and ſecond Books, and ſome of the following ranged under different Titles. We have already made an Extract of the firſt, and we have nothing left but to do the ſame with the latter. That which is in the firſt Title of this Collection is of that number; it contains a Reſolution of ſome Difficulties about the expreſſions which are uſed in the Myſteries of the Holy Trinity and the Incarnation. Here he takes notice that the Terms of Father, Son, and Holy Ghoſt, ſignify the relative diſtinguiſhing Properties of the Divine Perſons. He diſtinguiſhes in the Father three Particulars, his Innaſcibility, Paternity, and Emiſſion. Then he examines in what ſenſe Jeſus Chriſt may be called Man; and having ſcholaſtically diſcuſt that Point, and given the Solutions of it which are given in the Schools, he remarks to the Archbiſhop of *Compoſtella*, to whom this Letter is written, that to anſwer in an Apoſtolical manner, which is the plaineſt and beſt, one may ſay that Men in this world cannot comprehend the true nature of God, and have no proper words to expreſs it by, and therefore are forced to make uſe of Relative Terms.

The ſecond Letter is a writing given to the Ambaſſadors of *Philip* Duke of *Suabia*, by which he ſets the Prieſthood above the Imperial Dignity, and pretends that it belongs to the Pope to decide the Difference about the Empire; becauſe it was he that brought the Eaſtern Empire into the Weſt, and crowned the Emperors.

Pope Innocent's Letters.

In the third, to the Emperor *Alexis Comnenus*, he alſo extols the Sacerdotal Dignity, and tells this Prince that he ſhould not ſuffer the Patriarch of *Conſtantinople* to ſit at his feet or on his left hand.

The other Letters of this Collection are almoſt all in the firſt and ſecond Book, and have nothing worth notice in them, except ſome under the fortieth Title about Divorces and Poligamy.

In the firſt Letter of the fifth Book, *Innocent* III. determined that ſuch Nuns as have fought, or have beaten any of their Siſters, or of the Clergy, may receive abſolution of the Biſhop who ſhall give it them in the name of the Pope.

The ſecond is a Confirmation of the Statutes and Privileges of the Order of *Grandmont*.

The third is a Law made between the Clergy and Laicks of that Order.

The fourth is written to the Piſans againſt *Marcovaldus*.

By the fifth he gave Judgment in divers differences between the Biſhop of *Spoletto*, and the Prior and Clergy of the Church of St. *Gregory* of that City.

In the ſixth he approved of the Tranſlation of the Biſhop of *Imola* to the Archbiſhoprick of *Ravenna*.

In the ſeventh he determined that the Son of a Godfather could not marry the Daughter of the Godmother to the ſame Child, although he was born before they baptized the Child. That if theſe two Perſons had married they ought to be parted, and that whoſoever knew of any ſuch thing ought to diſcover it.

In the eighth he wrote to the Cardinal Biſhop of *Paleſtrina* his Legate in *France*, to abſolve *ad cautelam* the Archbiſhop of *Magdeburg*, whom he had excommunicated for not appearing at *Corbeil*, whither he had cited him, upon condition that he ſhould promiſe to make his appearance, or ſend his Deputy, if he had not appealed to the Holy See before excommunication.

By the ninth he confirmed the Privileges of a Chapter of Regular Canons of the Dioceſs of *Magdeburg*, and by the next grants them the Privilege of eating meat, becauſe the Order of St. *Auſtin*, which they made profeſſion of, did not oblige them to abridg themſelves of it.

The eleventh Letter is to the Archbiſhop of *Sens* to abſolve the Biſhop of *Nevers*.

By the twelfth he nominated Commiſſaries to judg the Archdeacon of *Chartres*, who was accuſed of Simony.

By the next he commiſſioned the Cardinal Biſhop of *Paleſtrina*, his Legate, with the Abbots of *Citeaux* and *Beaulieu*, of the Dioceſs of *Verdun*, to inform about the matters whereof the Biſhop of *Toul* was accuſed by his Archdeacon.

In the fourteenth he confirmed the Election of *Sifroy* to the Archbiſhoprick of *Mentz*, and rejected the demand of the Biſhop of *Worms* his Competitor.

The following Letters have nothing in them worth taking notice of.

In the twenty ſecond he declared that when thoſe Perſons, the Judgment of whoſe Cauſes he had commited to his Commiſſiaries, could not ſafely come to the place appointed, they might then appeal to the Holy See, tho the Letters of Commiſſion excluded any Appeal.

The twenty third is written to the Biſhop of *Worceſter* againſt the Religious, who made uſe of Appeals to hinder the Biſhop from viſiting their Monaſtry, and to avoid correction. He order'd him to take a courſe with them for all their Appeal. He gave the ſame Order to the Biſhop of *Verona* in the thirty ſecond and thirty third Letters.

The twenty fourth and twenty ſeventh, are written to the Chapters of *Chalons* and *Angers*, about the Election of their Biſhops.

In the twenty fifth and twenty ſixth he nominated the Cardinal of St. *Praxeda* to be his Legate in the Eaſt, with him of St. *Marcellus*, and orders all the Faithful to obey them.

By the twenty eighth he acquainted the Chapter of *Prague* that he has abſolved their Biſhop.

The thirty fifth is addreſſed to the Archbiſhop of *Bourges*, the Biſhop of *Nevers*, and the Abbot of *Cluni*, whom he commiſſioned to examine the Inhabitants of an Hoſpital who were accuſed of Hereſy, and condemned by the Biſhop of *Auxerre*, tho they had acquitted themſelves at *Rome*.

The thirty ſixth is written about a Difference in the Election of a Prior of the Church of St. *Auſtrillus* of *Bourges*, which he order'd the Theologal of *Orleans* to inquire into; and in caſe he ſhould find the two Elections which had been made faulty, to make them proceed to a new Election in the ordinary forms.

By the thirty ſeventh and thirty eighth he recommended to the Prelates and Lords of *Sicily*, *Walter* Earl of *Braine*, whom he ſends into *Sicily* with his Legates, and a Marſhal, to carry on the War againſt *Marcovaldus*.

In the thirty ninth, to the Biſhop of *Auxerre*, who had demanded of him, 1. Whether the Power which he had of diſpoſing of the Eſtate of the Clergy that died inteſtate, extended it ſelf to Canons as well as others; 2. Whether ſuch as left their Eſtates to be diſpoſed of at the will of another, might not be accounted to have died inteſtate: The Pope anſwer'd, That under that name of Clergy were comprehended Canons, and that it was not to be thought that thoſe Perſons made no Will who left other Perſons Maſters of their Eſtates.

The forty firſt is a Confirmation of the Privileges of the Biſhop of *Siponto*.

The forty ſecond is a Letter of the King of *Armenia*, complaining of the Templers promiſing to remain in unity with the Holy See, and deſiring him to grant that neither he, nor his Subjects, nor his Country, nor the Latins which were in it, might be excommunicated or interdicted by any

other

other than the Holy See. The Pope grants him his Requeſt by the following Letter. *Pope Innocent's Letters.*

The forty fourth is a Letter of the Patriarch of *Armenia* to the Pope, deſiring help of him. The Pope promiſes it him by the next, and exhorts him to keep the Churches of *Armenia* in union and ſubmiſſion to the Holy See.

The forty ſixth is written to the Pope by another Archbiſhop of *Armenia*, who asks for a Pallium, which the Pope grants in the next Letter.

The forty eighth is written by the Pope to the Archbiſhop of *Rheims* about the Deſign of *Philip* King of *France* to get himſelf ſeparated from his Wife. He tells him that it's fit the Queen ſhould have liberty to produce her Witneſſes and Proofs as well as the King, and that he ought to adviſe the King not to demand what cannot be in juſtice granted. In the next, which is written to that Prince about this Affair, he talks with him about that which his Ambaſſadors had complained of, that he had had harder uſage in this caſe than other Princes had received upon the like occaſions; ſeeing that King *Lewis* his Father, and the Emperor *Frederick*, and very lately *John* King of *England* had been ſeparated from their Wives by the Judgment of their Prelates and Eſtates, which the Holy See had without any ſcruple confirmed. The Pope anſwers, that they were his Legates who ſeparated the Emperor *Frederick*, and that King *Lewis* and the King of *England* were parted by their Prelates, but that was becauſe there had been no complaint made to the Holy See; which was the very Reaſon that the Judgment was not revoked, becauſe no body proteſted againſt it: but the matter now in hand had been laid before the Holy See; Pope *Celeſtin* had revoked the Sentence of Divorce, and had ſent his Legates into *France*, who might perhaps have put an end to the Affair, if he had not eluded their Judgment; that it was in the power of the Holy See, if it would go to the rigour of the buſineſs, not only to annul the Sentence, but likewiſe to uſe Cenſures againſt thoſe that had given it, as Pope *Nicholas* had done againſt *Gontierus* Archbiſhop of *Colen*, and *Tetgaudus* Archbiſhop of *Treves*, for having divorced King *Lotharius* of *Tetberge*: that he had offered his Ambaſſadors to ſend two underſtanding Perſons into his Kingdom to hear the Witneſſes, and to go to *Denmark*, if there was need, to receive the Queen's Evidence, to the end that they might give a true Judgment in the matter: that he was very willing if the Queen would conſent, that he ſhould chooſe two Perſons out of his own Kingdom. In fine, he adviſes him to obſerve due form of Law in the Sentence, and to uſe his Queen well.

In the fiftieth he order'd his Legates in *Sicily* and his Marſhal, to make up the Marriage of King *Frederick* with the Siſter of the King of *Aragon*.

In the fifty firſt and fifty ſecond, he forbids the Archbiſhop of *Bourges* to meddle in a buſineſs of ſeparation which had been brought before the Holy See, and ſays, that an action againſt a Marriage which has for ſo long time remained firm, ought not to be eaſily admitted.

In the fifty third he gives Judgment in a difference about the Archdeacoury of *Richmond*, in favour of him who had been firſt choſen by the Archbiſhop of *York*. The fifty fourth is about the ſame buſineſs.

The three next concern particular Affairs of ſome Churches in *England*.

In the fifty eighth he takes off the ſuſpenſion of the Archbiſhop of *Meſſina*.

By the fifty ninth he declared that the Deſertors of the Order of *Citeaux* ſhould not be received, tho they had Letters of Reeſtabliſhment from the Holy See, except theſe Letters expreſly ſaid that it ſhould be no prejudice to the Diſcipline of the Order.

The ſixtieth contains three Collects, and three Prayers for the Feaſt of St. *Bernard*.

The three next have nothing remarkable.

By the ſixty fourth and ſixty fifth he forbids giving of Benefices to the Children or Nephews of the Patrons.

In the ſixty ſixth he checks the King of *England* for the Violences he had done to the Biſhop of *Limoges*.

The three next are about the Election of a Biſhop and two Abbots.

The ſeventieth is a Confirmation of a Treaty made between the Abbot and Monaſtry of *Dole* on one ſide, and *Andrew* of *Chavigni* Lord of *Chateauroux* on the other.

By the ſeventy firſt he confirm'd a certain Perſon's right to a Canonſhip.

By the ſeventy ſecond he commiſſioned the Archbiſhop of *Arles*, and the Abbots of St. *Giles*, and of *Vallemagne*, to publiſh the Depoſition of the Abbot of St. *William*, and to get another choſen.

The ſeventy third is written againſt the Canons of St. *Antoninus* of *Placentia*, who would not receive a Canon who had a Mandate from the Holy See for a Prebend of their Church.

The ſeventy fourth is written to the Archbiſhop of *Melphi* to excommunicate all that took the part of *Marcovaldus*.

By the ſeventy fifth he forbids turning a Church into a Monaſtry without the conſent of the Biſhop.

By the ſeventy ſixth he granted the Monks that lived in the place whither St. *Bennet* retired, ſix *Livres* of Mony every year out of the Apoſtolick Chamber, beſide the Subſiſtence which they had from the Monaſtry of *Sublac*.

In the ſeventy ſeventh he impoſes this Penance upon a Soldier that had cut out a Biſhop's Tongue; to go naked, with his Tongue tied with a ſtring faſtned about his neck, carrying Rods in his hand; to preſent himſelf in this poſture at the Church door for fifteen days together, where he ſhould have Diſcipline given him, faſting all this time only with Bread and Water;

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and then to go for the Holy Land, where he ſhould carry Arms for three years, and faſt every Friday with only Bread and Water.

In the ſeventy eighth he impoſes this Penance upon a Man who having been Priſoner among the Saracens, had killed his Wife and Daughter by the command of the Saracen Prince, and eaten of their Fleſh; to abſtain for the future from eating any meat; to faſt every Friday on bread and water, and the Mondays and Wedneſdays of *Advent* and *Lent*; to eat only one Meal all the other days of *Advent* and *Lent*, and on all Vigils; to go naked footed, with a woollen Coat, and a very ſhort Scapulary, carrying a Staff a Cubit long in his hand, taking no more of any perſon than would juſt ſerve him that day, not remaining above two days in one place, never daring to enter into the Church without firſt having received Diſcipline, and to recite every day a hundred *Pater Noſters*, kneeling at every one of them; and after having obſerved this Penance for three years, to return to the Holy See to deſire Abſolution.

In the ſeventy ninth, to the Abbot and Chapter of St. *John* of *Sens*, he granted them the Privileges of not being interdicted or excommunicated but upon an evident and reaſonable Account.

Hitherto the Letters of the fifth Book go on without any interruption, the reſt of it is imperfect, many omiſſions there are, but thoſe that we have I preſent you with: namely,

The eighty ſecond, which contains the Rules for the Reform of the Monaſtry of *Sublac*.

The eighty fourth about the Affairs of *Sicily*, to Earl *Walter* Governour of *Puglia* or *Apuleia*.

The eighty ninth about the Death of *Marcovaldus*, at which he expreſſes a great deal of joy.

A Fragment of the ninety ſixth, by which he annuls the Poſtulation of the Biſhop of *Leitours* to the Archbiſhoprick of *Auſche*, becauſe this Biſhop was troubled with the Falling Sickneſs.

A Letter by which he checks the Biſhop of *Penna* for ſeveral Irregularities.

The hundreth by which he commiſſioned the Abbot of St. *Columbus* of *Sens*, and the Theologal of *Orleans*, to confirm the League made between the Biſhop of *Paris* and the Abbot of St. *Genevieva du Mont*, provided it had nothing in it which might derogate from the Authority of the Holy See, upon which the Church of St. *Genevieva* immediately depended.

The hundred and ſeventh to the Archbiſhop of *Beſanſon*, about ſome Perſons in his Dioceſs who carried the Religious of *Citeaux* before ſecular Judges, and obliged them likewiſe to clear themſelves by hot or cold Water, or by Duel. The Pope forbids all ſuch uſage of them for the time to come.

The hundred and fifth, which is a Letter of the King of *Bulgaria*, ſubmitting himſelf to the Church of *Rome*. And the hundred and ſixth, which is the Pope's Anſwer to him, wherein, after having recounted the uſage which the Legates of Pope *Adrian* met with in *Bulgaria*, and how the Bulgarians had driven out the Roman Prieſts to take in the Greeks, which was the cauſe that the Holy See never ſent any more Legates among them, he tells him that at his Requeſt he would ſend a Legate into his Kingdom, there to act in his name. The hundred and ſeventeenth, which is a Letter of the Biſhop of *Zagora* in *Bulgaria* upon the ſame Subject: And the hundred and nineteenth, which is the Pope's Anſwer to the Biſhop.

The hundred and twenty firſt, which is an Anſwer to the Demand of *John* the old Archbiſhop of *Lions*, what Form Chriſt Jeſus could make uſe of to tranſubſtantiate the Bread and Wine into his Body and Blood, and why theſe words were added in the Canon of the Maſs, *the Myſtery of Faith*, which were not to be met with in any of the Evangeliſts? *Innocent* takes notice, 1. That not only theſe words, but thoſe alſo, *Having lifted up his Eyes to Heaven*, and thoſe *of the Eternal Teſtament* are not in the Evangeliſts, but that it is not to be thought that the Evangeliſts have omitted nothing, and that thoſe omiſſions are to be ſupplied from other places of the Holy Scripture. 2. That ſome Perſons have made uſe of thoſe words, *The Myſtery of Faith*, to maintain an Error, that the real Body of Chriſt was not in the Sacrament, but only the Appearance and Figure; that theſe Perſons were deceived, becauſe, altho we ſay that the Sacrament of the Altar is a Figure, we do not thereby deny that it is real, for the Death and Reſurrection of Jeſus Chriſt was an Example and Image too, and yet it was real; ſo that the reaſon why the Sacrament of the Altar is called *The Myſtery of Faith* is, becauſe we therein believe otherwiſe than we ſee: we ſee for example the Species of Bread and Wine, and we believe the reality of Fleſh and Blood, and the virtue of Unity and Charity: that three things are to be diſtinguiſhed in this Sacrament, the viſible Form, Bread and Wine, the reality of the Body and Blood of Jeſus Chriſt, and the virtue of Union and Charity; that the firſt is *Sacramentum & non res*; the ſecond, *Sacramentum & res*; and the third, *Res & non Sacramentum*. 3. He maintains that the Apoſtles received from Jeſus Chriſt, and delivered to the Church that Form of words which is in the Canon of the Maſs. This Archbiſhop had put another Queſtion to the Pope too; namely, Whether the Water which was mingled with the Wine in the Cup, was likewiſe turned into the Blood of Jeſus Chriſt? The Pope anſwer'd, that it is the opinion of ſome, that as Blood and Water flowed from the ſide of Jeſus Chriſt, being Figures of the Redemption and Regeneration of Man, ſo the Wine and Water in the Challice are changed into theſe two things: That others believed that the Water being changed into Wine was tranſubſtantiated into the Blood of Jeſus Chriſt, which is contrary to the opinion of Philoſophers, who ſay it may be ſeparated from it: That in the third place it may be ſaid that the Water is not turned into Blood, but remains mingled with the accidents of the Wine, as new Wine doth when it is mixed with conſecrated. He doth not condemn this opinion, but he rejects that of thoſe Men who ſay that the Water is changed into the Phlegm of the Body of Jeſus Chriſt; and embraces as moſt probable that opinion of the Water's being turned with the Wine into the Blood of Jeſus Chriſt. The third Deſire of this Archbiſhop, is to know

know how that change came to be made in the Secret of St. *Leo*: for where one reads in the antient Miſſals, *Lord grant that this Offering may profit the Soul of thy Servant* Leo, there the new ones have it, *Lord grant that this Offering may profit us by the interceſſion of* St. Leo. *Innocent* anſwers, that he doth not know by whom or when this Change was made, but that it was not without reaſon, becauſe ſeeing it is an injury to a Martyr to pray for him, all the Prayers therefore that are made for the Saints, ought to be applied to us, or to be underſtood in this ſenſe, that we pray they may be glorified more and more upon Earth, although there are ſome that think that the Glory of the Saints may be augmented till the day of Judgment, and therefore the Church may pray for their Glorification. In fine, he leaves him to judg whether the Rule of St. *Auſtin* about Prayers for the dead may not be applied here. *Pope Innocent's Letters.*

The hundred and twenty ſecond to the Emperor of *Conſtantinople*, who had written to the Pope, deſiring him to hinder the Latins from invading his Eſtates; to give no Countenance to the Party of *Alexis* the Son of *Iſaac* the Angel, who was gone to deſire help of *Philip* Duke of *Suabia* to regain the Throne of his Father; and not to ſuffer *Philip* to be Emperor of the Weſt. The Pope anſwers him that this *Alexis* had come to *Rome* to complain of his having depoſed his Father, and put out his Eyes, and kept him in Priſon: That afterwards he went to *Philip* and other Chriſtian Princes, promiſing them that if they would reeſtabliſh him, he would aſſiſt them in the Conqueſt of the Holy Land; that he had been conſulted about this too, but would give no anſwer till he had heard his Deputies, tho many had counſelled him to favour the Deſign, becauſe the Greek Church was not yet ſubject to the Holy See: that he was ſo far from favouring *Philip*, that he upheld *Otho* in his Pretenſions: that he exhorted him in token of the reſpect which he had for him, to labour for a Peace.

The hundred and twenty eighth to *William* Earl of *Montpellier*, who had by the Archbiſhop of *Arles* deſired the Pope to legitimate his Children. *Innocent* proves therein firſt of all that the Legitimation of the Holy See is valid, not only in what concerns the Spirituals, but the Temporals too: and becauſe this Earl alledges the Example of the King of *France*'s Children, which *Philip* had by a Wife whom he took after having left *Iſemburga*, to obtain the ſame favour for thoſe whom he had had by a Wife that was married in the ſame manner, *Innocent* tells him there is a great deal of difference; 1. Becauſe the King of *France* by his lawful Wife had a Son who was preſumptive Heir of the Crown, whereas he had no Son by his lawful Wife. 2. Becauſe the King of *France* had no more from the Holy See than what concerned the Spirituals, whereas he deſired it both for Spirituals and Temporals. 3. Becauſe the King had not left his Wife till he was divorced by the Archbiſhop of *Rheims*, and had theſe lawful Iſſue by the other Wife before the Holy See had forbid him to live with her, whereas he had obſerved no Form nor Law in the matter. 4. Becauſe the King acknowledging no Superiour in Temporals, had ſubmitted himſelf to the Holy See in this caſe, though perhaps he could have given himſelf this Diſpenſation as to Temporals; but as for him who depended upon other Soveraigns, this Diſpenſation could not be granted him without encroaching upon their Right, and he could not grant it to himſelf. About the end he begins to eſtabliſh the Power which he had not over the Temporalty of St. *Peter*'s Patrimony only, but over that of other States. And he concludes that he cannot grant his deſire, unleſs he can prove to him that his Fault is leſs, or his Authority greater than it was thought.

The hundred and ſixtieth to the King of *England*, wherein he reproaches him for having forſaken the Party of *Otho*.

The hundred and ſixty ſeventh, to the Holy Soldiers, which is full of Reproaches too about the taking of *Zara* in *Dalmatia*, which the Venetians had attacked and taken by ſtorm with the help of theſe Croſſes, and had divided the Booty of with them.

Monſieur *Baluze* has added to theſe Letters two Privileges granted by this Pope, the one to the Monaſtry of St. *Laurence* of *Averſa*, and the other to that of St. *Paul* and St. *Peter* of *Canterbury*, and ſome other Letters which had never been printed, which ſerve to clear ſome of thoſe in this Book; namely, the Letters and Acts about the Accommodation between the Biſhop of *Paris*, and the Abbot of St. *Genevieva du Mont*, confirmed by the Abbot of St. *Columbus* of *Sens*, and by the Theologal of *Orleans*, in purſuance of a Letter of *Innocent*'s, *viz.* the hundredth, and by the Pope himſelf in a private Letter which Monſieur *Baluze* ſpeaks of; and the Act of the Legitimation of the Children of King *Philip* the Beautiful, of which he ſpoke in the hundred and twenty eighth Letter.

The fifth Book is followed by a Collection of Letters which concern the Conteſt for the Empire between *Philip* and *Otho*, with this Title; *The Regiſter of Pope* Innocent III. *about the Affair of the Roman Empire*. There are to be found not only the Letters of the Pope upon that Subject, but thoſe likewiſe of the two Contenders, and of thoſe of their Parties. There are ſeveral conſiderable Circumſtances of this Hiſtory to be learnt there, and we may by them ſee the diſpoſition of the Pope and Princes, and the different Motives which made them act on this or that ſide. At firſt the Pope ſeems to be neuter, and to deſire nothing elſe but that the German Princes would agree and live in peace. *The firſt and ſecond Letters.* *Otho* writes him a very ſubmiſſive Letter. The King of *England*, and other Princes which were for him, write to the Pope in his behalf. *The fourth, fifth, and following Letters.* Thoſe who had choſen him give the Pope an account of his Election, and deſire his confirmation of it. *The tenth Letter.* The Pope

anſwers

Pope Innocent's *Letters.*

anſwers them in general Terms. *The eleventh Letter.* On the other ſide the Princes of *Germany* that were for *Philip*, demand of the Pope four things; 1. That he would acknowledg *Philip* for King of *Germany*. 2. That he would do nothing againſt the Rights of the Empire. 3. That he would not refuſe to crown him Emperor, when he ſhould come to *Rome* for this Ceremony. 4. That he would not make war againſt *Marcovaldus*. *The fourteenth Letter.* The Pope anſwer'd them that he is very ſorry for the Differences in *Germany*, that he has no deſign of intrenching upon the Privileges of the Empire; that he will give the Crown to him whoſe Election he ſhall find to have been according to form; but that he cannot favour *Marcovaldus*, who is a Rebel againſt the King of *Sicily*, and who had ſeized upon the Lands of the Holy See. *The fifteenth Letter.* *Philip* Duke of *Suabia* likewiſe wrote to the Pope by Ambaſſadors that he ſends him. *The ſeventeenth Letter.* And *Philip* King of *France* earneſtly recommends his Affair. *The thirteenth Letter.* The Pope anſwers the Ambaſſadors in a full Conſiſtory, that it belonged to the Holy See to give Judgment in this difference. *The eighteenth.* *Otho* who found himſelf the weakeſt of the two, writes very ſubmiſſive Letters to the Pope, and makes offers of peace, and to yield to all that the Holy See ſhould think fit to order. *The nineteenth and twentieth.* The Pope wrote a Letter to the Princes of *Germany*, having recounted what was ſaid on one ſide and the other to maintain the Validity of each Election, he lays open to them the miſchiefs that this diviſion might produce, and exhorts them unanimouſly to chooſe one only Prince. In the mean while the Archbiſhop of *Mentz* having called an Aſſembly at *Andernach* and at *Coblentz*, had there made the Princes promiſe that they would execute what ſhould be ordered in the firſt Aſſembly that ſhould be held. The Pope was angry that this was done without his having a hand in it, and wrote thereof to the Archbiſhop in *the twenty ſecond Letter.*

Hitherto the Pope had not declared himſelf, but now ſeeing that there was a neceſſity of doing it, he weighs the Reaſons and Intereſts that the Holy See might have, and finds that it is moſt for its advantage to declare for *Otho*. He himſelf has told us his Motives in his Memoir, Intituled, *The Deliberation of Pope* Innocent *upon the three Competitors for the Empire*; Frederick, Philip, *and* Otho. He examines the matter by three Principles: *Quid liceat*; *quid deceat*; *quid expediat*. He ſays that it ſeems to him *quod non liceat* to reject the Election of *Frederick*, which was the firſt that the Princes of *Germany* made; *quod non deceat*, becauſe he was put by his Father under the protection of the Holy See; *quod non expediat*, becauſe there was reaſon to fear that when he ſhould become powerful, and ſee that the Holy See had baulk'd him of the Empire, he ſhould caſt its Authority out of *Sicily*, and not make to it the ordinary Submiſſions, that he might revenge himſelf upon that which had taken the Empire from him. But then he ſets againſt this, that his Election had been gained by force, and an Oath to maintain it had been taken by violence; that he was elected at a time when he was not capable of managing the Empire; and that ſuppoſing he had been choſen in a time that the Empire had been vacant in, yet *non decet*, becauſe it is not reaſonable that he who is under the Tutorage of others, ſhould command and govern them: that *non expedit*, becauſe the Kingdom of *Sicily* would by this means be united to the Empire, and there was reaſon to fear that the King of *Sicily* being become ſo powerful, would not do homage to the Holy See. For the Election of *Philip* he alledges, *quod non liceat* to reject it, becauſe it had been made by the greateſt number: *non deceat*, for fear he ſhould think that the Holy See minded only to revenge the Injuries done it: *non expediat*, becauſe he was the moſt powerful. Then againſt his Election he ſays, *quod non liceat* to approve it, becauſe he had been excommunicated, and elected while he was excommunicated; which is ſo true, that he would ſince have gotten his Abſolution, which was nevertheleſs not given him in due form, becauſe he was a favourer of *Marcovaldus*, becauſe he had taken an Oath to *Frederick*, and in the mean while acted contrary to this Oath: *quod deceat* to oppoſe him in it, becauſe elſe it would ſeem as if the Empire was hereditary, when one Brother ſucceeded another: *quod expediat*, becauſe he is a Perſecutor, and of a perſecuting Race. Againſt *Otho*, *quod non liceat* to acknowledg him, becauſe he was choſen by the leaſt number: *quod non deceat*, for fear it ſhould ſeem to be out of partiality: *quod non expediat*, becauſe his Party ſeemed to be the weakeſt. For this Prince, becauſe *ſanior pars conſentit*; becauſe he is the moſt proper; becauſe God will aſſiſt him. The Concluſion is to counſel the Princes of *Germany* to agree upon one perſon, and to adviſe them to declare for *Otho*. *The twenty ninth Letter.* After having made this Reſolution, he wrote a Letter to the Archbiſhop of *Colegn*, and his Suffragans, and to the Princes of *Germany*, wherein he tells them that it belongs principally and finally to the Holy See to decide all Differences that ſhould ariſe about the Empire, that they might be made up: principally, becauſe 'twas that See that tranſlated the Greek Empire to the Latins; and finally, becauſe 'tis that that gives the Imperial Crown: that he had waited to ſee whether the two Contenders would agree; but ſince that was not done, he had ſent the Cardinal of *Paleſtrina* his Legate into *Germany*, with *Philip* a Notary, and had order'd *Octavian* Biſhop of *Oſtia* his Legate in *France* to repair thither, if he could, and ſee what was to be done. *The thirtieth Letter.* He wrote the ſame thing to the Prelates and Princes of *Germany*. *The thirty firſt.* In fine, he declar'd openly for *Otho*, acknowledging him to be King of *Germany* lawfully elected, made a Declaration of it to the Princes of *Germany*, and order'd them to obey him. *The thirty ſecond, and following Letters.* He wrote likewiſe to the King of *France* to draw him to the ſame ſide with himſelf, and to the King of *England* to keep him firm on it. *The forty ſeventh, and forty ninth Letters.*

The

The Princes of *Philip*'s Party, aſtoniſhed at what the Legate had done, complained of the Court of *Rome*'s meddling in the Election of an Emperor, any more than the Emperor did in the Election of a Pope, which he might pretend to a right of doing. They ſaid that the Cardinal of *Paleſtrina* could not do as he had done, either in quality of an Elector, for that did not belong to him; or of a Judg, becauſe he had given Judgment in the abſence of one of the Parties, and becauſe he had no power to judg in this matter. *The ſixty firſt Letter.* The Pope anſwer'd, That he acknowledges that the right of chooſing a King who is afterwards to be made Emperor, lies in the hands of the German Princes, but that he hath a right to ſee what this Perſon is, becauſe he is to conſecrate and confirm him: That his Legate had acted the part neither of an Elector nor of a Judg, but of a Denunciator, by declaring that Duke *Philip* was unworthy, and *Otho* worthy of the Empire: That the Election of *Philip* was diſorderly, *&c.* *The ſixty ſecond Letter.* *Philip* King of *France* complains of the Election of *Otho*, and tells the Pope that if he ſtill protected him he would take his own meaſures, and aſſures him he had no reaſon to fear any thing from *Philip.* *The ſixty third Letter.* The Pope anſwer'd, That he had no deſign to do any thing that might be a prejudice to *France*: That he had a greater affection for the King of *France* and his Subjects, than for all other Kings and States, *Utpote in cujus exaltatione exultari credimus Apoſtolicam ſedem, & in cujus depreſſione, quod abſit, ipſam deprimi crederemus.* Then he gave the Reaſons why he put by *Philip*; 1. Becauſe he is of a Family that had been Enemies to the Holy See. 2. Becauſe he is excommunicated. 3. Becauſe one cannot truſt him. But as for *Otho*, he aſſures him that he had engaged him to follow his Counſels in reſpect of *France*: That he is of Kin to *Lewis* the Son of the King of *France*: That it's none of his Intereſt to defend the Engliſh, and that he had not aſſiſted them: That if he ſhould take any meaſures againſt *France*, the Holy See would ſtraight oppoſe him: *Uſque adeo enim Regni Francorum diligimus libertatem, ut non ſolummodo contra eum, ſed contra omnem hominem qui illud moleſtare præſumeret, pro cujus immunitate ſtaremus, & ejus defenderemus pro viribus dignitatem.* He exhorts him to live in Peace, and touches upon ſome other Reaſons of State, which ſhould keep him from oppoſing the Empire of *Otho*. *The ſixty fourth Letter.* The Pope wrote moreover many other Letters to the Princes and Prelates of *Germany* in favour of *Otho*, who had taken an Oath to obey the Church of *Rome*, and to reſtore it all the Lands which belonged to it, and among others the Exarchate of *Ravenna*, the Marquiſate of *Ancona*, the Dutchy of *Spoletto*, the Lands of the Counteſs *Mathilda*, &c. *The ſeventy ſeventh Letter.* The Party of *Otho* growing every day weaker and weaker, the Pope exhorts the two Parties to come to a Treaty that there might be a Peace. *The ſeventy ninth.* *Otho* to get him on his ſide, promiſes to make a peace with the King of *France*. *The eighty firſt Letter.* The Report goes that the Pope's a going to leave him. He complains thereof. The Pope aſſures him that he has not changed his Sentiments; that he had ſent no Letters againſt him, and that thoſe which went about were forged. *The eighty fifth and following Letters.* On the contrary he excommunicated the Biſhops that were againſt *Otho*, and exhorts all the Eccleſiaſtick and ſecular Princes of *Germany* to be on *Otho*'s ſide. *Philip*, whoſe Party was very much ſtrengthened, thought that he might at laſt perhaps gain the Pope; he wrote him a Letter to juſtify his Conduct, in which he ſays that his deſign at firſt was to keep the Empire for his Nephew *Frederick*: That the Electors refuſed to confer it on him: That he received the Empire whether he would or no, without any looking after it, or caring for it: That ſome Malecontents, corrupted by the King of *England*'s Gold, had choſen *Otho*: That *Lupold* had been Canonically choſen Archbiſhop of *Mentz*. And he ends his Letter with promiſes of obedience, and ſubmiſſion, and reſpect, proteſting that it is a falſehood that he was excommunicated by the Pope his Predeceſſor; that all he wiſhed was to be as certain of not being excommunicated out of the Church Triumphant, as he was of not being ſo out of the Church Militant.

Pope Innocent's Letters.

Within a while after things looked towards a Peace; the Pope ſends *Hugolin* Cardinal Biſhop of *Oſtia*, and *Leo* Cardinal of the Holy Croſs, in quality of his Legates into *Germany* to conclude it. They received *Philip*'s Oath of obeying the Pope in all things for which he had been excommunicated, and gave him abſolution after he had taken it. They obliged him to ſet *Bruno* of *Cologn* at liberty, to turn out *Lupold*, and put *Sifroy* into poſſeſſion of the Archbiſhoprick of *Mentz*. They made him disband his Army, and enter into a Truce for a year. *The hundred and forty ſecond Letter.* *Philip* was killed not long after. You may ſee the Circumſtances of his death *in the hundred and fifty ſecond Letter* of Cardinal *Hugolin*. *Otho* is afraid that ſome body would diſpute the Empire with him: The Pope promiſes ſtoutly to maintain him in it, and to hinder any one from riſing up againſt him. *The hundred and fifty third Letter.* He wrote upon the ſame Subject to the Princes of *Germany*. *Otho* deſires him to write in his behalf, and the Pope doth it, and exhorts the King of *France* too to make peace with him. To ſtrengthen him ſtill more, he empower'd *Hugolin* to grant a Diſpenſation for his marrying the Daughter of *Philip*. He writes him a pretty Letter about the Union which there ought to be between the Sacerdotal Power, and the Imperial: That they are the two Swords which ought to aſſiſt one another, and recommends his Legates to him. *The hundred and ſeventy ninth Letter.* In fine, *Otho* being come into *Italy* to receive the Imperial Crown, takes an Oath to the Pope, whereby he conſents to the liberty of Elections, allows of Appeals, renounces all pretence to the Revenues of vacant Churches, leaves the ordering of all ſpiritual Affairs to the Pope, promiſes to exterminate Hereſy, and to render to the Church of *Rome* all its Lands; and particularly the Marquiſate of *Ancona*, the Dutchy of *Spoletto*, the Exarchate of *Ravenna*, the Eſtates of the Counteſs *Mathilda*, *&c.* and promiſes aſſiſtance and obedience to the Pope. This Oath was taken in the

a year

Pope Innocent's Letters and Works.

year 1209. at *Spire*, the twenty firſt of *March*; *the hundred and eighty ninth Letter*: And was confirmed by *the hundred and ninety ſecond.*

We do not think fit to enter upon the reſt of the Letters contain'd in the reſt of the Books of *Innocent*'s Regiſter, which are about an infinity of private Actions and Affairs, the recital of which would be more tedious than uſeful. There you may find a great many Privileges granted or confirmed to many Abbys; many Confirmations of the Elections of Biſhops; divers Suits brought before the Holy See, and Judgment given in them, or elſe they returned to the Commiſſaries; Mandates for Livings; Letters to animate the Chriſtians to relieve the Holy Land, or to ſet the Catholicks about the exterminating all Hereticks; Advice to Princes and Biſhops; Queſtions about Marriages and Divorces, and particularly about that of *Philip* King of *France*, and that of *Peter* King of *Arragon*; and the deciſion of ſome Queſtions in the Canon Law. There are ſome too about the Regal Right as well in *France* as *England*, of which we ſhall ſpeak in their place. The greateſt part of theſe Letters are written in a formal and practical Stile. This Pope had a wonderful inſight into Affairs, and a very particular Knack of hitting the joints of the Buſineſs in a few words, and of ſetting off the Reaſons both on one ſide and the other in their full force; which he did with ſo much impartiality, that as the Author of his Life takes notice, one can hardly diſcover which ſide he enclines to till he pronounces Sentence.

He compoſed many other Works both before and after his being Pope. Here's a Catalogue of them. A Treatiſe of deſpiſing the World, or of the miſery of Man's Eſtate; in three Books: A Work for Piety much like that of the Imitation of Chriſt, of which there have been many Editions, as at *Paris* in 1482, and 1594. at *Venice* in 1538. at *Antwerp* in 1540. and at *Cologn* in 1681. A Treatiſe of the Myſteries of the Maſs, divided into ſix Books, printed likewiſe by it ſelf at *Leipſick* in 1534. and at *Antwerp* in 1540. A Commentary upon the ſeven Penitential Pſalms, printed at *Antwerp* in 1550, at *Venice* in 1578, and at *Cologn* the ſame year. Three Prayers in honour of the Saints. Sermons for the whole year, and for the Saints days, with four Diſcourſes for the Conſecration of the Pope. A Treatiſe of Almſgiving. A Treatiſe in the praiſe of Charity. Hymns or Proſes in honour of Jeſus Chriſt and the Virgin, and Prayers upon the Paſſion of Jeſus Chriſt. Two Diſcourſes to the ſecond General Council of *Lateran*. The Acts and Canons of this Council. All his Works were printed with two Books of Letters in Folio at *Cologn* in 1552, and in 1575. Theſe Works are full of Piety and Spirituality. The Book of the Contempt of the World may be very uſeful, and contains very lively Draughts of the Eſtate and Miſery of Man. The Books of the Myſteries of the Maſs are full of Myſtical Reflections upon the Ceremonies of the Maſs. The Stile of the Sermons is cloſe, full of Diviſions, Antitheſes, Allegories, and many Paſſages of Holy Scripture.

CHAP. III.

The Hiſtory and Writings of the Popes who have been of the Holy See, from the Death of Innocent *to the end of the Century.*

Honorius *the Third.*

POPE *Innocent* dying at *Peruſa* the ſixteenth of *July* 1216, *Cencius Sabellius*, the Son of *Almerick* a Roman, who had been made Cardinal Deacon by *Celeſtin* the 3*d*, and Cardinal Prieſt by the Title of St. *John* and St. *Paul* by *Innocent* the 3*d*, was elected Pope the eighteenth of the ſame month, and took the name of HONORIUS the Third. He exhorted the German Princes who had taken upon them the Holy War, to make a Voyage beyond Sea, and order'd ſolemn Proceſſions for the ſucceſs of the Expedition: but for all that it had not the ſucceſs that one could have wiſhed; for the Chriſtians were forced at laſt to give up *Damiata* which they had taken at the beginning of the Expedition, and to throw up the Deſign. The Pope alſo cauſed war to be made upon the Moors of *Spain*, and the *Albigenſes* of *Tholouſe*, and earneſtly exhorted *Philip Auguſtus* King of *France*, and *Lewis* the eighth his Son, to exterminate them. He died the eighteenth of *April* 1227.

The Regiſters of this Pope's Letters, and of thoſe of many of his Succeſſors, are in the Vatican Library, but were never yet publiſhed entire: *Rinaldus* has inſerted almoſt all of them in his Continuation of the Annals of *Baronius*, and particularly thoſe that have any thing to do with the Hiſtory. Some of them too may be found in *Bzovius*, and many in the Hiſtory of the *Minor* Brothers compoſed by *Vaddingus*, who has put all that concern his Order together at the end of every Volume of his Hiſtory. There are ſome of them inſerted in the Bullaries, particularly thoſe which concern the Inſtitution or Confirmation of Religious Orders, and their Statutes; the Canonization of Saints; the Cruſades againſt the Saracens and Hereticks; the Eſtabliſhment, Laws and Privileges of the Inquiſition; the Erection of Univerſities, *&c.* There are ſome too in the laſt Collection of the Councils; but the moſt conſiderable things in theſe Letters about the Canon Law, were put together in the antient Collections of the Decretals of the Popes under different Titles, according to the Order which *Juſtinian* has obſerved in his Codes. There are five famous Collections of theſe Decretals before that of *Gregory* the Ninth, which is in the Body of the Law.

The

The firſt, which was made a little while after the Collection of *Gratian*, was compoſed by *Bernard* Provoſt of *Pavia*, and Biſhop of *Fayence*, who collected the Conſtitutions of the Popes ſince *Gratian*, and particularly thoſe of *Alexander* the Third, and *Lucius* the Third, and ends at *Celeſtin* the Third. *Collections of the Pope's Decretals.*

Some time after three perſons undertook to make a Collection of the Decretals of the Popes which were omitted by *Bernard*, or written ſince his time: *Gilbert*, *Alanus*, and *John Gallus* of *Volterra*. That of the laſt was the largeſt and beſt, and it is that which is counted for the ſecond. It contains ſome Letters of the Popes omitted by *Bernard*, thoſe of *Celeſtin* the Third, and the firſt of *Innocent* the Third. 'Tis thought that *Alanus*'s is that which is inſerted among the Councils after the third General Council of *Lateran*.

The third Collection was began by *Bernard* of *Compoſtella*, but the Romans being offended that a Stranger ſhould meddle with that Work, deſired Pope *Innocent* to have it done by his Order. *Peter* of *Benevento*, Deacon and Secretary to the Pope, was choſen out for the Buſineſs, and compoſed it out of the twelve firſt Books of this Pope's Letters, and it was publiſhed in the Pope's name.

The fourth Collection was made five years after by the order of the ſame Pope. It contains the Canons of the fourth General Council of *Lateran*, and the other Decretals made ſince that Council. Theſe four antient Collections with their Commentators, have been preſented to the publick by *Antonius Auguſtinus*, and printed at *Paris* by *Cramoiſy* in 1621.

The fifth Collection is compoſed of the Letters of *Honorius* the Third, of whom we are ſpeaking, who cauſed it to be made and preſented to himſelf by *Tancredus* Archdeacon of *Bologn*, whom he commanded to receive it, and get it received as well in Schools as Eccleſiaſtical Tribunals. This was publiſhed by *Ciro* Profeſſor of the Canon Law, and Chancellor of the Univerſity of *Tholouſe*, and printed in that City with learned Comments in the year 1645.

Monſieur du Cheſne had the Manuſcript Regiſter of *Honorius* the Third, ſome of whoſe Letters he publiſhed in the Fifth Tome of the Hiſtorians of *France*. We find three Letters of this Pope in the Collection of the Councils, in the laſt of which he aboliſhes the Avows of Churches. There are three more too in the ſame place about the Primacy of *Toledo*, and three more which concern the Order of *Minor* Brothers in the Collection of *Vaddingus*. Monſieur *Baluze* too has given us ſome in the ſecond Tome of his Miſcellany Works. Laſtly, we find ten Bulls of this Pope in the laſt Bullary, of which the firſt is a Confirmation of the Laws of the Emperor *Frederick*, and the others contain the Confirmation of the Rules of divers religious Orders, and particularly thoſe of the *Minor* Brothers, and the Carmelites, and of the Privileges of *Citeaux*, and the Canonization of St. *Laurence* Archbiſhop of *Dublin*.

Cardinal *Hugolin* ſucceeded *Honorius* the Third, and took the name of GREGORY the Ninth; he was of *Anagni*, deſcended of the Illuſtrious Family of the Earls of *Signi*. He had been made Cardinal Biſhop of *Oſtia* by *Innocent* the Third, and Chief of the Embaſſy for the *Cruſade* under that Pope, and under his Succeſſor *Honorius* the Third; an Employ which gained him a great deal of Credit and Authority: ſo that it was no wonder that the firſt thing he did after his Election, was to preſs the Emperor *Frederick* and the reſt of the Croſſes to go for the Holy Land, and that he uſed the Sword of Excommunication againſt this Emperor for putting off his Voyage. We ſhall not here repeat what we have before ſpoken of his dealings with the Emperor, which were at laſt the cauſe of his Death, that fell out on the 30*th* of *September* 1241. *Gregory the Ninth.*

The Letters of this Pope are much better written than the greateſt part of the Letters of any of the Popes of that time. There are a great many about his Differences with *Frederick*; others againſt Hereticks; ſome to St. *Louis* King of *France* and the Queen his Mother about the Differences of that Prince with the King of *England*; againſt the *Albigenſes*, and in favour of ſome Biſhops of *France*. This is the Subject of one and thirty Letters of this Pope, which are in the Collection of the Councils. There are ninety ſeven of his in *Vaddingus*, and a great number beſides in the Eccleſiaſtical Hiſtory of *Rainaldus*, who has amaſs'd them almoſt all together. The great Bullary furniſhes us with a dozen, among which are the Bulls of the Canonization of St. *Francis*, of St. *Anthony* of *Padua*, of St. *Dominick*, and of St. *Elizabeth*. Father *Dacheſy* has publiſhed thirteen of them in the third Tome of his *Spicilegium*. Laſtly, there are many Fragments of his Decretal Letters in the Collection of five Books of Decretals which he had made by *Raimundus* of *Pennafort*, and which he approved of, forbidding the uſe of any other Collection in the Schools and Eccleſiaſtical Tribunals, or the making of any other without an expreſs order from the Holy See.

Thirty days after the Death of *Gregory* the Ninth, *Godfrey* of *Chaſtillon* a Frenchman, Cardinal of St. *Sabina*, was by his ſingular Piety and compleat Learning recommended to the Popedom, and took the name of CELESTIN the Fourth: but he enjoyed it but eighteen days, at the end of which he died, overloaded with old Age and Infirmities, ſo that we muſt not wonder we have no Letters of his. Celeſtin *the Fourth.*

After his Death the Holy See was vacant for about nineteen months, and then *Sinibaud* Cardinal of the Title of St. *Laurence*, was choſen Pope the 24*th* of *June* in the year 1243. and took the name of INNOCENT the Fourth, and was conſecrated at *Anagni* the 28*th* of the ſame month. He lived in the Holy See three years and ſome months, and ſo has left us many Letters written during his Popedom. There are nineteen of them in the Collection of Councils, without counting thoſe four that are in the General Council of *Lyons*. In the tenth, to his Legate in *Cyprus*, he reſolves divers Queſtions concerning ſome Conteſts between the Biſhops of the Greek and Innocent *the Fourth.*

Latin Way in that Kingdom; and he there determines, 1. That the Greeks ought to obſerve the Cuſtom of the Roman Church in the Unctions of Baptiſm. 2. That yet it may be allowed them to anoint the whole Body of the Baptized. 3. That it ſignifies nothing whether they uſe hot or cold Water in Baptiſm. 4. That none but Biſhops have right to anoint the Forehead of the Baptized with Holy Chriſm. 5. That every Biſhop might conſecrate the Holy Chriſm: That if the Greeks had a mind to follow their own way, according to which the Biſhops are to conſecrate it with their Archbiſhop, and the Archbiſhop with the Patriarch, they might be eaſily allowed it. 6. That Prieſts ought not to give Unction to Penitents, inſtead of Satisfaction. 7. But that extream Unction ought to be given to ſick People. 8. That the Greeks might make uſe of hot Water or cold as they pleaſed in the Sacrifice of the Altar, provided they thought one might conſecrate as well with the one as the other. 9. That they ought not to be allowed to keep the Euchariſt a year, but that it ought to be renewed every five days. 10. That the Greeks might be left to uſe their own Ceremonies in the Maſs, provided they uſed the ſame Form of Conſecration that Jeſus Chriſt did, and did not ſtay till paſt the None Hour. 11. That the Prieſts may call the Hours as they pleaſe, and are uſed, but that they ſhould not celebrate when they had not ſaid *Mattins*. 12. That the Prieſts ought to be examined to ſee whether they are fit and capable of reading the Office, and celebrating the Maſs. 13. That every Prieſt ſhould offer the Sacrifice in a Chalice of Gold, or Silver, or Tin, with a white clean Linen Corporal, and upon an Altar decently ſet forth. 14. That Women are by no means to be ſuffered to ſerve at the Altar. 15. That though the Greeks would do better if they faſted every day of the *Lent*, yet they might be left to the way they were uſed to. 16. That married Prieſts who had the care of Souls, ought not to be hindred from taking the Confeſſions of their Pariſhioners, and impoſing Penances on them. 17. That for all that it ſhall be free for the Biſhops to ſettle and appoint Prieſts in their Dioceſſes to take the Confeſſions of Penitents, to enjoin Penances, and to act in their name. 18. That Fornication *Soluti cum ſoluta* is a deadly Sin. 19. That the Greeks ſhould be obliged to give the ſeven Orders, although they had hitherto neglected it, ſtill omitting the three lower ones. 20. That the Greeks ought not to condemn all third and fourth Marriages. 21. That nevertheleſs Prieſts ſhould not give their Bleſſing upon ſecond Marriages. 22. That they ſhould not marry, ſo as they did, within the fourth degree of Kindred and Affinity. 23. That thoſe Greeks, who acknowledged that the Souls of thoſe who died without being wholly cleanſed from their Sin might exiſt after death, and be eaſed by the Prayers of the Living, were obliged to call this place where they are, Purgatory. 24. That thoſe who die in a ſtate of deadly Sin, ſhall be damned for ever. 25. That the Souls of Infants who are baptized, and of juſt men who have no more ſatisfaction to make, go directly at their Death to an eternal Country. 26. That Abbots and Monks ſhould obſerve the Rules of the Holy Fathers. The thirteenth Letter is a Confirmation of the Laws made by the Emperor *Frederick* againſt Hereticks: And the eighteenth forbids excommunicating or interdicting the Eſtates of the King of *France* without particular Orders from the Holy See. *Rainaldus* recounts many other Letters of this Pope in his Annals. There are ſixteen of them in the Great Bullary, of which ſome are the ſame with thoſe in the Collection of the Councils, and the others are Confirmations or Privileges of Orders, and the Canonizations of Saints. Father *Vaddingus* has got together 98 which concern his Order. This Pope died the ſeventh of *December* 1254.

Alexander *the Fourth.* His Succeſſor was *Rainaud* of *Anagni* of the Family of the Earls of *Signi*, a Kinſman of *Innocent* the Third's, and *Gregory* the Ninth's, the latter of which had made him Cardinal. He was elected on the 21*ſt* of the ſame month *December*, and conſecrated on *Chriſtmaſs* Day, taking the name of ALEXANDER the Fourth. He was ſix years five months and three days in the Holy See, and writ in this time many Letters. There are no more than three of them in the laſt Collection of Councils, but there are a great many in *Rainaldus*, twenty four in the Great Bullary, which are moſt of them for the Confirmation or Settlement of Orders, or for the Eſtabliſhment of the Inquiſition, and the perſecution of Hereticks; a Conſtitution for the Iſland of *Cyprus*, which is in the Addition to the eleventh Tome of the Councils; and a hundred and twenty four Letters in favour of the Order of *Minor* Brothers, which are in *Vaddingus*. There are ſix Letters more of this Pope to St. *Louis* in the ſixth Tome of Father *Luke Dachery's Spicilegium*, in which he declares that the Chappels of the King cannot be interdicted, nor any part of his Eſtates, without a ſpecial Order of the Holy See; and gives leave to the King and Noblemen to put thoſe of the Clergy into priſon as were guilty of enormous and notorious Crimes; and declares ſuch of the Clergy, as meddle in Merchandiſe or Buſineſs, ſtript of their Privileges. This is confirmed by two Letters of *Clement* the Fourth, which are related in the ſame place.

Urban *the Fourth.* The Death of *Alexander* the Fourth fell out upon the 24*th* of *June* in 1261, and was followed by a Vacancy of three months and three days, by reaſon there were but nine Cardinals, eight of which that were preſent at the Election could not agree with one another; ſo that at laſt they were forced to bring it to this, that they would look for one out of their own College: They caſt their Eyes ſtraight upon the Patriarch of *Jeruſalem*, named *Simon Pantaleon*, a Native of *Troies* in *Champagne*, and of a very mean Extraction; but one whoſe merit had raiſed him by degrees to this Dignity, having firſt been Canon of *Troies*, then Archdeacon of *Laon* and *Leige*, and then Biſhop of *Verdun*. He was choſen the 28*th* of *Auguſt* in

in the year 1261, and taking the name of URBAN the Fourth, was put in poſſeſſion of the Holy See the 4*th* of *September* following. Urban *the Fourth.*

This Pope inſtituted the Feaſt of the Holy Sacrament for the Honor of that Holy Myſtery, and in obedience to the Revelation which he heard many pious Perſons had had concerning it, and particularly St. *Juliana* of *Leige*, and for the ſatisfaction of many Chriſtians who ardently deſired this Inſtitution. The Letter by which the Pope eſtabliſhed it in the year 1264. is preſerv'd in the eleventh Tome of the Councils, and in the Great Bullary, and another Letter to a Religious Recluſe of *Leige* named *Eve*. There are in the Bullary too, eight other Letters of this Pope's, ſome of which are written in favour of the Inquiſitors, who, he declares, cannot be excommunicated by the Legates of the Holy See, and to whom he grants ſome other Privileges. There are ſome more of them too in *Rainaldus*; and *Vaddingus* has got together thirteen of them relating to his Order. Laſtly, you may find in the laſt *Bibliotheca Patrum*, a Paraphraſe upon the firſt Pſalm attributed to this Pope, who died at *Peruſa* the 3*d* of *October* in the year 1264.

Four months after *Guy* the Groſs a Frenchman, Cardinal Biſhop of St. *Sabina*, who took upon him the Name of CLEMENT the Fourth, was elected *February* the 5*th*, 1265. The firſt of his Letters is an authentick Proof of his Humility: It is written to a Kinſman of his, *Peter* the Groſs of St. *Giles*, whom he tells that he was as much troubled for his being raiſed to be Pope, as others ſeem'd joyful; and that he ought not to be proud upon this, or ſeek hereupon a more advantageous Match for his Siſter: That if he did ſo, he would not ſhow him any kindneſs; but that if he would give her to the Son of that Cavalier to whom he had before deſigned to marry her, he would advance three hundred Tournoiſe Livres: That he did not mean any of his Kindred ſhould fare better for it than if he had ſtill been a ſimple Clergyman: and that he had given notice to one of them not to come from *Suza*, nor to make any Petitions to him for any one; nor, if any one offered him any Preſents to do it, to take them. He writes all this to him ſecretly, and with a Charge not to ſpeak of it: and that's the reaſon, he tells him, that he doth not make uſe of a Bull, but of the Fiſherman's Ring, of which the Popes make uſe when they write privately to any of their Friends: which is a plain Proof that this Letter was not the effect of a vain oſtentation of Humility, but that they were his real thoughts. This Letter we have in the Councils with two others, which are Confirmations of the Elections made to the Archbiſhoprick of *Saltzburg*, and the Biſhoprick of *Paſſaw*. There are many other of this Pope's Letters in the Annals of *Rainaldus* and *Bzovius*, ſixteen of his Bulls in the Great Bullary, which are either the Confirmations of Orders, or Canonizations, or Orders againſt Hereticks, and in favour of the Inquiſition. *Vaddingus* has collected thirty four of them which concern his Order. And Father *Luke Dachery* has given us five which concern the Kings of *France*, *Arragon*, *Sicily* and *England*, in the ſixth, ſeventh and ninth Tomes of his *Spicilegium*. This Pope departed this Life *October* the 29*th*, 1268. Clement *the Fourth.*

The Diviſions and Intrigues of the Cardinals retarded the Election of a Pope for almoſt three years. At laſt when they ſaw they could not agree otherwiſe, they agreed to refer it to ſix Cardinals, who choſe on the 1*ſt* of *September* 1271, *Theobalde* Archdeacon of *Leige*, a Native of *Placentia*, who was then in *Syria* with an Army of Croſſes. Their Choice was approved of by all the Cardinals, who wrote to him in very reſpectful Terms. When he had notice of his Election, he parted from *Syria*, arrived in *Italy* at the beginning of *January* in 1272, and was conſecrated at *Rome* the 27*th* of *March*, having taken the name of GREGORY the Tenth. He called and kept the ſecond General Council of *Lions* in the year 1274. There is the Letter of the Indiction of this Council, and many other Letters of this Pope about the Reunion of the Greeks and Latins, in the Acts of this Council. There is another there too, written to the Biſhop of *Leige*, who was depoſed in this Council for his Incontinence. There are five more in the Great Bullary, and one againſt the Chriſtians that turned Jews; and ſome which are preſerved by *Rainaldus* and *Vaddingus*. This Pope died the 10*th* of *January* 1276. 'Twas he that firſt made that Law of ſhutting up the Cardinals after the death of the Pope, in a place called the Conclave, and of keeping them there till they had elected a Pope, to oblige them to make a quick Diſpatch with the Election, and to prevent the Holy See's being ſo long vacant as it had been after the Death of his Predeceſſor. This Order was revoked by his Succeſſor *Adrian* V. and *John* XXI. but having been renewed by *Celeſtin* the 5*th*, and *Boniface* the 8*th*, it has ever ſince been obſerved. Gregory *the Tenth.*

His Succeſſors were not long in the Holy See; the firſt of them was *Peter* of *Tarentaiſe* of the Order of Preaching Friars, Cardinal Biſhop of *Oſtia*, who was elected the 21*ſt* of *January* the ſame year, and took the name of INNOCENT the 5*th*. He had ſtudied and been Profeſſor in the Univerſity of *Paris*, and his Merits had raiſed him in 1271 to the Archbiſhoprick of *Lions*, and then to the Cardinalſhip. We have an Abridgment of Theology of his printed at *Paris* in 1551, and a Commentary upon the four Books of the Maſter of the Sentences, printed at *Thoulouze* 1562. *Trithemius* makes mention of a great many Commentaries of his upon the ſacred Writings. He died the 22*d* of *June* the ſame year. And Cardinal *Ottobon* a Genoueſe, who was choſen into his place the 12*th* of *July* under the name of ADRIAN the Fifth, died on the 18*th* of *Auguſt* at *Viterbo*, without Conſecration. Innocent *the Fifth.* Adrian *the Fifth.*

Five and twenty days after, *Peter* the Son of *Julian* a Portugueſe, Cardinal Biſhop of *Freſcati*, ſucceeded him with the name of JOHN the 19*th*, according to us, or according to the common Account JOHN the 21*ſt*. His Pontificate was of no long Date, for he was killed by the fall of a Cieling at *Viterbo* on the 20*th* of *May* the next year. He was well skilled in Phyſick John *the twenty firſt.*

and Philoſophy, and has left us ſome Books in theſe Sciences, and ſome Letters written while he was Pope. There's one of them to the King of *England* in the 10*th* Tome of the Councils, and many others mentioned by *Rainaldus*, and four by *Vaddingus*.

Nicolas *the Third.* The twenty fifth of *November* the ſame year, *John Cajetan* a Roman, of the Family of the *Urſino*'s, was choſen Pope, and named NICOLAS the Third, by the name of the Title of St. *Nicolas*, of which he was Cardinal. We have a good many of his Letters in *Rainaldus*, and there are two celebrated ones in the Great Bullary, one againſt the Jews, and the other againſt Hereticks. He made a famous Decretal too, by which he reſerved to the Holy See the Demeſne of all things that ſhould be granted to the Order of *Minor* Friars; leaving them only the *Uſus fructus*, which was repealed by the *Extravagante ad Conditorem* of *John* the 22*d*. *Vaddingus* relates likewiſe five Letters of this Pope, who died the 22*d* of *Auguſt* in 1280.

Martin *the Fourth.* The Troubles raiſed by the Intrigues of the *Urſins* and *Hannibauds* put off the Election of a Pope till the 22*d* of *February* the next year: when *Simon* of *Brie*, Cardinal of St. *Cecilia*, who before had been Treaſurer of the Church of St. *Martin* of *Tours*, was elected; and having been conſecrated the 23*d* of *March*, took, in memory of his former Preferment, the name of MARTIN the Second, commonly called the Fourth. He gave a Token of his Humility at the beginning of his Popedom, by ſending back his Brother, who upon notice of his Preferment was come to *Rome* to meet him, and giving him but juſt what was neceſſary for his Journy; ſaying, That what he had did not belong to himſelf but the Church, and that he ought not to make uſe of it for the enriching his Kindred. He ſhewed his Acknowledgments to the Church of St. *Martin* of *Tours*, by confirming its Privileges, and granted the Order of *Minor* Friars the power of preaching and confeſſing. Theſe are the Subjects of thoſe two Letters of the Pope which are in the Councils. He condemned *Michael Palæologus* the Greek Emperor, who had broken the Treaty of Union with the Roman Church, in the Council of *Lyons*, and the Letter of his Condemnation is in the Bullary. There are other Letters of this Pope's to be ſeen in *Rainaldus* and *Vaddingus*. He died the the 25*th* of *March* in the year 1285.

Honorius *the Fourth.* HONORIUS the Fourth, whoſe name before was *James Sabelli*, Cardinal Deacon of the Title of St. *Mary* of *Coſmedin*, was choſen in his place the ſecond of *April* 1285, and conſecrated the twentieth of *May* following. He lived but two years after his Election, in which time he writ many Letters recorded by *Rainaldus*, *Bzovius* and *Vaddingus*. There are two conſiderable ones in the Bullary, by one of which he condemns a new Order of Mendicants erected under the name of Apoſtolick, and by the other declares that the Sons and Grandſons of ſuch as have been puniſhed for Hereſy, are not capable of any Living or Eccleſiaſtical Office.

Nicolas *the Fourth.* After the Death of *Honorius* the Fourth, which happened *April* the 3*d* 1287, the Holy See was vacant till the 22*d* of *April* in 1288, when it was filled by *Jerom* of *Aſcalon*, Cardinal of the Title of St. *Pudencienna*, of the Order of Preaching Friars, who took the name of NICOLAS the Fourth. He made many Statutes in favour of thoſe of his own Order, and was a great Encourager of learned Men. He wrote Commentaries upon the Holy Scriptures, and upon the Maſter of the Sentences, with many Sermons, Works which we have quite loſt. His Letters, which are very numerous, compoſe three Manuſcript Volumes in the Vatican Library; *Rainaldus*, *Bzovius* and *Vaddingus* afford us a great many of them, and we meet with ſix in the Bullary: the firſt againſt the Jews; the ſecond an Approbation of the third Order of St. *Francis*; the third a Confirmation of the Declaration of *Gregory* the Ninth about the Order of *Cluni*; the fourth the Inſtitution of an Hoſpital; the fifth about the Recovery of the Holy Land; and the laſt a Privilege for the Order of Mercy. He died at *Rome* the 14*th* of *April* in the year 1292.

Celeſtin *the Fifth.* His Death was followed by a Vacancy of two years three months and ten days: but at laſt the Cardinals, after not being able for ſo long time to come to an Agreement, reſolved upon *Peter* of *Mourrhon*, an Hermit of *Puglia*, the Founder of a new Congregation, which took the name of *Celeſtines*, from the name of CELESTIN the Fifth, which was given this Pope. But this good Monk, who accepted of the Dignity with much unwillingneſs, let himſelf be eaſily perſwaded by Cardinal *Benedictus Cajetan* to quit it for a quiet Life; ſo that he was but a very little while upon the Holy See, having been choſen Pope the 10*th* of *July* 1294, and having voluntarily reſigned the Dignity the 12*th* of *December* the ſame year. He renewed *Gregory* the Tenth's Conſtitution of ſhutting up the Cardinals in a Conclave till they had elected a Pope, to hinder the Holy See's remaining ſo long vacant as it had done before his Election. He made another Conſtitution likewiſe, that Popes might have the freedom of reſigning the Popedom when they pleaſed, which might as well have been let alone, no Pope ſince him having followed his Example, as no Pope before him ever ſet it him. He ſolemnly gave his Approbation of the Order of Celeſtines, which is recorded in the Great Bullary. There are ſome little pieces attributed to him, which are nothing but Collections of Paſſages out of the Holy Scripture, the Fathers, the Popes, and the Canoniſts, upon divers heads; they were printed in his name, and publiſhed by *Celeſtin Telera* of *Siponto*: but there's no more certainty of theſe being the Genuine Works of *Celeſtin* the Fifth, than there is that the ſix Letters and Prayers publiſhed by the ſame Author are his; all which have nothing in them worth taking notice of. *Benedict Cajetan*, who got him to reſign, got himſelf choſen in his place under the name of BONIFACE VIII. We ſhall have occaſion to ſpeak of this Pope in the next Century.

CHAP.

CHAP. IV.

The Lives and Writings of the Authors that flouriſhed in the Weſt in the Thirteenth Century.

THE great number of Authors which wrote in the *Thirteenth Century* of the Church, ſeems to promiſe a great variety of very diverting matters. And therefore no doubt it will be a ſurprize to find nothing in this Chapter almoſt but juſt the Names, the Imployments, and the Time of the greateſt part of the Authors, with a ſimple Catalogue of their Writings. But if one conſiders the nature of the Works, and the manner of their Compoſition, he muſt confeſs that we have uſed them as we ought, ſeeing the Extracts that might have been made of them would have been neither uſeful nor pleaſant: and therefore we ſhall content our ſelves in making ſome general Reflections upon the different ſorts of Subjects which buſied the Authors of the Thirteenth Age, and upon the manner of their writing. *A Judgment upon the Works of the* Thirteenth Century.

The moſt conſiderable are the Commentaries upon the four Books of Sentences of *Peter Lombard* Biſhop of *Paris*, whoſe Work was then in ſuch requeſt, that it was the only Divinity that was taught or learnt in the Schools. But inſtead of purſuing his Method, and ſolving the Queſtions which he has propoſed by paſſages out of the Fathers, they make uſe of nothing almoſt but Philoſophical Principles, and Metaphyſical Niceties: they don't think it enough to explain the Text of the Book of the Maſter of the Sentences, but they muſt take his Queſtions, and handle them after a different manner. So that this cannot ſo properly be called a Commentary as another Work. They have added many other Queſtions to thoſe of the Maſter of the Sentences, which are either inſerted in the Commentaries, or are treated of in ſeparate Pieces, which are commonly called *Quodlibetick* Queſtions. Some Divines finding themſelves too much ſtraitned in the Method of the Maſter of the Sentences, and being willing to give themſelves more ſcope, left off following his Model, and made a new one of their own in their Works, to which they commonly gave the name of *A Sum of Theology*. There they beat about an infinite number of Theological or Philoſophical Queſtions, they ſet out the Reaſons on one ſide and the other, and moſt commonly decide the Queſtion by Philoſophical Reaſonings and Teſtimonies, making uſe very often of the Authority of *Ariſtotle*, and now and then of that of the Fathers, whoſe Paſſages they commonly get upon truſt out of the Maſter of the Sentences, *Gratian*, or the ordinary Gloſs; ſo that their Quotations are very often nothing to the purpoſe, becauſe they are taken upon the Credit of another body, becauſe they never had recourſe to the Original it ſelf, and becauſe they very much wanted Criticks. The Stile of theſe Works is ordinarily dry and barbarous, and ſeldom wants obſcurity.

Their manner of delivering the Word of God to the People had got a tang of this Scholaſtical Method: the Sermons were full of Diviſions, and Diſtinctions upon Diſtinctions, and pitiful mean Compariſons; it's very rare to find any Points of Morality explained in their full Extent, ſet in their true Light, founded upon ſolid Principles, and enforced with Eloquence: But if they do meddle with them, 'tis only to propoſe them drily, to explain them after the common rate, and to ſtrengthen them with ſome Paſſages of Scripture brought in to prove what their natural ſenſe will not bear.

The Commentaries upon the Holy Scripture are of two ſorts; the one called *Poſtilles*, are ſhort Notes, for the moſt part giving Grammatical Explications of the words, and taking notice of every little Trifle; the other larger, compoſed of Allegories and myſtical Thoughts.

Some of their ſpiritual Works about Piety, tho plain, yet are pretty ſolid; but then again ſome of them are ſo myſtical that they are not intelligible.

The Authors that wrote about the Rights and Ceremonies of the Church have made it their buſineſs to find out, or elſe to invent ſome myſtical Reaſons for them, with which they have ſtuffed their Works.

The Collections of and Commentaries upon the Decretals of the Popes, took up the time of thoſe that ſtudied the Canon Law. And they have in this Labyrinth of the Laws found work enough for to exerciſe their Pens, and matter enough to fill great Volumes.

Antient Hiſtory, eſpecially that of the Church, lay extreamly neglected in this Age: yet ſome of its Authors have pretended to give us Abridgments and immethodical Collections of Univerſal Hiſtory. Many of them have made particular Chronicles of their own Churches or Monaſtry, which they filled with things that did not deſerve notice: Others have writ the Hiſtory of the Cruſades of their Times, or Relations of the Journeys into *Paleſtine*; and theſe are the moſt conſiderable of all the Hiſtorians of that time. The Lives of the Saints are rather Panegyricks than Hiſtorical Narrations.

I ſhan't ſpeak of the prodigious multitude of Commentaries upon *Ariſtotle*, and the many other Works in Philoſophy, in which the greateſt Men of this Age very uſeleſly ſpent their time and pains: becauſe, beſides that theſe matters do not belong to my buſineſs, no body now makes any account of theſe Books, which are no more look'd after or made uſe of, except it be to make

make the Shelves of great Libraries groan again under the weight of their numerous Volumes.

Joachim. JOACHIM, a Native of *Calabria*, a Monk of the Order of *Citeaux* in the Monaſtry of *San-Bucchino*, in the Dioceſs of *Anglone*, now in *Lucania*, afterwards Abbot of *Curiaco* in *Calabria*, and at laſt Abbot of *Flora* in his own Country, the Founder and Inſtitutor of that Congregation, flouriſhed from the year 1181, to the year 1200, which ſome will have to be that of his Death; but it is more probable that he lived ſome years in the *Thirteenth Century*. He had while he lived the Reputation of Sanctity, and likewiſe of having the Gift of Prophecy. He compoſed ſome myſtical Commentaries upon the Holy Scriptures, in which he has inſerted divers Prophecies of things which he thought muſt happen in that State which he ſaw the Church in in his Time. Some of his Predictions chanced to prove true, and others falſe, as it generally happens to that ſort of Prognoſticators; but they always gave him occaſion of reprehending the Irregularities of the Age he lived in with more freedom, and of repreſenting the Conſequences of them. His Works which were printed at *Venice* in 1519, are theſe.

The Harmony of the Old and New Teſtament, in three Books: A Work which he undertook by order of the Popes *Lucius* the Third, and *Urban* the Third, and which he compleated under the Pontificate of *Clement* the Third, who approved his Work: A Commentary upon the Prophet *Jeremy*: A Commentary upon *Iſaiah*: Commentaries upon ſome Chapters of the Prophets *Nahum*, *Habakkuk*, *Zechariah* and *Malachi*: A Commentary upon the Revelation of St. *John*: The Pſalter for ten ſtrings, in which he treats of the Trinity, and of the diſtinction of the three Divine Perſons. *Trithemius* makes mention of the following ones too; A Commentary upon the Prophet *Daniel*: Another Commentary upon the Goſpel of St. *John*: A Book dedicated to the Emperor *Henry* VI. A Treatiſe of the Seven Seals: Prophecies about fifteen Popes: A Prediction concerning the times to come: Some Treatiſes againſt the Jews; but he omits his Work againſt the Maſter of the Sentences.

In this laſt Treatiſe the Abbot *Joachim* oppugns that which the Maſter of the Sentences had aſſerted in his fifth Diſtinction, in the firſt Book: That the Divine Eſſence is in ſuch ſort common to the Three Perſons, that it is neither begotten, nor begetting, nor proceeding; ſo that one cannot ſay that the Father begot the Eſſence, nor that the Eſſence begot the Son, *&c.* Tis his Opinion that, admitting this Principle, we muſt grant four things in God; namely, the Three Perſons, and the Eſſence diſtinct from them: and that is the reaſon he engages on this ſide to maintain that there is nothing in the Deity which is Father, Son, and Holy Ghoſt, although he agrees that the Father, Son, and Holy Ghoſt, are of one and the ſame Eſſence, Subſtance and Nature; ſo that one may very well ſay that the Three Perſons are the ſame Eſſence, but not that the ſame Eſſence is the three Perſons. He ſeems too to grant that this Eſſence is a real and proper Unity, but to conſider it as only a Collective and Metaphorical Unity; becauſe he makes uſe of ſuch Paſſages of Scripture to explain it as the word Unity is taken in this ſenſe in; as where it is written that all Believers have but one Heart, that they are but one Body, that they are but one, *&c.* Yet there's no reaſon hereupon to believe that this Abbot was an Arian; but it is more probable that all his Error conſiſted in his way of expreſſing himſelf: but as for the reſt, it is very hard to know or gueſs what his real Sentiments of the thing were, and perhaps it was more than he knew himſelf. However it was, the matter remain'd undecided from the Pontificate of *Alexander* III. until that of *Innocent* III. who gave it for the Maſter of the Sentences againſt Abbot *Joachim* in the fourth General Lateran Council, but without any diſgrace to the memory of that Abbot, who ſubmitted his Doctrine to the Judgment of the Holy See, and declared he would never have any other Sentiments than thoſe of the Church of *Rome*; without which this might have done no ſmall hurt to the Abbot and Order of *Flora*, of which he was the Inſtitutor. Upon this it was that *Honorius* III. having heard that under colour of this Condemnation the Abbot and Religious of this Monaſtry were taxed with Hereſy, he writes to a Biſhop of *Lucania*, who both did it himſelf, and allowed it in his Dioceſans likewiſe, forbidding him either to do or ſuffer it for the future.

As for the Gift of Prophecy which is commonly attributed to the Abbot *Joachim*, *William* of *Paris*, St. *Thomas Aquinas*, and *Trithemius*, take notice that it was not really the ſpirit of Prophecy, but that being a Man of deep Penetration, and great Knowledg, he would by Conjectures foretel things to come, though he was often enough out in his Predictions. *Trithemius* mentions the Predictions of this Abbot about fifteen Popes; thoſe which have been printed ſo many times are the ſame which *Trithemius* ſaw. An Explication of a Book of St. *Cyril* about the great Tribulations is aſcribed to him, but that is a ſuppoſititious Piece. We have none of the other Prophecies of this Abbot that *Trithemius* ſpeaks of. *Roger* of *Hoveden* relates, that when *Richard* King of *England* was in *Sicily* in 1190, he would have entertained this Abbot *Joachim*, who told him a great many Predictions, to which this Author gives the name of Fables.

John Beletha. JOHN BELETHA, Doctor of *Paris*, is placed by *Henry de Gand* and *Trithemius* among the Authors which flouriſhed at the beginning of this Age. He has left us a Treatiſe of Divine Offices, printed at *Antwerp* in 1553, and in 1570, at *Dilinghen* in 1572, at *Lions* in 1574, and at many other places. *Trithemius* aſſures us that he was likewiſe the Author of ſome Sermons.

Peter Chanter. PETER CHANTER of the Church of *Paris*, who flouriſhed and taught about the ſame time in the Univerſity of *Paris*, has compoſed a Book, called, *The Word abridged*: A Work of great Renown among the Authors of the next Centuries, of which a part which was written againſt the Proprietary Monks, hath been printed. He likewiſe made another Book, intituled, *A Grammar for Divines*, very neceſſary for the underſtanding of the Holy Scriptures:

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He compoſed a Treatiſe of Diſtinctions: A Piece about ſome Miracles: Three Books of Sacraments: and Sermons, of which *Trithemius* makes mention. In Libraries are to be ſeen ſome Gloſſes of his upon the Books of the Bible, and a Collection of Caſes of Conſcience.

GUIBERT or GILBERT, whoſe Sirname was MARTIN, taken by him upon the account of a particular reſpect he had for that Saint, and becauſe he had lived ſome while in the Monaſtry of St. *Martin* of *Tours*, was a Monk of *Gemblours*, whence he was called to the Abby of St. *Florin*, and afterwards choſen Abbot of *Gemblours* in the year 1194. But ten years after he reſigned this Abbey, and retired into the Monaſtry of *Villiers*, from whence he took a journy to *Tours*, and at laſt returned to die at *Gemblours* very old, after having been Prieſt 63 years. He has written many pious Letters to divers Perſons: A Hiſtory in verſe of the Life and Miracles of St. *Martin*, dedicated to *Philip* Archbiſhop of *Cologn*: Eleven Letters to the ſame Archbiſhop, and others to *Herveus* Abbot of *Marmouſtier*, and to the Religious of that Monaſtry; and ſome others to St. *Hildegardus* and other Perſons. All theſe Letters have never been printed; but Father *Mabillon* who had the ſight of them in Manuſcript, has given us an Extract of them in his ſecond Tome of *Analecta*, with a Letter of HERVARDUS Archdeacon of *Leige* to a Canon of *Laon*, deſiring him, in *Guibert's* name, to make a Poem in honour of St. *Martin*, as he had in honour of St. *Servatus*. Gilbert a Martin. Hervardus.

One of the firſt Schoolmen of the *Thirteenth Century*, is WILLIAM of *Segnelay*, Biſhop of *Auxerre*, who had been Profeſſor of the Univerſity of *Paris*, and was tranſlated by *Honorius* III. to the Biſhoprick of *Paris*. He died at St. *Cloud* the 23*d* of *November* 1223, and was interred in the Abbey of *Pontigny*. He compoſed a Sum of Theology, and a Work about Divine Offices. The laſt hath not yet ſeen the light: The Sum of Theology has been printed at *Paris* in 1500, and once ſince. William.

ROBERT of *Corceon* an Engliſhman, who was made Cardinal by *Innocent* the Third, flouriſhed about the beginning of this *Century*, and held a Council in quality of a Legate in 1212 at *Paris*: He was one of the neateſt Divines of his time, and compoſed a Sum of Theology, which may be ſeen in Manuſcript in the Library of St. *Victor* of *Paris*, and is quoted by Monſieur *De Launoy*, and other Authors. Robert.

ALANUS of *Liſle* in *Flanders*, flouriſhed in the Univerſity of *Paris*, where for a long time he taught Divinity from the beginning of this Age, till towards the end. He was called *the Univerſal Doctor*, becauſe he was equally excellent in Divinity, Philoſophy and Poetry. He wrote many Works both in Proſe and in Verſe: thoſe that are printed are, A Commentary upon the Song of Songs to the praiſe of the Virgin, printed at *Paris* in 1540: A Sum of the Art of Preaching: A Penitential with this Title, *The Corrector*: A Work upon the Parables, which has been printed a great many times: A Book of Sentences or memorable Sayings: A Work in Verſe about an honeſt and perfect Man in all ſorts of Virtue, Intituled, *Anticlodianus*, printed at *Baſil* in 1536, and at *Antwerp* in 1621: A Piece with this Title, *The Complaint of Nature againſt the Vice of* Sodomy: Two Books againſt the *Albigenſes* and *Vaudois*: Eleven Sermons: Six Books of the Wings of the Cherubims, falſly aſcribed to St. *Bonaventure*: Two Proſes, one upon the Incarnation, and the other upon the weakneſs of Human Nature. All theſe Works were collected by *Charles Viſch*, and printed at *Antwerp* in 1653, to which in 1656 he added two more Books of this ſame Author againſt the *Albigenſes*, *Vaudois*, *Jews* and *Pagans*. There's a Manuſcript Work of this Author's too, which is a Sum of Moral Theology, intituled, *After how many manners*, becauſe he there diſcourſes in an Alphabetical Order, in how many manners things may be taken well or ill. This is plainly that Work which *Trithemius* calls, The Sum of Virtues and Vices. *Trithemius* mentions likewiſe a Treatiſe upon the Sentences: A Treatiſe called, *The Eye of the Scripture*: A Treatiſe of Learning: Two Commentaries upon the five Books of *Moſes*; About Myſtical Equivoques; Of the nature of Animals: A Book of Letters and Commentaries upon many Books of the Holy Scripture, all compoſed by *Alanus*. You muſt take care not to confound this with the *Alanus* Biſhop of *Auxerre* who lived in the Century before, and there is reaſon to doubt whether this were ever a *Citeaux* Monk as the former was. The Commentary upon the Prophecies of *Merlin*, and the Treatiſe of the Philoſophers Stone, the former printed at *Franckfort* 1608, the latter at *Leyden* 1600, under the name of *Alanus*, are two forged Pieces. Alanus.

SIMON a Prieſt of *Tournay* taught Divinity too about the beginning of this Age with no ſmall Reputation in the Schools of *Paris*. *Henry de Gand*, and *Trithemius* take notice that tying himſelf up to the Doctrine of *Ariſtotle*, he has fallen into ſome Errors: We have none of his Works printed, but they may be found in Manuſcript in Librarys. Theſe are the moſt conſiderable of them: A Theological Sum upon the Sentences: Divers Queſtions: An Expoſition of the Athanaſian Creed: A Commentary upon *Boethius's* Book of the Trinity, and of Inſtitutions upon the Holy Scripture. The Engliſh claim this Author for their Countryman, and accordingly a great many of his Works are to be found in *England*. Simon.

PETER of *Corbeil*, Doctor in Divinity of the Faculty of *Paris*, was Profeſſor there a great while with great Reputation. He had for his Scholar *Lotharius*, Son of the Earl of *Signi*, afterwards Pope with the name of *Innocent* III. who in one of his Letters counts it an honour to have ſtudied under him, and in acknowledgment gets him the Archdeaconry of *York*, and ſome time after the Biſhoprick of *Cambray*, and at laſt the Archbiſhoprick of *Sens*, which he entred upon in the year 1200. He died the third of *June* in 1222. His Sum of Theology is not printed, whereof the late Monſieur *De Launoy* had a Manuſcript. This Archbiſhop had a great name in Peter.

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his Time. He wrote a Commentary upon the Epiſtles of St. *Paul*, and upon many other Books of the Holy Scripture; with Sermons, and divers Treatiſes.

Abſalom. ABSALOM a Regular Canon of St. *Victor* of *Paris*, and afterwards Abbot of *Spinkerbac* in the Dioceſs of *Treves*, flouriſhed at the beginning of this Century. He has left us fifty Sermons upon the Feaſts of the year, printed at *Cologn* in 1554, by the care of *Daniel* of *Silinga* Abbot of *Spinkerbac*.

Wernerus. WERNERUS Abbot of St *Blaize* in the Dark-Foreſt of the Dioceſs of *Conſtance*, flouriſhed about the year 1210. He made a Collection of Sermons compoſed of divers Paſſages of the Fathers, which are called by the name of *Poſtillar* Sermons: they were printed at *Baſil* in 1549.

Tagenon. TAGENON Dean of *Pavia*, who flouriſhed about the beginning of this Age, has wrote a Hiſtory of the Expedition of the Emperor *Frederick Barbaroſſa* in *Paleſtine*, publiſhed by *Freherus* in his Collection of the German Hiſtorians.

A nameleſs Hiſtorian. There's an Anonymous Hiſtorian too of the ſame time in the fifth Tome of the Antiquities of *Caniſius*, who wrote upon the ſame Subject.

Walter, William, *and* Richard. The Expedition of *Richard* King of *England* in *Paleſtine*, was wrote by WALTER Biſhop of *Lincoln*, and afterwards Archbiſhop of *Rouen*; by WILLIAM the Pilgrim an Engliſhman, and by RICHARD Canon of *London*, who accompanied him in the Voyage.

Albert. ALBERT Patriarch of *Jeruſalem*, Reſident at *Acre*, after the taking of that City by the Saracens, made about the beginning of this Century an Order for the Carmelites of *Syria*, publiſhed by the Bollandiſts in the Month of *April*.

Dodechin. DODECHIN a German Prieſt of the Church of *Logenſtein*, and afterwards Abbot of St. *Diſibode*, flouriſhed about the year 1200. He wrote at the deſire of *Conon* Abbot of St. *Diſibode*, a Relation of the Voyage which he had made into the Holy Land, and continued on the Chronicle of *Marianus Scotus* to the year 1200.

Andreas Sylvius. ANDREAS SYLVIUS Monk, and at laſt Abbot of *Marchiennes* in the Dioceſs of *Tournay*, compoſed about the year 1200, at the deſire of *Peter* Biſhop of *Arras*, a ſhort Hiſtory of the Kings of *France* of the race of the Merovingians, printed at *Douay* in 1633. He likewiſe wrote two Books of Miracles of St. *Rictruda*, publiſhed by the Continuers of *Bollandus* to the 12th of *May*.

Baldwin. BALDWIN Earl of *Flanders*, and Emperor of *Conſtantinople*, has writ a long circular Letter, being a Relation of the taking of *Conſtantinople* by the Latins in 1204; wherein he takes care to forget nothing that may render the Greeks odious. It is to be met with in the Annals of *Rainaldus*, and in a Collection of ſome Pieces by *Aubert de la Mire*.

Geoffrey. GEOFFREY Lord of *Villehardwin* near *Troies* in *Champagne*, compoſed in French the Hiſtory of the taking of *Conſtantinople* by the Latins, where he himſelf aſſiſted: It is written in an old Stile, but after a noble and impartial manner.

Gonthier. GONTHIER a Monk in the Monaſtry of *Paris* in the Dioceſs of *Baſil*, who flouriſhed about the beginning of this *Century*, has left us the Hiſtory of the taking of *Conſtantinople* by the Latins, the Circumſtances of which he had from Abbot *Martin* an Eye-witneſs. It was publiſhed by *Caniſius* in the firſt Tome of his Antiquities.

Arnold. ARNOLD Provoſt of the Church of *Hildeſheim*, and afterwards Abbot of *Lubeck*, flouriſhed in the Reigns of the Emperors *Philip* and *Otho* IV. He is the Author of the Continuation of the Chronicle of the Sclavonians made by *Helmoldus* from the year 1171, to the year 1209. This Work was printed at *Lubeck* in 1659, larger than in the firſt Edition of *Helmoldus* at *Franckfort* in 1556, which contains only the nine firſt Chapters. Yet this wants the four laſt Chapters, which have been publiſhed by *Meibomius* with the *Opuſcula Hiſtorica*, and printed at *Helmſtadt* in 1660. *Voſſius*'s Remarks upon this Author is, that he is to be credited in what relates to the Hiſtory of the Sclavonians, but not in what he has written of the Hiſtories of *Italy*, *Sicily*, and *Greece*.

Gervais. GERVAIS, Sirnamed of *Tilbury*, from the name of the Town where he was born, which is in *England* upon the *Thames*, of the Family of *Henry* the II. King of *England*, and Great Marſhal of the Kingdom of *Arles*, flouriſhed much about the year 1210, and wrote divers Hiſtorical Works: among others, An Univerſal Hiſtory of the Kingdoms of the Weſt, with the Title of *Otia Imperialia*: An Hiſtory of *England*, and ſome others which are kept up in Libraries, out of which there's no great likelihood of their quickly being ſet free.

Walter Mapes. WALTER MAPES an Engliſhman, diſtinguiſhed himſelf by his Wit under *Henry* II. *John*, and *Richard* Kings of *England*. Though he was Canon of *Salisbury*, Chanter of *Lincoln*, and afterwards Archdeacon of *Oxford*; yet he could not forbear making Satyrical Verſes upon the Popes, Cardinals, and other Eccleſiaſticks, wherein he very freely cenſures their Irregularities. You may ſee theſe Poetical Pieces themſelves in the firſt Tome of the memorable Leſſons of *Voltius*, and a Catalogue of them here; The Revelation of Prieſt *Golias*: Four Pieces againſt diſorderly Eccleſiaſticks: and one againſt the Irregularities of the Court of *Rome*.

Wilbrandus. WILBRANDUS of *Oldenburg*, Canon of *Hildeſheim*, in the year 1211, made a Voyage into the Holy Land, whereof he has given us a Relation, a part of which was publiſhed by *Allatius* in his Collection of Pieces, printed at *Cologn* in 1653. *Allatius* commends this Author for a learned and curious Man; his Stile is cloſe and Hiſtorical, but he dos not make uſe of many barbarous words.

ROBERT a Regular Canon of the Order of *Premontre* in the Monastry of St. *Marianus* of *Auxerre*, composed a Chronology from the beginning of the World to the year 1212, the time of his Death. It was published by *Nicholaus Camuzatus* Canon of *Tours*, and printed at *Troies* in 1608, with a Continuation of it by HUGH Canon Regular of the same Monastry. Robert and Hugh.

LAMBERT of *Leige* a Benedictine Monk of St. *Laurence* of *Duitz*, is thought most probably to have flourished at the beginning of this Age. He wrote the Life of *Herbert* Archbishop of *Cologn*; some Hymns, and some Epigrams. Lambert.

About the same time the Life of St. *William* Abbot of *Roschild*, who died in 1202, was wrote by an Anonymous Author. *A nameless Author.*

PETER a Monk of the Valleys of *Cernay*, of the Order of *Citeaux* in the Dioceſs of *Paris*, accompanied his Abbot *Guy*, afterwards Bishop of *Carcassonne*, in his Voyage to *Languedock* to encounter the *Albigenses*, he being one of the 12 Abbots appointed by *Innocent* III. for this purpose. *Peter* by the Order of *Innocent* III. has wrote a History of the *Albigenses*, printed at *Troies* in 1615, and in the Library of *Citeaux*, published by Father *Tissier*. We shall have occasion to talk of him when we come to the History of the *Albigenses*. Peter.

About the same time WILLIAM of *Puilaurent* wrote a Chronicle of the Heresy of the *Albigenses*, printed at *Thoulouse* in 1623, and among *Duchesne*'s French Historians. William.

JOHN of *Oxford*, Dean of *Salisbury*, flourished about the beginning of this Century, and wrote a History of *England*, and a Relation of his Voyage into *Sicily*. John of Oxford.

About the same time with him lived JOHN Abbot of *Fordeham*, Confessor to *John* King of *England*. He wrote the Life of St. *Wolfrick*, the Actions of King *John*, and a Chronicle of *Scotland*. John of Fordeham.

About the year 1214, JOCELINE BRAKELONDE an English Monk of the Monastry of *Usk*, composed a Chronicle of his Monastry; a Treatise of the Election of *Hugh*, and the Life of St. *Robert*, Martyr. Joceline of Brakelonde.

JOHN GRAY Bishop of *Norwich* much about the same time wrote a Chronicle, as did *Adam* of *Barking*. JohnGray.

HUGH WHITE a Benedictine Monk of *Peterborough*, has wrote a History of his own Monastry, and of the Foundation of the Church of Mercy. Hugh White.

PREPOSITIVUS a famous Divine of *Paris*, flourished about the year 1225. He composed a Sum of Scholastical Divinity, which has not yet been printed, but is very common in Manuscript in Libraries. St. *Thomas* sometimes quotes it in his Sum. Prepositivus.

CESAIRE Monk of the Order of *Citeaux* in the Monastry of *Heisterback*, into which he was entred in 1199, and was afterwards made Prior of that of *Villiers* in *Brabant*, composed a great Work in 12 Books, Dialogue-wise, in imitation of St. *Gregory*; containing an account of the Miracles and Visions that happened in his time, particularly in *Germany*. He assures us in the Preface that none of it is his own Invention, but all that he wrote he had from others But yet he is not to be excus'd for his too easily crediting those who did not deserve it, and upon their relation heaping together as he has done in this Work a great many idle and forged Stories. He likewise composed in 1226, three Books of the Life and Passion of St. *Engelbert* Archbishop of *Cologn*: and Homilies upon the Sundays and Holidays of the whole year. These Works have been printed, *viz.* His History of Miracles at *Cologn* in 1591, and in Father *Tissier*'s first Tome of the Writers of the Order of *Citeaux*. The Life of St. *Engelbert* in the Month *November* of *Surius*, and at *Cologn* in 1633, with the Notes of *Gelenius*; and the Homilies published by *Andrew Coppenstein*, with the Title of *A Collection of Moral Discourses*, printed at *Cologn* in 1615. He also was the Author of other Sermons and other Works, whereof there is a Catalogue in a Letter of his which *Andrew Coppenstein* has published at the beginning of the Collection. Cesaire.

STEPHEN of *Langton*, tho an Englishman, after having gone through the course of his Studies at *Paris*, was chosen Chancellor of that University, and Canon of *Paris*, where he for a good while professed Divinity, explaining the Holy Scripture with no small reputation. He was afterwards made Dean of *Rheims*, and at last sent for to *Rome* by *Innocent* III, who made him Cardinal. The Archbishoprick of *Canterbury* falling, he was chosen by some of the Canons, and consecrated by the Pope at *Viterbo* the 17th of *June* in 1206; but *John* King of *England* would not acknowledg him, as not having been chosen by the best and wisest part of the Chapter, nor suffer him to enter into possession of the Church. *Stephen* straight has recourse to Ecclesiastical Censures, and interdicts the Kingdom of *England*: The King did not think himself obliged to submit to the Interdict; but at last the poor condition of his Affairs having forced him to yield to the Pope, he was likewise obliged to acknowledg *Stephen* for Archbishop. This Prelate was not long faithful to him, but took part with *Lewis* Son of *Philip* King of *France*, and remain'd his Friend till the Death of *John*, after which he found a way to get himself for a Sum of Mony discharged from the crime of Rebellion. He died the 9th of *July* in 1228, in his House in the plane of *Slindon* in the County of *Sussex*. Stephen of Langton.

There are in the Libraries of *England* and other places, a great number of Manuscript Commentaries of this Author upon the Holy Scripture, but there are not any of them printed: We have only his History of the Translation of the Body of St. *Thomas* at the end of that Archbishop's Letters, printed at *Brussels* in 1682. The latter which he wrote to King *John*, and that Prince's Answer, in the third Tome of Father *Dachery*'s *Spicilegium*; and eighty eight Orders made in the Council which he held at *Oxford* in 1222, of which we shall have occasion to speak.

Alexander Neckham. ALEXANDER NECKHAM, an Engliſhman, Native of *Hertford*, after having ſtudied in *England*, perfected himſelf in the Academys of *France* and *Italy*, and returning into his own Country, was made a Regular Canon of St. *Auſtin* at *Exeter*, and afterwards Abbot of the Monaſtry in that City in 1215, and died 1227. He is the Author of divers Works which have not yet ſeen the light, lying buried in the obſcurity of ſome Engliſh Libraries; among others, A Commentary upon the four Goſpels: An Expoſition of *Eccleſiaſtes*: A Commentary upon the Song of Songs: The Praiſes of the Divine Wiſdom: A Treatiſe of the nature of things: The Clearing of a Library, which contains an Explanation of many places of the Holy Scripture.

Helinand. HELINAND a Monk of the Abby of *Froimont*, of the Order of *Citeaux* in the Dioceſs of *Beauvais*, flouriſhed about the beginning of this Century, and died in 1227. He compoſed a Chronological Hiſtory from the beginning of the World, to the year 1204, the four laſt Books of which were publiſhed by Father *Tiſſier* in the 8th Tome of his Library of the Writers of the Order of *Citeaux*, with ſome Sermons, and a Letter to *Walter* an Apoſtate Monk about the Recovery of a Man fallen into that condition. He has likewiſe written the Martyrdom of St. *Gereon*, and his Companions related by *Surius*, in the tenth of *October*. The Verſes upon Death, publiſhed by *Loiſel*, are aſcribed to him. In the Library of *Longpont* there's a Manuſcript Treatiſe of this Author's upon the *Apocalypſe*, and in other Libraries a Treatiſe in praiſe of a Monaſtical Life, and another of the Government of Princes. *Trithemius* and others ſpeak well of this Author; but for all that there is more of Labour in his Hiſtory than of Judgment: for 'tis nothing but a Collection from other Authors made without any diſcretion. His other Works are but little worth.

Conrade. About the ſame time flouriſhed CONRADE of *Litchtenau* Abbot of *Urſpurg* in the Dioceſs of *Augsburg*, who compoſed a Chronicle from *Belus* King of *Aſſyria*, to the year 1229, taken from divers Authors: It contains many remarkable things about the Hiſtory of *Germany* in his time, and the foregoing Centuries. He was made Abbot of *Urſpurg* in 1215, and died in 1240.

St. Francis. St. FRANCIS born in the year 1182 at *Aſſiſi*, Founder of the Order of *Minor* Friars, or Minims, died in 1226. He not only by his Example taught us Humility, Patience, Submiſſion and Freedom from the Cares of the World, but likewiſe by his Writings which are the Picture of his Vertues. Here's a Catalogue of thoſe that were publiſhed under the name of this Saint by Father *de la Haye*, and printed at *Paris* in 1641, with the Works of St. *Antony* of *Padua*: Sixteen Letters, Advice to thoſe of his Order, containing twenty ſeven Chapters: An Exhortation to Humility, Obedience and Patience: A Treatiſe of the Virtues of the Virgin, and of every Soul: A little Piece of true and perfect Joy: An Explanation of the Lord's Prayer: The Praiſe of the Lord God Moſt High, eleven Prayers: His Will: Two Orders for his Religious: A Rule for the Monaſtrys: The Statute of the third Order: Twenty eight Conferences: The Office of the Paſſion: Three Songs upon the Love of God; of Apothegms; of familiar Diſcourſes; of Parables and Examples; of Benedictions; of Oracles and common Sentences: There are likewiſe ſeven Sermons, giving the Reaſons for the eſtabliſhing of this Order of *Minor* Brothers, and a little Treatiſe of the ten Perfections of a true Religious, and of a real Chriſtian.

St. Antony. St. ANTONY, Sirnamed of *Padua*, becauſe he died in 1231 in that City, was born at *Lisbon* in *Portugal*. After having profeſſed Divinity at *Thoulouſe*, *Bologn* and *Padua*, he became St. *Francis*'s Diſciple, and entred into his Order. He applied himſelf particularly to preaching, and was in his Time accounted a very neat Preacher, tho his Sermons ſeem to us now very plain and empty. They have been printed at *Paris* in 1521, at *Venice* in 1575, and ſince at *Paris* again in 1641, by the care of Father *de la Hay*, who has alſo preſented us with a myſtical Expoſition of this Author upon the Holy Scriptures, and five Books of moral Concordances upon the Bible: And laſtly, Father *Pagi* has added a Supplement of ſome Sermons upon the Saints and other matters, which he got printed at *Avignon* in 1684.

Ricerus. RICERUS an Italian of the Marquiſate of *Ancona*, one of the Companions of St. *Frances* of *Aſſiſi*, has wrote a little Treatiſe to teach the means of coming eaſily to the Knowledg of the Truth. It was printed at *Louvain* in 1554.

Roderick Ximenes. RODERICK XIMENES of *Navarre* was raiſed in 1208 to the Archbiſhoprick of *Toledo*. The next year he perſwaded *Alphonſus* King of *Arragon* to eſtabliſh the Academy of *Palenza*, which in 1239 was tranſlated to *Salamanca*. He went in 1215 to *Rome*, where he made a fine Diſcourſe in the Council of the Lateran. He died in 1245. He wrote nine Books of the Hiſtory of *Spain* from the coming of *Hercules* into that Country, to the year 1243, publiſhed by Father *Andrew Scot* in the ſecond Part of his *Hiſpania Illuſtris*; A Hiſtory of the *Oſtrogoths* from the year 453, to 555. A Hiſtory of the *Huns* and *Vandals* to the ſame time: The Hiſtory of the *Arabians* from 570, to 1150: A Hiſtory of the *Romans* from *Janus* to the year 708, which are to be found in the place above-mentioned. *Juſtus Lipſius* gives him the Character of a good Author for his time. His Tomb is in a Monaſtry of the Order of *Citeaux* in *Arragon*, call'd *Horta*, with this Inſcription: *Mater Navarra, Nutrix Caſtella, Schola Pariſius, Sedes Toletum, Hortus Mauſolæum, Requies Cœlum.*

Henry. HENRY Earl of *Kalwa* Abbot of *Richenou*, wrote about the year 1220 the Life of St. *Pirminus* firſt Abbot of that Monaſtry, and afterwards Biſhop of *Meaux* or *Metz*.

About the ſame year CONRADE Prior of *Schur* in *Bavaria*, wrote the Hiſtory of his Monaſtry, and the Lives of his Abbots. Conrade.

ECKERARD Dean of St. *Gall*, wrote about the ſame time the Life of St. *Notgerus* of *Begue*, which is to be ſeen in the ſixth Tome of the Antiquities of *Caniſius*. Eckerard.

WILLIAM Monk of St. *Dennis* in *France* is put by *Trithemius* among the Authors that flouriſhed under the Reign of *Frederick* II. about the year 1220. He aſcribes to him three Books of Hiſtory, and many Letters. William.

RIGORD Phyſician and Hiſtoriographer of *Philip Auguſtus* King of *France*, compos'd the Hiſtory of that Prince under the Reign of *Lewis* VIII. his Son, to whom it is dedicated: It was printed at *Francfort* in the year 1596, with the Philippid of WILLIAM the Britain, which is likewiſe the Life of *Philip Auguſtus* in Verſe, and the Hiſtory of St. *Lewis* and *Philip* the Hardy, by WILLIAM of *Nangis*, a Monk of St. *Dennis*, who flouriſhed about the beginning of the next Century. Rigord *and* William. William.

FABIAN HUGELIN of the Order of *Minor* Brothers, wrote about the year 1230, the Life of St. *Francis* and his Companions, printed at *Cologn* in 1623. Fabian Hugelin.

CONRADE Abbot of *Everback* of the Order of *Citeaux*, wrote a Treatiſe of the Origin of that Order, divided into ſix Books, publiſhed by Father *Tiſſier*, in the firſt Tome of his Library of the Writers of the Order of *Citeaux*. It's thought this Author wrote about the year 1230. Conrade.

JOHN GAL Abbot of *Fontenelle* hath left us the Life of St. *Vulfran* Archbiſhop of *Sens*, related by *Surius* in the 20*th* of *March*. He flouriſhed about the year 1230. John Gal.

ALBERT Prior of the Monaſtry of *Mont des Vignes* at *Pavia*, wrote about the year 1230, the Lives of St. *Beatrix*, St. *Aldegonda*, and St. *Amandus*. Albert.

About the ſame time two Anonymous Authors wrote, one the Life of the bleſſed *Joſeph Herman* of the Order of *Premontre*, recorded by *Surius* in the 7*th* of *April*; and the other that of St. *Anthony* of *Padua*, recorded by the ſame *Surius* in the 13*th* of *June*. *Two Anonymous Authors.*

In the ſecond Tome of Father *Luke Dachery's Spicilegium*, there are five Letters of MAURICE Archbiſhop of *Rouen*, the three laſt of which are the Interdict which he pronounced againſt his Dioceſs, becauſe King St. *Lewis* had ſeized upon the Revenues of his Archbiſhoprick. It is remarkable that he interdicts all the Chappels and Churches which the King had in his Dioceſs, except that where the King and Queen ſhould aſſiſt in Perſon. This Archbiſhop died the next year. Maurice.

WILLIAM Abbot of *Andres* in the Dioceſs of *Terouane*, wrote a Chronicle of his Monaſtry from the year 1082, to the year 1234, which may be ſeen in the ninth Tome of Father *Luke Dachery's Spicilegium*. William.

JOHN ALGRIN of *Abbeville*, a Pariſian Divine, Chanter of *Abbeville*, and Dean of *Amiens*, was made Archbiſhop of *Beſanſon* in 1225, and nominated Cardinal Biſhop by the Title of St. *Sabina* in 1227, by *Gregory* the Ninth, who had been before acquainted with him in the Univerſity of *Paris*, and had ſent him into *Spain* to preach the Cruſade, and afterwards to the Emperor *Frederick* II. to treat of a Peace with him. He died in 1236, and had while he lived the Reputation of a good Preacher, and made Sermons upon the Sundays and Holidays of the year, in which after he has in a few words explained the meaning of the Text, he makes a long Diſcourſe full of ſuch a vaſt quantity of Scripture, that one can ſcarce imagine how he could collect it all or get it by heart. This is what *Henry* of *Gand*, and *Trithemius* ſay of him. They may be met with in Libraries, but no body has thought them worth publiſhing. They have printed nothing but his Notes upon the Song of Songs at *Paris* in 1521, with the Commentary of St. *Thomas* of *Citeaux* upon the ſame. John Algrin.

JORDAN, born at *Borterge* in *Saxony* in the Dioceſs of *Mentz*, entred himſelf into the Order of Preaching Brothers (or Jacobines) in the year 1220, and ſucceeded St. *Dominick* in the Generalate of his Order in 1222. He compoſed a Hiſtory of the beginning of this Order of Preachers: Some Letters of advice to his Religious; and many Sermons. The firſt of theſe works hath been printed at *Rome* with the Notes of *Maffeus*, and *Bzovius* hath given us the Circular Letter which he wrote upon the Tranſlation of the Body of St. *Dominick*. You muſt take care not to confound him with another *Jordan*, of *Saxony* too, ſirnamed, of *Quedelimbourg*, a *Hermit* of St. *Auſtin*, of whom we ſhall ſpeak hereafter. To the former of theſe is aſcribed likewiſe a Treatiſe intituled, The Crown of the Virgin *Mary*: But there is no likelihood that that belongs to either of theſe *Jordans*. Jordan.

WALTER CORNU Son of *Simon Cornu*, Lord of *Ville-Neuve* near *Montereau-faut-Yonne*, Dean of the Church of *Paris*, and made Archbiſhop of *Sens* in 1223, was choſen by St. *Louis* with *Bernard* Biſhop of *Amecy*, to go in the year 1239 to receive the Crown of Thorns of our Lord, which he had recovered out of the hands of the Venetians, to whom it had been engaged by *Baldwin* II. Emperor of *Conſtantinople*. He hath wrote the Relation of this Hiſtory, printed among *Ducheſne's* French Hiſtorians. Walter Cornu.

The ſame Hiſtory was likewiſe written by *Gerard* a Monk of St. *Quentin* of *Liſle*, who alſo compoſed the Life and Office of St. *Elizabeth* of *Thuringen*. *Henry* of *Gand* ſpeaks of this Author. Gerard.

HUGH, a Regular Canon of the Order of *Premontre* in the Abby of *Floreff* in the Dioceſs of *Namur*, wrote about the year 1230, by order of his Abbot, the Life of St. *Ivetta*, a Widow and Recluſe of *Huy*, that died in 1227, publiſhed by *Bollandus* in the 13*th* of *January*, Hugh.

and those of St. *Ida* of *Nivelle*, and of St. *Ida* of *Leurve*, two Nuns of a Monastry of the Order of *Citeaux* in *Brabant*.

Conrade. CONRADE of *Marpurg* a Religious, a German of the Order of Preaching Friars, wrote about the year 1230, a History of the Life and Miracles of St. *Elizabeth* Princess of *Thuringen*, whose Confessor he had been, dedicated to Pope *Gregory* IX. published by *Allatius* in his Collection of Pieces, printed at *Cologn* in 1653.

Philip. PHILIP of *Greve*, Professor and Chancellor of the University of *Paris*, flourished about the year 1230. He composed 300 Sermons upon the Psalms of *David*, which were printed at *Paris* in 1523, and at *Bresse* in 1600. They were mightily lookt upon in their time, and the Preachers made a common use of them to that degree, that there was a Sum made out of them which is in Manuscript in Monsieur *Colbert*'s Library: In the Libraries of *England* are likewise to be seen two Commentaries of this Author, one upon *Job*, and the other upon the Gospels.

Thomas. THOMAS de CELANO, of the Order of *Minor* Friars, composed about the year 1235, a Book of the Life and Miracles of St. *Francis*, approved by *Gregory* IX.

James. We have already spoken in the foregoing Century of JAMES of *Vitry*, and his History of the East and West: all that we are to observe now is, that besides this Work, and the two Letters there mentioned, he composed Sermons upon all the Epistles and Gospels of the year, upon the Feasts, and upon the different Estates of Men, part of which were printed at *Antwerp* in 1575, and that he likewise wrote the Life of St. *Mary* of *Oignies* related by *Surius* in the 23*d* of *June*.

Luke. LUKE Deacon of the Church of *Tuy* in *Spain*, after having travelled into *Italy*, *Greece*, and *Palestine*, and gained the Friendship of Cardinal *Hugolin*, afterwards Pope, under the name of *Gregory* IX. was at last made Bishop of that Church. He composed three Books of Controversies against the *Albigenses*, printed at *Ingolstadt* in 1612, and in the last *Bibliotheca Patrum*; and a History of *Spain* from the beginning of the World to the year 1274 of the Spanish *Æra*, that is according to our account 1236, into which he inserts the Chronicle of St. *Isidorus*, which he continues down to his time, and makes divers Additions to and Alterations in. Lastly he is the Author of St. *Isidore*'s Life, related in *Bollandus* in the 4*th* of *April*, and in the second Benedictine Age of Father *Matillon*. He was no more than Deacon when he wrote his Chronicle, which plainly shows he was not made Bishop till after 1236, but how long he remained so, or when he died we cannot tell. We shall have occasion to speak of this Author's Works against the *Albigenses*, when we treat of those Hereticks.

Godfrey. GODFREY Monk of St. *Pantaleon* of *Cologn* composed an Historical Chronicle from the year 1162, to the year 1237, which is in the Collection of the German Writers by *Freherus*.

St. Edmond. EDMOND RICH born at *Abington* in *England*, after having gone through his Studies at *Oxford*, gave himself wholly to Divinity and Preaching, and taught Philosophy with applause in the University of *Oxford*. He was then made Canon of *Salisbury*, and lastly Archbishop of *Canterbury* in 1234, by the recommendation of *Gregory* IX. When he came to his Dignity he thought it was his Duty vigorously to check the Irregularities of the Courtiers, which procured him the hatred of them, and of King *Henry* the third to that degree, that he was fain to get himself to *Rome* for security from them. He did not there meet with all the satisfaction he could desire, and so returning into his own Country, he went into a voluntary Exile some while after, and in 1240 retired to the Monastry of *Pontigny* in *France*, and two years after into the House of Regular Canons at *Soisy*, where he died on the 16*th* of *November* 1246. He was canonized the next year by *Innocent* IV. He wrote a Treatise of Piety, intituled, *The Mirror of the Church*, printed in the *Bibliotheca Patrum*. He treats therein of a spiritual Life, and of the Perfection of a Christian; of the Articles of the Creed; of the seven Sacraments; of the seven mortal Sins; of the seven Beatitudes; of the seven Gifts of the Holy Spirit; of the four Cardinal Virtues; of the seven Works of Mercy; of the seven Petitions in the Lord's Prayer; of the Mysteries of our Lord; of the Godhead, and of the Trinity; of the different degrees of Contemplation; of the Love of our Neighbour, and of Humility. He speaks of all these things without entring upon any Controversy, in a very edifying way, and proper to instruct ordinary Believers. *Linwood* has given us twelve Ecclesiastical Constitutions of this Archbishop.

Robert Grostead. ROBERT GROSTESTE or GROSTEAD, born at *Stratbrook* in the County of *Suffolk*, after having studied at *Oxford* and *Paris*, was made Archdeacon of *Leicester*, and in the year 1235 succeeded *Hugh* of *Velles* in his Bishoprick of *Lincoln*. He stoutly opposed the Designs of the Court of *Rome*, and of the Monks about the Jurisdiction of Ordinaries, and had a considerable Dispute with *Innocent* the Fourth, about a Mandate which that Pope had granted to a young Italian named *Frederick* of *Lavania*, his Nephew, who was under age, for the first Canon's place that should be vacant in the Church of *Lincoln*. This Mandate was directed to the Archdeacon of *Canterbury*, and to *Innocent* the Pope's Secretary in *England*, who sent to *Lincoln* and gave notice of it to *Robert*, who by a Letter answered them, that he would with all submission and respect obey the Orders of the Holy See; but that he would oppose whatsoever was contrary to Orders that were truly Apostolick, and that no one could account those Apostolick Orders, which were contrary to the Doctrine of Jesus Christ and his Apostles, as the things contained in the Letter to him manifestly were: First, "Because the Clause *non obstante* "which was in this Letter, and many others of the like nature, was an Inundation of Uncertain- "ty, Boldness and Temerity, and an Inlet to Falshood and Deceit. Secondly, That there was

"no

" no greater crime in the World, ſetting aſide that of Lucifer and Antichriſt, nor any thing Robert
" more contrary to the Doctrine of the Goſpel and of the Apoſtles, nothing more diſpleaſing to Groſtead.
" Chriſt Jeſus, more deteſtable and abominable, than deſtroying Souls by robbing them of
" the care of their Paſtors; which is done when ſuch People receive the Incomes appointed for
" the ſubſiſtence and maintenance of Paſtors, as are not capable of executing their Offices;
" that it was impoſſible that the Apoſtolick See, which had received all power of Jeſus Chriſt
" for edification and not for deſtruction, ſhould order ſo horrid and pernicious a thing to hu-
" mane kind, becauſe this would be a manifeſt Abuſe of its Power; that therefore one is ſo far
" from being obliged to obey ſuch Commands as theſe, that it is ones duty to oppoſe them, tho
" they were publiſhed by an Angel from Heaven, and that it is really an Act of Obedience not
" to receive them; and therefore that the Commiſſaries of the Holy See could do nothing here-
" in againſt him. In one word he concludes, " That the Power of the Holy See being given
" only for edification and not deſtruction, and the things hereby ordered tending manifeſtly to
" deſtruction, and not edification, it was impoſſible they ſhould be granted by the Holy See.
This Letter of *Robert's* related by *Matthew Paris*, being carried to *Rome*, put the Pope in ſuch a paſſion that he could not forbear expreſſing himſelf in very hard Terms, if we may believe the above-mentioned Author, who makes him ſpeak thus; " What a doting, old, deaf, impertinent
" Fellow is this, that dares thus raſhly and impudently call my Conduct in queſtion: By St. *Peter*
" and St. *Paul*, were it not for the reſpect I have for his Ingenuity, I would ſo utterly confound
" him, that he ſhould become the Talk and Aſtoniſhment, and Example of all the World, and
" ſhould be lookt upon as a Prodigy. Is not his Maſter the King of *England*, who can with the
" leaſt ſign of Ours caſt him into priſon, and cover him with Shame and Infamy, Our Vaſſal,
" or rather Our Slave? But the Cardinals (ſays the ſame Author) repreſented to him how un-
" fitting it was to act any thing againſt this Biſhop; that what he ſaid was true, and could
" not be refuted; that he was a true Catholick, and a very holy Man; that he had more Piety
" and Religion than the beſt of them; that he was of ſo exemplary a Life, that there was not
" a Prelate of greater merit than he; that all the Churches of *England* and *France* could bear
" witneſs to this; that the truth of his Letter, which was already no ſecret, might raiſe the
" Court of *Rome* a great many Enemies; that he had the name of a great Philoſopher, a Man
" well read in Greek and Latin, zealous for the Truth, and had profeſſed Divinity, and preach-
" ed it with no ſmall Reputation; that his Life was blameleſs, and that he was a Perſecutor of
" Simoniacks. Upon theſe accounts they adviſed the Pope to let it paſs, and make as if he had
never ſeen the Letter. But another Engliſh Hiſtorian, named *Henry* of *Knighton*, ſays, that the Biſhop was excommunicated: But let it be how it will, he remained ſteddy to his opinion, and died in it on the 9*th* of *October* 1523, giving this Character of it to Maſter *John* of St. *Giles* a Dominican, that it was a Hereſy and an Opinion contrary to Holy Scripture, to think that the Cure of Souls might be entruſted with a Child, or that the Vices of the great ones were not openly to be reproved. He compoſed many Diſcourſes, in which with a great deal of Liberty he checks the Vices and Diſorders of the Clergy: and ſome Letters which Mr. *Brown* has taken care to have printed in the ſecond Volume of *Faſciculus Rerum expetendarum*, printed at *London* in 1690. There was likewiſe printed at *London* in 1652, a Work of this Author's about legal Obſervations. He made a Commentary upon the Works of St. *Dionyſius* the Areopagite, where-of that which belongs to the Book of myſtical Divinity was printed at *Strasburg* in 1502. He likewiſe tranſlated into Latin the Teſtament of the twelve Patriarchs, printed at *Paris* in 1549, and in the *Bibliotheca Patrum*. In the Libraries of *England* there are many other Works of this Author to be met with; among the reſt, A Treatiſe about Confeſſion; another upon Marriage; a Work of the Paſtoral Care; Conſtitutions about Penance: A Work of Piety with this Title, *The Moral Eye*; another with this, *The Doctrine of the Heart*: A Book of Meditations: A Treatiſe upon the Articles of Faith; Another upon the Precepts of the Decalogue, *&c.* Letters and Sermons, not to ſpeak of his profane Works, as his *Abridgment of the Sphere*, printed at *Venice* in 1508, and his Commentary upon *Ariſtotle's* Analyticks, printed likewiſe at *Venice* in 1504, 1537, and 1552. By what we have ſaid of the Life and Writings of this Author, it is plain enough what his Genius and Character was, and that he had great Learning and Knowledg joined with an ardent Piety, and a Zeal for the heat of it, perhaps hardly excuſable.

WILLIAM a Native of *Auvergne*, choſen Biſhop of *Paris* in 1228, died in 1240, is one William.
of the moſt conſiderable Authors of this Age for true Knowledg and ſolid Parts. He has ſufficiently ſhewed them both in his Works, by keeping cloſe to that which regards Piety, and the Conduct of human Life, without running out upon Queſtions of meer ſpeculation. This is the Scope to which his Principles tend, and the Deſign which he propoſed to himſelf in the greateſt part of his Works.

The firſt of which is a Treatiſe, intituled, *Of Faith and Laws*, in which after having ſhewn that the Knowledg of true Religion is the moſt excellent of all Knowledg, and the moſt uſeful; he demonſtrates Faith to be the Foundation of all Religion, which conſiſts in the Belief of thoſe things which God hath revealed to us, although they be not evident. Then he diſcovers the Cauſes of Error and Impiety, which are, 1. The ignorance of the true extent of human Knowledg. 2. The diſtance of it from the things which we ought to believe. 3. The ſubtilty of thoſe things. 4. Their height. 5. The folly of Men who would fain by the natural Force of their Parts comprehend that which is incomprehenſible. 6. The want of Proofs. 7. The neglect of begging help and neceſſary aſſiſtance of God. Then he diſtinguiſhes two ſorts of Ar-

ticles

William of Paris. ticles of Faith; namely, thoſe which he calls Radical and Primitive, which are the Belief of the Exiſtence of a God, and the Trinity of Perſons; and thoſe which he calls conſequential and derivative, which comprehend all the Articles of Chriſtian Faith which God has revealed to his Church. Then he paſſes on to Laws, and after having ſpoken of the Law of Nature, he with ſome largeneſs treats of the Law and Commandments of God in the Old Teſtament. He refutes by the by the Laws and Religion of *Mahomet*, and ſets upon the Opinion of thoſe that hold that any one may be ſaved in his own Law and his own Religion; he ſtoutly encounters the different ſorts of Idolatry, and paſſing on to what concerns the Chriſtian Religion, he ſhows the neceſſity of a new Law, and what the Spirit and Worſhip therein required is. This Treatiſe is followed by a long Work upon the Virtues, in which after having ſpoken of natural Virtues, he ſhows that they are not ſufficient for Salvation, and according to the Principles of St. *Auſtin*, demonſtrates that the real and true Virtues are the Gifts of God, and the Effects of Grace and Charity. He treats in particular of the Virtues and Paſſions, of the Union of Virtues, and of the Increaſes and Decreaſes incident to them.

The ſecond part of his Treatiſe of Virtues is intituled, *Of Manners*. He there brings in all the Virtues one after another, each of them making a Panegyrick upon them, and deſcribing their Advantages and Effects.

The third part is of Vices and Sins, where he treats largely of Original Sin.

This is followed by a Treatiſe of Temtations, and of the means of reſiſting them; another of Merit, and the Rewards of good Works in this Life; another of the Rewards of the Saints, wherein he treats of their State and Bleſſedneſs; and another of the Immortality of the Soul, which he proves by Philoſophical Arguments. The Proof of this brings him neceſſarily to talk of the Soul of Beaſts, which he will have to be material, becauſe its Original is from, and its Operations depend upon Matter, and becauſe it is deſtroyed with the Body.

All theſe Treatiſes are one Work, and are tied one to another by Tranſitions.

That of Divine Rhetorick or Prayer is a ſeparate Treatiſe, and full of very ſolid Precepts and Maxims about that Duty; the diſpoſition of mind requiſite thereto; the manner in which it ought to be performed, and the wonderful Effects of it.

The Treatiſes of this Author upon the Sacraments are not near ſo ſcholaſtical as thoſe of the other Authors of this time upon the ſame Matters. The greateſt part of what he meddles with have ſome relation either to Morality or Practice, and for the Reſolution of the Queſtions which he handles, he makes uſe of Principles fetch'd from the Holy Scripture, the Fathers, the Uſage of the Church, and Morality.

The next Treatiſe about the Cauſes of the Incarnation of Jeſus Chriſt, the matter neceſſarily requiring it, is more ſcholaſtical.

That is followed by a Treatiſe of Penance, which is wholly moral, and abounds with very uſeful Rules.

The great Work of the Univerſe is a General Treatiſe of univerſal Knowledg, divided into two parts, each of which is again ſubdivided into three others. In the firſt he treats of the Principles of this World, of its Creation, and of created Beings, of its duration, of Eternity, of Judgment, of the happineſs of the Saints, and the pains of the Damned, and of God's Providence in governing the World, which is the Subject of the third part of this firſt Book. His Diſcourſe in the ſecond is of the ſpiritual World; of the Angels, of the Devils, of Souls; of their Natures, Operations, Names, Diviſions, and Apparitions, *&c.* All theſe Works mentioned, are in the firſt Tome of the laſt Edition, and had been printed before in the Venetian one of 1591.

The ſecond Tome conſiſts of four Treatiſes of this Biſhop's, newly publiſhed by Monſieur *Le Feron* Canon of *Chartres*, and Doctor of the *Sorbonne*, from a Manuſcript of the Church of *Chartres*.

The firſt is a Treatiſe of the Trinity, and of the Divine Attributes, quoted by him in his Treatiſe of the Univerſe.

The ſecond is a Treatiſe of the Soul, wherein he diſcourſes of its Exiſtence, its Nature, and Qualities, and the difference of a Man's Soul from a Beaſt's: He makes no doubt that this is mortal; and yet he does not ſcruple to call it ſpiritual, though it depend upon Matter both as to its Exiſtence and Operations. He confutes the opinion of thoſe that think the Souls of Beaſts only Accidents, that is, that they conſiſt only in a certain diſpoſition of Particles of Matter. He diſcuſſes many other Queſtions about the Nature and Operations of the Soul. Theſe two Treatiſes are more ſcholaſtical than any other of the Biſhops, and therefore there is reaſon to doubt whether they belong to him or no, eſpecially that of the Soul, where the Stile and Doctrine about the nature of the Soul of Beaſts do not agree with thoſe of the Treatiſe of the Soul in the firſt Volume.

This is not the Caſe of the third Treatiſe which is about Penance, for that is nothing but the latter part of the Treatiſe about Penitence in the former Tome, in which he diſcourſes of Confeſſion and Satisfaction.

The laſt of the four Treatiſes is about the Collation of Benefices. He therein treats of the Call of thoſe that are to enjoy Livings, of the ſincerity wherewith they ought to enter on them, of the Duty of Paſtors, and other Beneficiaries, and of the Plurality of Benefices. He declames againſt the Neglect and Irregularities of the Beneficiaries of his time, againſt ſuch as entred upon the Miniſtry without a Call, who conſidered Livings only as Places, and looked after nothing but

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the Revenues of them; and againſt the Collators, who out of a temporal and carnal Proſpect gave them to ſuch as were unfit for them: He ſhows that their Duty is to make uſe of the Power which they have of conferring Eccleſiaſtical Dignities, to the honor and good of the Church, by putting in Perſons capable of performing all the Duties of them, ſuch as ſhould be of age to acquit themſelves in their Station, whoſe Life ſhould be blameleſs, and who deſigned to live regularly and like Clergymen. He compares a Canonical to a Monaſtical Life, and ſhows that the Canons are no leſs obliged to lead a Life conformable to their Station, than Monks are to obſerve the Rules of their Order; and that as an Abbey is to be accounted vacant when poſſeſſed by a falſe or ſecular Monk, ſo likewiſe a Canon's place ſhould be accounted vacant when enjoyed by a Man that lives not like a Clergyman; that it was the intention of the Founders that only ſuch ſhould enjoy the Incomes of the Church as were Men of a ſpotleſs Life, and thoſe who poſſeſſed them and yet lived diſorderly, were Uſurpers and enjoyed them againſt Right and Juſtice. As for Pluralities he ſays, that only the doubt whether they were lawful or not, ſhould be ſufficient to deter People that had any care for their Conſcience, from venturing upon more Cures than one, becauſe our Salvation is not to be riſqu'd, and becauſe in a doubtful Caſe one is obliged to take the ſafeſt ſide. He then oppoſes it with many Arguments, 1. Becauſe thoſe who defend the Affirmative ſpeak for their Intereſt, whereas thoſe who maintain the Negative, put themſelves out of a Capacity of ever after enjoying more Livings than one. 2. Becauſe he who labours not according to the Apoſtle, is not worthy to eat; therefore he who labours not doubly and triply ought not to eat doubly and triply; that is, to have two or three different Livings which demand two or three different Services. 3. Becauſe it is the Intention of the Founders of Prebends that there ſhould be as many Prebendaries as Titles, for which reaſon there can be no one allowed to have two Prebends in one Church, and if not in one Church, much more not in two, where the diſtance of the places renders a Man leſs capable of ſatisfying his Duty. 4. Becauſe this Plurality of Benefices in the ſame Perſon, took away a great many Members from the Church, and deprived it of a great number of Miniſters. 5. Becauſe it is not Charity, but Covetouſneſs and Ambition that made Men deſire more Benefices than one. 6. He ſays that it is as impoſſible that a Man ſhould have two Benefices, as that the ſame Member ſhould aſſiſt two Bodies at once, or the ſame Tree be planted in two places. He anſwers an Objection that came naturally in his way: namely, that ſeeing there are Livings, the Revenues of which are far more conſiderable than thoſe of others, it ſeemed as allowable to have many little ones with a ſmall Revenue, as one great Living which was worth ten or twelve others: He ſays that this Thought proceeds from a falſe Opinion that one is in Livings only to look upon the Revenue without regarding the Charge and Offices; for every Living, tho of never ſo ſmall Revenues, having a particular Office which the Perſon that enjoys it is obliged to perform, it is irregular to have any more Perſons in it than one; that the Livings which are not ſufficient to maintain one Man, either do not require a particular Service, or if they do, the Revenue of them is augmented by the addition of ſome other: That if any one ſhall alledg that there are ſome Livings which do not require reſidence, he is deceived; becauſe all Benefices do by their Eſtabliſhment and Foundation oblige to Reſidence, and that the contrary is nothing but an evil Cuſtom introduced by the Wickedneſs of the Clergy. Laſtly he ſays, that if any one pleads againſt him the Diſpenſations of the Pope; he anſwers, That thoſe are things above him, and that if any one throughly conſidered them he would find them to ſignify nothing; that whatever Virtue the Diſpenſations which the Pope granted certain Perſons to enjoy more Livings than one might have, yet he could not diſpenſe with their Covetouſneſs, with their Ambition and Greedineſs; he could not grant them Indulgences for their Vices, or give leave for ſuch Irregularities, nor was it his intention that the temporal Eſtate of the Church, appointed for the entertainment of God's Servants, and dedicated to the Lord to be employed in his Service, ſhould ever be perverted to the nouriſhment and maintenance of wicked Men. 'Twas upon theſe Reaſons that *William* of *Paris* founded that Order which he got paſſed within a while after he was Biſhop by the Doctors of the Faculty of *Paris*, that it ſhould not be allowable to enjoy more than one Living, when that was ſufficient for the proviſion and maintenance of one Perſon, which it was ſuppoſed then to be when the Revenue amounted to 15 *Paris* Livres. William *of* Paris.

The Sermons abſcribed to *William* of *Paris* make another part of the ſecond Volume of his Works: But there's ſome reaſon to doubt whether they are really his, or not rather *William Perrault*'s, a Religious of the Order of Preaching Friars of *Lions*, with whoſe name they are to be ſeen in ſome Manuſcripts, and were printed at *Paris* in 1494, at *Lions* in 1567, and at *Cologn* in 1629; tho in many other Manuſcripts, and in the *Tubingen* Edition of 1499, and the *Paris* one of 1638, they have the name of *William* Biſhop of *Paris* affixed to them: but it is moſt likely that they by right belong to the former, 1. Becauſe they are not in the other's Stile, but in a more dry, conciſe and compact one. 2. Becauſe the Author of them quotes the Fathers, and particularly St. *Auſtin*, oftner. 3. Becauſe they are quoted with the name of *William* of *Lions*, by *William* a Dominican of *Paris*, who lived three hundred years ago, in a Poſtille upon the Epiſtles and Goſpels of the year, printed at *Paris* in 1509, and at *Strasburg* in 1513, and 1521. 4. Becauſe all thoſe that ſpeak of *William Perrault* aſcribe theſe Sermons to him. 5. Becauſe they are full of Paſſages and Thoughts out of the Holy Scripture, the Character which *Gerſon* gives of the Works of *William Perrault*.

The Dialogues of the ſeven Sacraments, printed at *Leipſick* in 1512, and at *Lions* in 1567, under the name of *William* of *Paris*, are not certainly his; becauſe the Author himſelf tells us,

That

William of Paris. That he took part of his Work from St. *Thomas* and *Peter* of *Tarentaiſe*, which makes me think that it is *William* the Dominican of *Paris*'s, of whom we ſpake before.

William of *Paris* was the Author of many more Books which *Trithemius* mentions, and particularly of Commentaries upon the Pſalms, upon the Proverbs, upon *Eccleſiaſtes*, upon the Goſpel of St. *Matthew*, and upon the Song of Songs, of Letters and other Treatiſes: The Commentaries upon the Song of Songs, and upon the *Proverbs* may be ſeen in Manuſcript in the Library of the Abbey of *Longpont* in the Dioceſs of *Soiſſons*, as *Oudin* tells us, who alſo would have the Commentary upon St. *Matthew*, printed in the Edition of St. *Anſelm*'s Works at *Cologn* in 1630, under the name of that Saint, to be *William* of *Paris*'s, notwithſtanding that Father *Gerberon* aſcribes them to one *Herveus* a Monk of the City of *Dol*; and indeed the Author of this Commentary in the 6*th* Chapter quotes a Treatiſe which he had written of the Virtues and Vices, and *William* of *Paris* ſeems to refer to this Commentary in his Treatiſe upon the Manners in the 10*th* Chapter: beſides, that in the Catalogue of *Herveus*'s Writings made by the Monks of his Monaſtry, in the Circular Letter about his Death, there's no mention of this Commentary upon St. *Mathew*; ſo that what Father *Gerberon* ſays of the Commentaries attributed to St. *Anſelm*, is to be underſtood only of the Comment upon St. *Paul*'s Epiſtles.

The Stile of this Author is plain, intelligible, natural, and not near ſo barbarous as that of the greateſt part of the Schoolmen of his time; yet it hath nothing of a fine delicacy in it: He doth not run out upon Metaphyſical Notion near ſo much as the other Divines of his time, and particularly keeps cloſe to what concerns Morality, Diſcipline, and Piety. He ſometimes confutes *Ariſtotle*, and makes uſe of the Principles and Arguments of *Plato*. He very well underſtood the Opinions of the profane Philoſophers, throughly read and digeſted the Holy Scripture, but he was but meanly verſed in the Fathers. We took notice before that his Works were printed at *Venice* in 1591, and ſome years ago there was a new Edition of them printed at *Orleans* in 1674, which is that that we have here all along followed.

Vincent of Beauvais. VINCENT, Sirnamed of BEAUVAIS, becauſe he lived in that City, was a Burgundian, and a Religious of the order of Preaching Friars. He undertook in the Reign of St. *Louis*, who was at the expence of it, a ſort of *Encyclopædia* of Science in a great Work, intituled, *The Mirror*. It is divided into four parts, which are four quite diſtinct Works: *The Doctrinal*, which comprehends the Principles of all Sciences, beginning at Grammar and ending at Divinity: *The Hiſtorical*, containing a Univerſal Hiſtory from the beginning of the World to the year 1244: *The Natural*, which treats of natural things, as of Plants, Birds, *&c.* and *The Moral*, which treats of the Paſſions, of Law and Grace, of the Virtues and of the Vices. Theſe Works are nothing but a Collection out of divers Authors, as he acknowledges in his Preface. The laſt of them is almoſt word for word the ſame with the ſecond Second of *Thomas Aquinas*'s Sum, which is very hard to be reconciled with the Chronology of theſe two Authors; for St. *Thomas* not dying before 1274, and his Sum being one of his laſt Pieces, it is not eaſy to imagine how *Vincent* of *Beauvais*, who is ſuppoſed to have died in 1256, ſhould have copyed from it. The Criticks divide upon the Reſolution of this Difficulty; ſome ſay that perhaps *Vincent* did not die till 1264, and St. *Thomas* might before that have compoſed his ſecond Second, which might have been communicated to *Vincent*: others ſay that this Book of Morals is not the Work of *Vincent*; but that this Author not having meddled with them, or what he wrote therein being loſt, ſome body put in theſe Extracts of St. *Thomas* to make *Vincent*'s Works compleat. Theſe Opinions are not very probable; for firſt, almoſt all Authors that have ſpoken of *Vincent* of *Beauvais* make him die in 1256; and if one ſhould ſuppoſe that he lived till 1264, it is pretty hard to imagine how he ſhould copy a Work which was then neither publiſhed nor finiſhed. Beſides, it cannot be thought that *Vincent* of *Beauvais* did not compoſe a Moral Treatiſe, becauſe he in his Preface tells us, that this is one of the parts of his Work, and becauſe the old Authors, ſuch as *Henry* of *Gand* and *Trithemius*, make mention of this very one, which begins with the very words that are related by *Trithemius* for the beginning of *Vincent* of *Beauvais*'s Work of Morality. But then on the other ſide, it appears that the Sum of St. *Thomas* is all in the ſame Stile, and he quotes the ſecond Second in his other Works; whereas the Work of *Vincent* of *Beauvais* is a Rhapſody taken from different Authors; and it is likewiſe ſaid that he quotes the Sum of St. *Thomas* in his Natural Treatiſe. Theſe are the Difficulties that occur, and the Conjectures that are brought on each ſide, upon which I ſhall leave the Reader to make what Reflections he ſhall think fit, not ſeeing any thing ſufficient to determine me on one ſide or other.

The entire Work of *Vincent* of *Beauvais* is a vaſt Collection that ſhoweth the laborious diligence of the Author more than his Judgment and Palate. His Hiſtorical Mirror was printed ſeparately at *Nuremberg* in 1473, and at *Mentz* in 1474. The Moral Part at *Nuremberg* in 1485, and at *Venice* in 1493. The Doctrinal at *Nuremberg* in 1486, and all the four Parts at *Baſil* in 1481, at *Venice* in 1484, and in 1591, and at *Douay* in 1624, with the Title of, *The Library of the World*. *Trithemius* mentions ſome other Works of *Vincent* of *Beauvais*; namely, a Treatiſe of Grace, or of the Redemption of Jeſus Chriſt: A Diſcourſe in praiſe of the Virgin, and another in praiſe of St. *John* the Evangeliſt: A Treatiſe about the Inſtruction of Kings Sons, and a Conſolatory Letter to St. *Louis* upon the Death of one of his Friends, and ſome other Letters. Theſe two laſt pieces were printed at *Baſil* in 1481.

RAIMOND of *Pennafort* or *Rochfort*, born in 1175 at *Barcelona*, studied in the University of *Bologn*, and after having taken his Degrees, did there teach the Canon Law. He was afterwards recalled to *Barcelona* by his Bishop, and made by him Canon and Provost of his Cathedral. He left this Dignity in 1218, to enter into the Order of Preaching Friars, and was in a short time after chosen by *John Algrin* Cardinal of St. *Sabina* Legate in *Spain*, to accompany him in his Embassy. Pope *Gregory* the Ninth being acquainted with his Merit, invited him to *Rome*, made use of him in his Affairs, and made him his Chaplain, his Penitentiary, and his Confessor. He refused the Archbishoprick of *Tarragon*, but being obliged to return by the advice of his Physicians to *Barcelona*, he was chosen third General of his Order in 1238, and resigned that Dignity within two years to live a simple Monk. He was nevertheless industrious for the rooting out the *Vaudois* and *Saracens*, perswading *James* I. King of *Arragon* to set up the Inquisition in his Realm. He died in 1275, being a hundred years old. He was canonized by *Clement* VIII. in 1601. 'Tis he that was the Author of that Collection of five Books of Decretals which is in the body of the Law, which he made by the Order and with the Approbation of Pope *Gregory* the IX. who recommended it to the Doctors and Students of the University of *Bologn* in his own name, to serve them for a Rule in their Schools, and a Law in their Judgments. He likewise made a Sum of Cases of Conscience, which was printed at *Rome* in 1603. It is divided into three parts: In the first he treats of Sins committed against God: In the second, of those against our Neighbour: In the third, of Irregularity, of Hindrances to the taking of Holy Orders, Dispensations, Canonical Purgations, Sentences, Penances, and Absolutions; to which is joined a Treatise in reference to Matrimony. The greatest part of these Cases he decides by the Authority of the Holy Scriptures, the Canons, the Decretals, or the Fathers, and very rarely by their own Evidence. An Example which all that wrote after him upon these Matters ought to have followed. Some Authors take notice of a Treatise of his about the Visitation of Dioceses and the care of Souls; and another of War and Duelling; and another concerning the means of trading without Injustice. But these we have none of. Raimond of Rochfort.

GILES of *Assisi*, a Companion of St *Francis*, is Author of a little piece, intituled, *Words of Gold*, printed at *Antwerp* in 1534, and of many other little Works which are no where but in Manuscript. He died in 1262. Giles of Assisi.

ALEXANDER, surnamed of *Hales*, from the place where he was born, which is in *Gloucestershire* in *England*, after having gone through the Course of his Studies in his own Country, came to the University of *Paris*, where he followed Divinity, and the Canon Law, and gained such a Reputation in them, that he was surnamed the Irrefragable Doctor, and the Fountain of Life. In 1222 he entred into the Order of Friars Minims, and made *Paris* the place of his Residence, where he died in 1245, on the 27*th* of *August*. Alexander of Hales.

By the Order of *Innocent* the IV. he made a Commentary upon the four Books of Sentences, or a very subtile Sum of Divinity, which hath been printed at *Nuremberg* in 1482, at *Basil* in 1502, at *Venice* in 1575, and 1576, and at *Cologn* in 1622; for we must not make two distinct Works of his Commentary, and of his Sum, as some have done: It is one and the same Work, as is plain in the Manuscript of the Library of St. *Victor* where it is, with the Text of the Master of the Sentences, and this Title, *A Sum and Commentary upon the Master of the Sentences:* So that the Commentary upon the Sentences printed at *Lions* in the year 1515 with *Alexander* of *Hales*'s name to it, is not really that Author's. And I doubt too whether the Sum of the Virtues, printed at *Paris* in 1509, or the Treatise intituled, *Destructorium Vitiorum*, which was printed at *Nuremberg* in 1496, and at *Venice* in 1582, ought to be ascribed to him. It is certain that he composed a Postille upon the whole Bible; but the Commentary upon the Psalms printed in his name at *Venice* in 1496, in right belongs to *Hugh* of St. *Charus:* and there's reason to doubt whether the Commentary upon the Revelations published under the name of *Alexander* of *Hales*, and printed at *Paris* in 1647, is really his. The Commentary upon *Aristotle*'s Physicks belongs to *Alexander* of *Alexandria*, Doctor of *Barcelona*, who flourished about 1313. We can give no Judgment of the Commentaries upon the Prophets, upon the four Evangelists, and upon all the Epistles of St. *Paul*, which go under this Author's Name, and are to be met with in the Libraries of *Milan* and *Oxford*. We have lost the Commentary which he made upon the Statutes of the Minor Friars, and a Treatise of the Harmony of Divine and Human Law, which *Trithemius* mentions. Lastly, we have none of the Lives of St. *Thomas* of *Canterbury*, or of *Richard* King of *England*; nor have we a Treatise against *Mahomet*, which some Authors say he wrote: and indeed we have none of his Works left us, that we can certainly say are his, except his Sum, which discovers that he had more subtilty than skill in the Antiquities of the Church.

JOHN of *Rochelle* of the Order of *Minor* Friars, a Companion of *Alexander* of *Hales*, if we may believe *Trithemius*, composed a Treatise upon the Sentences; a Sum of Virtues and Vices; and a Treatise of the Soul. Some Commentaries upon the Holy Scripture, and some Sermons are likewise ascribed to him. John of Rochel.

ALBERT the Great (so called because of his vast Learning) descended from the Lords of *Bolstadt*, was born at *Lavingen* in *Suabia*, according to some Authors in 1193, and according to others in 1205. In 1221 he entred himself into the Order of Preaching Friars, and having signalized himself by his profound Knowledg, upon the Death of *Jordan* General of his Order, he was chosen in 1236 to govern it in quality of Vicar, which he did two years; and by many Votes was nominated General, as was also *Hugh* of St. *Charus*, but neither of them was chosen: *Albert* was Albertus Magnus.

Albertus Magnus. made Provincial of his Order in *Germany*, and made his abode at *Cologn*, where he taught Divinity with no small Reputation. Pope *Alexander* IV. chose him in 1260 for Bishop of *Ratisbon*; but he was soon weary of a Dignity which he never sought, and within three years resigned his Bishoprick that he might retire into his Monastry at *Cologn*, where he died *November* 15. in the year 1280.

There is no Author that hath more Works printed under his name than this, for they make one and twenty Volumes in Folio, published at *Lions* in 1651. We have nothing to say of what is in the six first, because they are only Logick and Physicks.

The five next are Commentaries upon the Holy Scripture, *viz.* the seventh, A Commentary upon the Psalms; the eighth, upon *Jeremy*, *Baruc*, *Daniel*, and the twelve *Minor* Prophets; the ninth, upon the Gospels of St. *Matthew* and St. *Mark*; the tenth, upon the Gospel of St. *Luke*; the eleventh, upon the Gospel of St. *John*, and the Revelations.

The twelfth Tome contains Sermons for all the year, and for the Saints; Prayers upon the Gospels of all the Sundays in the year; two and thirty Sermons on the Eucharist which are among the Works of St *Thomas* too; but, 'tis more likely, belong to *Albert*: and a Discourse upon a Woman of Fortitude.

The thirteenth is Commentaries upon the Books ascribed to St. *Dionysius* the Areopagite, and an Abridgment of Divinity in seven Books.

The three next Volumes are Commentaries upon the four Books of the Master of the Sentences.

The seventeenth and eighteenth contain a Sum of Divinity.

The nineteenth is a Work, intituled, *A Sum of the Creatures*: In two Parts, the second of which is of Man.

These that have been mentioned are, no body doubts, the Works of *Albert* the Great, but the twentieth Volume hath many in it which are doubtful, or forged: The first is not of that number; it is a Discourse in honour of the Virgin, with the Title of *Marialis*, upon these words of the Gospel, *The Angel* Gabriel *was sent*, &c. but the twelve Books of the Praises of the Virgin which follow it are RICHARD's of St. LAURENCE, a Penitentiary of *Rome*, about the year 1240, if we may credit the Manuscripts. And there's as much reason to doubt whether the Bible of *Mary*, the Author of which applys to the Virgin whatsoever is contained in the Scripture, which had been printed at *Cologn* before, belongs to *Albert* the Great.

Richard of St. Laurence.

The twenty first contains some Works which are not without suspicion: A Treatise of the Sacrifice of the Mass, and the Sacrament of the Eucharist: The Paradise of the Soul; or, A Treatise of Virtues: and the Treatise of cleaving to God. It is not certain that these are really his.

St. Bonaventure. St. BONAVENTURE, surnamed the Seraphick Doctor, was born at *Bagnarea* in *Tuscany*, in the year 1221. He entred himself in 1243 into the Order of *Minor* Friars, and studied in the University of *Paris*, where he afterwards taught Divinity, and took his Doctors Degree with St. *Thomas Aquinas* in 1255. The next year he was chosen General of his Order, and reformed its Discipline, and regulated its Habit. 'Tis said that he introduced the Custom of making a Prayer to the Virgin after Compline, and of ringing the Bell to call the Faithful together, and that he was the occasion of the Institution of Confreries, after the example of that which he settled at *Rome* in 1270. 'Tis reported that it was he who, when the Cardinals could not agree about the Election of a Pope after the Death of *Clement* IV. proposed to them the choosing of *Theobald* Archdeacon of *Leige*, who took the name of *Gregory* X. This Pope in acknowledgment made him Cardinal Bishop of *Albanon* in 1274, some while before the second General Council of *Lions*, at the first Session of which he assisted on the 7*th* of *May*, but died before it rose, on the 15*th* of *July* the same year. He was Canonized by *Sixtus* the 4*th* in 1482.

See the Judgment that *Gerson* gives of this Author and his Works in his Treatise about the Books which Monks ought to read: "In my opinion, says he, one of the best Authors that a "Man can read is *Eustachius*, for so one may translate his name of *Bonaventure*; he is the Man "of all the Catholick Doctors, not to derogate from the rest, that seems to me the most proper "and safe for the enlightning of the Judgment, and inflaming the Heart. To be convinced of "this one need not read any more than two of his Works; I mean his Breviloquy and his Itinerary, which are written with so much art and brevity, that nothing can be beyond them; and "though they are more difficult and scarce than his other Works, yet all Christians ought to "search and examine them, Mystical Theology being proper for the Faithful. In another place (in his Book of the examination of Doctrines) he says, "That if any one should ask him "which of the Doctors he thought most proper for the instruction of the Faithful; his Answer "should be, without detracting from the rest, St. *Bonaventure*: because he is solid, safe, pious, "just and devout, and keeps as far as he can from Niceties, not meddling with Logical or Physical Questions, which are alien to the matter in hand, disguised under Theological Expressions, as too many do: and because by clearing the Understanding, he sets off Religion and "Piety in their true Colours; which is the reason, adds he, that the indevout Schoolmen "which, the more is the Pity, make the greater number, cast him by, though there is nothing "more noble, more divine, more conducive to Salvation, and fitter for Divines than the Doctrine "of this Author. *Trithemius* makes almost the same Judgment of him in these words: "St. *Bonaventure* wrote many very deep and devout Works: all his Expressions are full of heat, and

"inflame

" inflame the Hearts of thoſe that read him, as well as inlighten their Minds by a holy Light; " for his Works ſurpaſs all thoſe of the Doctors of his time in their uſefulneſs, the Spirit of the " Love of God, and of Chriſtian Devotion ſhining through them: He is deep without Prolixi- " ty, ſubtile without Nicety, eloquent without Vanity; his words are full of ſpirit, yet not " bombaſtick; which is the reaſon that ſuch as are touched with the Love of God read him with " the more ſafety, underſtand him with the greater eaſe, and remember him with the greater " profit. Many Authors teach Doctrine, and others preach Devotion, but there are very few " to be met with who have joined theſe two things together in their Writings: But in St. *Bona-* " *venture* they are united, for his Devotion inſtructs in Doctrine, and his Doctrine inſpires with " Devotion: So that whoever deſires both Knowledg and Devotion cannot do better than apply " himſelf to the reading of his Works. Much of the ſame opinion is St. *Antoninus*, who re- marks, That ſuch as deſire Divine Knowledg more than Ariſtotelical Vanity, find his Works eaſy to be underſtood. Indeed the greateſt part of St. *Bonaventure*'s Works are myſtical and ſpiri- tual: they make eight Volumes, printed at *Rome* in 1588. St. Bona- venture.

The firſt contains Commentaries upon ſome Books of the Old Teſtament, *viz.* A ſort of Preface, intituled, *Principles of the Holy Scripture:* Thirty three Sermons upon the Six days Work, or the Creation of the World: Explications or Poſtilles upon the Pſalms, upon *Eccle- ſiaſtes*, upon the Book of *Wiſdom*, and upon the Lamentations of *Jeremy*.

The ſecond Volume contains Commentaries upon the Goſpels of St. *Mathew*, St. *Luke*, and St. *John*, with Conferences upon the laſt of them.

The third is Sermons of time and of the Saints.

The fourth and fifth are Commentaries upon the four Books of the Maſter of the Sentences.

The ſixth Tome contains the firſt and ſecond parts of his *Opuſcula*, the Titles of which are, Of the reducing of Arts to Divinity: The Breviloquy: The Centiloquy: The Quiver: An Explanation of the Terms of Theology: An Abridgment of the Books of the Sentences: Four Books of Sentences in Verſe: Of the four Cardinal Virtues: Of the ſeven Gifts of the Holy Spirit: Of the three Ternaries of Sins: Of the Reſurrection from Sin to Grace: The Diet of Salvation: Of the Hierarchy of the Church. Thoſe of the ſecond Part are the Soliloquy: Meditations upon the Life of Jeſus Chriſt: Of the ſeven Degrees of Contemplation: Of the five Feaſts of the Child Jeſus: The Office of the Paſſion: The Elogy of the Croſs: The Wood of Life: The Mirror of the Praiſes of the Virgin: The Crown of the Virgin: The Compaſſi- on of the Virgin: The Nightingale of the Paſſion of our Lord, fitted to the ſeven hours: On the ſeven Words of our Saviour on the Croſs: The Great Pſalter of the Virgin: The Little Pſalter on the Salutation of the Angel, and the *Salve Regina*.

The ſeventh Tome contains the third Part of his Moral *Opuſcula*, which are, Of the order- ing of a Chriſtian Life: Of the Government of the Soul: The Mirror of the Soul: Of the ten Commandments: Of the degrees of Virtues: The Itinerary of the Spirit of God: Of the ſeven Paths of Eternity: The Spur of Divine Love: The Fire of Love: The Art of loving: The Book of Spiritual Exerciſes: The Faſciculary: The five and twenty Memorials: The Confeſſional: Of the manner of confeſſing: Of Purity of Conſcience: Of the Prieſts Prepa- ration for the Maſs: An Explication of the Maſs: Of the ſix Wings of the Cherubims, and the ſix Wings of the Seraphims.

The eighth Volume contains the *Opuſcula* which concern the Religious, the Catalogue of which I ſhall ſet down: A Treatiſe of the threefold Eſtate of Religiouſes: The Mirror of Diſcipline for Novices, which ſome call in queſtion: The twenty ſteps of Novices: Of Advancement in Religion: Of the Contempt of the World: Of the Reformation of the Spirit: The little Alphabet of a good Monk, which is *Thomas a Kempis*'s: Of the Perfection of a Re- ligious Life: An Explanation of the Rule of the *Minor* Friars: Queſtions about this Rule: Why the *Minor* Friars preach: Of the Poverty of Jeſus Chriſt: That Jeſus Chriſt and his Apo- ſtles went barefoot: An Apology for Evangelical Poverty: A Treatiſe againſt the Reviler of the Order of St. *Francis*: An Apologetick againſt the Adverſaries of the Order of *Minor* Friars: A Treatiſe intituled, *De non frequentandis quæſtionibus:* Conferences to the Brothers of *Tholouſe* which are not St. *Bonaventures:* A Treatiſe of the Reform of the *Minor* Friars, ad- dreſs'd to the Provincials of the Order. In this Tome there is an Appendix containing, An A- bridgment of Theology: Treatiſes upon the Eſſence, Inviſibility and Immenſity of God, and a Work of Myſtical Divinity.

The Life of St. *Francis* related by *Surius* in *October* 4. is likewiſe aſcribed to St. *Bonaventure*.

St. THOMAS of *Aquino*, Sirnamed the Angelical Doctor, of the Houſe of the Earls of *Aquino*, deſcended from the Kings of *Sicily* and *Arragon*, was born in 1224 in the Caſtle of *Aqui- no*, which is in the Country of *Lavoro* in *Italy*. After having been educated in the Monaſtry of *Monte-Caſſino*, he was ſent to *Naples*, where he ſtudied Humanity and Philoſophy. He entred in 1241 into the Order of Preaching Friars, notwithſtanding all his Mother could do, who laid hold on him and kept him cloſe up in a Caſtle; but nothing could conquer his Reſolution, for finding means to eſcape out of his Confinement, wherein he was kept for two years, he came to *Paris* in 1244, and from thence went to *Cologn* to ſtudy under *Albert* the Great. Returning again to *Paris*, he took the Doctor of Divinity's Cap in 1255. He went back into *Italy* in 1263, and after having gone through moſt of the Univerſities, teaching Scholaſtical Divinity, he ſettled at *Naples*, the Archbiſhoprick of which City offered him by *Clement* the IV. he refuſed. In 1274, *Gregory* the X. called him to the Council of *Lions*, and parting from *Naples* on his Thomas Aquinas.

Thomas Aquinas.

Journy thither, he fell ſick by the way in the Monaſtry of *Foſſa-Nova* near *Terracena*, and there died, being fifty years old, on the ſeventh of *March* the ſame year.

The number of St. *Thomas*'s Works is prodigious. They make ſeventeen Volumes in Folio, and were printed at *Venice* in 1490, at *Nuremberg* in 1496, at *Rome* in 1570, at *Venice* in 1594, and at *Cologn* in 1612. The five firſt Tomes are Commentaries upon the Works of *Ariſtotle*: The ſixth and ſeventh, a Commentary upon the four Books of the Sentences: The eighth, Theological Queſtions; namely, ten Queſtions about the Power of God, ſixteen Queſtions about Evil, one Queſtion about ſpiritual Creatures, another about the Soul; a Queſtion of the Union of the Word; a Queſtion of Virtue in general; a Queſtion of Charity, another of brotherly Correction: A Queſtion of Hope, another of the Cardinal Virtues, and nine and twenty of Truth, and twelve Quodlibetick Queſtions. The ninth contains the Sum of the Catholick Faith againſt the Gentiles, divided into four Books: The tenth, eleventh, and twelfth, are a Sum of Divinity, with the Commentaries of Cardinal *Cajetan*: The thirteenth is compoſed of many Commentaries upon the Old Teſtament: namely, A Commentary upon the Book of *Job*: A literal and myſtical Explanation of the five firſt Pſalms: An Expoſition upon the Song of Songs, which they ſay he dictated upon his death-bed to the Monks of *Foſſa-Nova*: Commentaries upon the Prophecies of *Iſaiah* and *Jeremiah*, and on the Lamentations, which the beſt Criticks think rather belongs to the Engliſh *Thomas* than this. The fourteenth Volume contains Commentaries upon the Goſpels of St. *Matthew* and St. *John*, but that upon St. *Matthew* was made by *Peter Scaliger*, Dominican of *Verona*. That upon St. *John* was put into Method by *Renaldus* a Companion of St. *Thomas*, from an Explanation which he heard of it from the Mouth of St. *Thomas*. The fifteenth is a Chain upon the four Goſpels taken from the Fathers, and preſented to Pope *Urban* IV. The ſixteenth contains a Commentary upon the Epiſtles of St. *Paul*, and Sermons. The ſeventeenth Volume contains divers little Pieces of Divinity; namely, A Treatiſe againſt the Errors of the Greeks, to Pope *Urban* IV. An Abridgment of Divinity, to *Renaldus* a Monk of his Order, which ſome with a great deal of probability aſcribe to *Ulric* of *Strasburg*: An Explanation of ſome Articles againſt the Greeks, Armenians, and Saracens, addreſſed to the Chanter of *Antioch*: A Treatiſe of the two Precepts of Charity, and of the ten Commandments of the Law: An Explication of the Lord's Prayer: An Explication of the Salutation of the Angel: An Anſwer about the hundred and eight Articles taken out of the Works of *Peter of Tarentaiſe*, to *John* of *Verceil*, General of the Order of Preaching Friars, which is commonly thought to be none of St. *Thomas*'s: Another Anſwer addreſſed to the ſame Perſon, about the forty two Articles: An Anſwer about ſix and thirty Articles, to the Reader of *Venice*: Another Anſwer about ſix Articles, to the Reader of *Beſanſon*: A Treatiſe about the difference between the Divine Word, and the Human Word: A Treatiſe about the Nature and Origin of the Word of the Underſtanding: A Treatiſe about ſeparate Subſtances, or of the Nature of Angels: A Treatiſe of the Unity of the Underſtanding, againſt the Averroiſts, who hold that all Men have but one Underſtanding: A Work againſt ſuch as diſſuade Men from entring themſelves into a Religious Order: A Treatiſe of the Perfection of a ſpiritual Life: A Treatiſe, intituled, *Againſt thoſe that oppoſe the Worſhip of God and Religion*, wherein he defends the Orders of Mendicants againſt the Books of *William* of Holy Love: Four Books of the Government of Princes, which cannot be St. *Thomas*'s, becauſe they talk of *Adolphus* ſucceeding *Rodolphus* in the Empire, and *Albert*, *Adolphus*, which was not till many years after the Death of St. *Thomas*; beſides, that the Stile is different from that of St. *Thomas*'s Works: A Treatiſe of the Government of the Jews: A Treatiſe of the Form of Abſolution: An Explanation of the firſt Decretal: Another Explanation of the ſecond: A Treatiſe of Spells: Another of Judicial Aſtrology: A Treatiſe of the Eternity of the World: A Treatiſe of Deſtiny: Thirty ſeven other Treatiſes of Logical and Phyſical Matters, which it is not worth while to make a Catalogue of here: Seven Books of the Education of Princes, which are only in the Roman Edition: The Office for the Feaſt of the Holy Sacrament, compoſed by Order of Pope *Urban* the Fourth, the Inſtitutor of that Solemnity. There is reaſon to doubt whether St. *Thomas* was wholly the Author of this, or whether he made uſe therein of an Office for that Feaſt, which had been before compoſed by *John* a Clerk of *Leige*: which is proved by the Teſtimony of the Author of the Life of St. *Juliana* the Virgin, who aſſures us that this *John* did make ſuch an Office, which conſiſted of Hymns, Anthems, Reſponſes, Leſſons, Chapters, and Collects; and by the antient Books of the Church of St. *Martin* of *Leige*, among which is found a piece of this Office of the Holy Sacrament which is aſcribed to St. *Thomas*. Father *Alexander* the Dominican on the other ſide maintains that it is St. *Thomas*'s, and proves it by the Authority of *William* of *Toco* an Author contemporary with St. *Thomas*, who puts it in the Catalogue of his Works, and *Ptolomy* of *Lucques*, Biſhop of *Toricelli*, a Scholar of St. *Thomas*'s, and St. *Antoninus*; but I believe it is pretty eaſy to reconcile theſe two Opinions, by ſaying that St. *Thomas* made uſe of the Office compoſed by *John* Clerk of *Leige*, and inſerted part of it in that which goes under his name; for it is true that ſome of that Office is his own, and he reduced it into the Form it now is in; which is the reaſon that in the Hiſtory of the Tranſlation of the Body of St. *Thomas*, it is only ſaid that it was he that digeſted, *ordinavit*, the Office of the Holy Sacrament: A Treatiſe of the Holy Sacrament of the Altar in two and thirty Chapters, which *Trithemius* makes *Albert* the Great Author of, and which is to be found among his Works divided into many Sermons: Another Treatiſe of the Sacrament of the Euchariſt, which is not St. *Thomas*'s, at leaſt not beyond exception, any more than all the following Treatiſes: Of the Humanity of Jeſus Chriſt:

Of the Love of Jesus Christ, and one's Neighbour: Of Divine Manners: Of Blessedness: Of the manner of Confessing: Of purity of Conscience: Of the Office of a Priest: Of the Mass: of buying and selling for a time, attributed by some to *James* of *Viterbo*: A Letter concerning the manner of acquiring Divine and Human Knowledg: A Treatise of the Vices and Virtues: Of Concordance: Of Usury, not to speak of the two Commentaries upon the Books of *Boetius*; the one upon his Treatise of Weeks, the other upon that concerning the Trinity, which is thought to be St. *Thomas*'s. There is likewise at the end of this Volume a Commentary upon the four Books of Sentences, which some call in question. Thomas Aquinas.

Under St. *Thomas*'s name some other Commentaries upon the Holy Scripture have been printed by themselves, *viz.* upon *Genesis*, upon the Prophecy of *Daniel*, upon the Books of the *Maccabees*, upon the Canonical Epistles, and upon the Revelation; but these are not his, the greatest part of them belonging to the English *Thomas*. Lastly, there is a Commentary of St. *Thomas* upon the Books of *Boetius* of the Consolation of Philosophy, printed at *Louain* in 1487, and at *Lions* in 1514, which we may very well allow to be his.

There have been some Difficulties raised in our Age about St. *Thomas*'s Sum, which have made it doubted whether it be really his. We have already spoken to one of them, which arose from the second Part of the Second of that Work, being found in *Vincent* of *Beauvais*. Monsieur *De Launoy* has proposed another from the silence of Pope *Clement* the VI. who doth not mention this Work in that exact Catalogue of St. *Thomas*'s Works, which he makes in the Panegyrick upon that Saint, spoken some time after his Canonization. But Father *Alexander* has vindicated this Work by the Testimony of contemporary Authors, or such as lived not long after him, as *William* of *Toco* one of those that sollicited his Canonization, who made a Catalogue of St. *Thomas*'s Works, at the head of which stands this Sum. *William de la Mare* of the Order of *Minor* Friars, who about the end of the *Thirteenth Century* wrote against the Doctrine of St. *Thomas* in a Book, intituled, *Correctorium Operum Fratris Thomæ*, and takes most of the Points which he opposeth out of his Sum of Theology, as out of his principal Work: *Giles* a Roman, the Scholar of St. *Thomas*, who defended him against *William de la Mare*: *John* the German, and *Nicholas Trivet*, who about the beginning of the next Century made a Catalogue of St. *Thomas*'s Works: St. *Antoninus* and many others, not to mention *Demetrius Cydonius*, who translated this Sum into Greek, with not a few Praises of the Author of it; so that the silence of *Clement* VI. will scarce do any thing against the Testimony of so many Authors, and those so antient, and so much more antient too than that Pope. St. *Thomas* did not finish his Sum, but the end of the last part was added by *Peter* of *Auvergne*, a Scholar of his, about 1280, who took the greatest part of this Supplement out of the other Works of St. *Thomas*, and particularly out of his Commentary upon the Master of the Sentences. This Author likewise wrote many Commentaries upon the Books of *Aristotle* which we shall not here speak of, but shall conclude this Article of St. *Thomas* with a General Scheme of his Sum.

In the first Part, after having in the first Question spoken of the sacred Doctrine in general, he treats of God; of his Essence; of his Attributes and Operations; of Blessedness; of the three Divine Persons; of their Processions and Relations: And lastly, he considers God in relation to the Creatures as their Creator and Preserver.

In the first Part of the second Part he treats of the Motions of a reasonable Creature towards God, of its ultimate end, and of the Actions conducing thereto; of their Principle; of Virtues and Vices in general; of Laws, and of Grace.

In the second Part of the Second, he in particular treats of the Theologal and Moral Virtues, and of whatsoever may have any relation to them.

In the third part he treats of the means of coming to God, *viz.* the Incarnation of Jesus Christ and the Sacraments, and they make the Subject of this Part, which ends in Questions about the four ends of Man.

HUGH the Cardinal was of *Barcelonette* in *Dauphine*, and not of *Barcelona* in *Spain*, as some Authors have made him. He was sirnamed of St. CHARUS or St. THEODORICK, and entred into the Order of Preaching Friars. He studied in the University of *Paris*, and there took the Degree of Doctor in Divinity; Authors do not agree whether before or after his professing it. He was sent by Pope *Gregory* IX. to *Constantinople*, to labour for the reuniting the two Churches, and created Cardinal by the Title of St. *Sabina* in 1245, by *Innocent* the IV. and afterwards employed in many Legations. He died the 19th of *March* 1260. They say he expressed about the latter end of his Life, no small Grief for his having been raised to the Cardinal Dignity, confessing that he had rather have lived a simple Religious in his own Order, than have had the weight of a Cardinal's Hat on his head. He composed Postilles; that is to say, short Notes or Glosses upon the whole Scripture, wherein he explains the Text according to the four Senses that it might bear. He wrote a larger Commentary upon the Psalms, which some ascribe to *Alexander* of *Hales*, but St. *Antoninus* assures us it is Cardinal *Hugh*'s. Under his name there are some Sermons printed too, and a Work with this Title, *The Priest's Mirror*: But the most useful thing that ever he did, and which will eternize his Memory, is the Concordance of the Bible, of which he was the Inventor, and which he made many Monks of his Order labour at; who made a Concordance of all the Names and all the Verbs in the Bible. CONRADE of *Halberstadt* added the indeclinable Particles to it, and a while after it was perfected. The Postilles of *Hugh* upon the Bible were printed in 1504 at *Basil*, in 1548 at *Paris*, and in 1600 at *Venice*: His Sermons were printed in 1479 at *Zuvol*, and the Priest's Mirror Hugh of St. Charus. Conrade of Halberstadt.

Mirror at *Lions* in 1554. *Comrade* of *Halberstadt* was likewise the Author of some other little Works, of Sermons and Commentaries upon the Bible, which *Trithemius* mentions.

William Perrault. WILLIAM PERRAULT a simple Monk of the Order of Preaching Friars in the Monastry of *Lions*, and not Archbishop of that City as some have made him, had the Reputation of a good Preacher, and a good Divine. He made a Sum of the Virtues and Vices, which was in good esteem that Age and the next, and is quoted with an Encomium by *Gerson*, who says, That this Author did not heap together stuff out of his own head, but took what he wrote from the bottom of the Holy Scriptures; and that if one should go to compare the new Fancies of some with this Doctrine, he would soon see that they had neither solidity nor truth on their side. This Sum has been printed a great many times, and among others at *Venice* in 1492, and 1497, and *Basil* in 1497, at *Lions* in 1551, and at *Paris* in 1629. He likewise was the Author of many Sermons, and 'tis not without reason thought that those which go under the name of *William* of *Paris* belong to this Author. *Trithemius* mentions a Work of his for the Instruction of Religious. This Author was contemporary with *William* of *Paris*, and St. *Thomas* of *Aquino*, and died as 'tis thought in the year 1275.

Thomas of Chantprè. THOMAS of *Chantprè* born at *Leuwe* or *Loo* near *Brussels*, was at first a Regular Canon in the Monastry of *Chantprè* near *Cambray*, whence he removed into the Order of Preaching Friars; and after having studied at *Cologn* under *Albert* the Great, about the year 1255 he was made Subprior and Reader of the Dominicans of *Louvain*, and lastly consecrated Bishop, to serve as a Suffragan and Assistant to the Bishop of *Cambray*. The year of his Death is not certainly known; *Justus Lipsius* places it on the 15*th* of *May* 1263. Others some years after.

The principal Work of this Author is a Book, intituled, *The Universal Good*, or, *The Bees*; because he therein makes use of the Figure of Bees to give us Precepts about the Carriage and Duty as well of Superiours as Inferiours. This Work was printed at *Douay* in 1597, 1607, and 1627. The last of these Editions published by *George Colvenerius* a Dominican, Doctor and Chancellor of the University of *Douy*, is the perfectest. In this Work *Thomas* makes mention of another Work of his about the nature of things, in composing which he spent fifteen years. He likewise wrote the Lives of St. *Christina*, of St. *Lutgarda*, and of St. *Mary* of *Oignies*, related by *Surius* in the 16*th* and 23*d* of the Month *June*, and that of St. *Margarita* of *Ypres*, printed by it self at *Douay* in 1618. 'Tis said that he understood the Greek, and that he made a Latin Version of the Works of *Aristotle* at the desire of St. *Thomas* of *Aquino*, who made use of it for his Commentaries upon that Philosophy; but others will have the Version which St. *Thomas* used to be more antient. Be it how it will 'tis a very vitious Translation, and some believe it was not made from the Greek of *Aristotle*, but from a Greek Translation, from an Arabick Translation of him.

Roger Bacon. ROGER BACON of an illustrious Family, born about the year 1206, at *Ilchester* in the County of *Somerset* in *England*, was sirnamed, *The Admirable Doctor*, for his extensive Knowledg and penetrating Wit: But tho he was a Religious of the Order of *Minor* Friars, yet he applied himself more to the study of the Mathematicks, Physicks, and Chymistry, than of Divinity, and had entred so far into the Secrets of them that he was more than once accused for a Conjurer, and thereupon referred to his General, who condemned him in 1278. He was likewise next year put in prison by order of Pope *Nicholas* IV. He is the Author of a great many Works of which some are in print, and the rest in Manuscript; but as they are all Physical or Mathematical, except one Abridgment of Divinity not printed, 'twill be of no use to make a Catalogue of them here. He died in 1284.

Peter de Vignes. PETER de VIGNES a German, Secretary of State, and Chancellor to *Frederick* II. defended bravely the Rights of the Empire, and the Cause of his Prince against the Assaults of the Popes; he was deputed by his Master to the Council of *Lions* in 1245, and there did his utmost to hinder his Condemnation; but his Services were but scurvily rewarded, for being accused the next year of unfaithfulness, *Frederick* put out his Eyes, and kept him in prison at *Capua*, where he died in 1249. We have six Books of Letters written by him to divers Persons about the Business of the Empire, printed at *Basil* in 1566, and at *Augsburg* in 1609, and a Discourse containing the Complaints of the Emperor *Frederick* for his Deposition against the Pope and Cardinals, composed in 1230, and printed at *Haguenau* in 1539.

Humbert. HUMBERT, Sirnamed of *Romans*, from the place of his Birth, a Town of *Dauphine*, took his Degrees in the University of *Paris*, and made profession in 1225 in the Convent of Jacobines of that place, where he taught Divinity. He was in 1254 chosen fifth General of his Order; voluntarily resigned that Charge in 1263, and retired to *Lions*, where he died a simple Monk in 1277. He is Author of the following Works: The Mirror for Religious, or six Books of spiritual Instructions for a religious Life, printed at *Louvain* in 1575, and at *Paris* in 1622. A Letter about the three Vows of Religion, and the Virtues that ought to accompany them, printed with Sermons at *Haguenau* in 1508, and at *Venice* in 1603. A Commentary upon the Rule of St. *Augustin*, printed at *Cosma* in 1605, and at *Mons* in 1645. Two hundred Sermons printed as we said before at *Haguenau* and *Venice*: Two Books for the instruction of Preachers, which *Trithemius* calls the Preachers Sum, printed at *Vicenza* in 1604, and at *Barcelona* in 1607. Some attribute to him the History of the Rise and illustrious Men of the Order of the Preaching Friars, intituled, *The Lives of the Brothers*: But this Work belongs to

Gerard de Frachet. GERARD de FRACHET a Native of *Limoges*, a simple Monk, who composed it by the Order of *Humbert* his General.

General. This Work was printed at *Douay* in 1519: *Gerard de Frachet* likewise composed a Chronicle from the beginning of the World, to the Coronation of *Charles* King of *Sicily*; that is, to the year 1266, which may be seen in Manuscript in many Libraries. He died the 4*th* of *October* 1271.

BARTHOLOMEW of *Bresse* Professor and Interpreter of the Canon Law, who flourished about the year 1240, composed divers Treatises of the Law: namely, A Repertory of the Decree divided into three Books, five Books upon the Decretals, divers Letters, and a Chronicle of the Cities of *Italy*. We have none of these Works. He died in the year 1258, being 84 years old. Bartholomew *of* Bresse.

GODFREY the Bald Archbishop of *Bourges* is Author of the Life of St. *William* Bishop of St. *Brieux*, related by *Surius* in the 29*th* of *July*. He flourished about the year 1240. Godfrey *the Bald.*

WILLIAM a Monk of St. *Martin* of *Tournay*, made about the year 1246 a Collection of Sentences, or Flowers taken out of the Works of St. *Bernard*, printed at *Paris* without a name in 1499, and at *Lions* in 1556. This we find in Manuscript with the name of this Monk to it, in the Library of *Citeaux*. William *of* St. Martin.

GILES a Monk of *Orval* of the Order of *Citeaux* in the Dutchy of *Luxemburg*, composed about the year 1246, a History of the Bishops of *Leige*, published by *Chapeaville*, and printed at *Leige* in his Collection in the year 1613. Giles *of* Orval.

BERNARD Priest and Sacrist of the Church of *Compostella* was in favour with Pope *Innocent* VI. who made him his Chaplain. He composed a Commentary upon the first Books of the Decretals, printed at *Paris* in 1516, and a Treatise of notable things, and Cases upon the five Books of Decretals, printed at *Nuremberg* in 1493, and at *Strasburg* in 1498; not to speak of his Collections of the Popes Bulls, and of the Chronicle of the antient Kings of *Spain*, which is in the fourth Volume of *Hispania Illustris*. Bernard *of* Compostella.

CONRADE Bishop Coadjutor, or Vicar of the Archbishop of *Mentz*, composed a Chronicle of the History of *Mentz* from the year 1140, to the year 1250, printed at *Basil* in 1535, 1569, and among *Urstitius*'s Historians of *Germany*. He likewise made a Chronicle of the former times, printed at *Francfort* in 1584. Conrade.

ALBERT a Monk of *Stade* in the Archbishoprick of *Bremen* was chosen Abbot of that Monastry in 1232; but desiring to put in execution a Bull which he had obtained of Pope *Gregory* IX. for the Reform of it to the Order of *Citeaux*, and the Monks refusing to comply with him therein, he removed into the Order of *Minor* Friars in the year 1240, of which he was afterwards General. He made a Chronicle from the beginning of the World to the year 1256, taken from the best Authors, whose Words he relates, and clears from a great deal of false History, which the Authors of that Age used carefully to collect. This Work was published in 1587, by *Reinerius Reineccius*, and printed at *Helmstadt*, and since reprinted at *Wittemberg* in 1608. Albert.

DAVID of *Augsburg* of the Order of *Minor* Friars, flourished about the year 1250. He is the Author of three little Pieces of Piety; the first intituled, *The Novice's* Formula *for the Reformation of the outward Man*; the second, *A* Formula *for the inward Man*; and the third, *A Mirror of the seven steps of Religious*: The two first were printed by themselves at *Augsburg* in 1593, and the last under the name of St. *Bonaventure* at *Antwerp* in 1591. They are all three, with the name of *David* of *Augsburg* to them, in the Library of the Fathers, of *Cologn*, and in the last. *Trithemius* assures us that this Author made many Sermons, which have not yet seen the light. David *of* Augsburg.

ALBERICK VERUS or VERE of the Family of the Earls of *Oxford* and *Clare*, a Regular Canon of St. *Austin*, flourished about the year 1250. He composed a Treatise of the Eucharist, the Life of St. *Osithus*, and the Antiquities of his Monastry, which bore the name of this Saint. The Life is in *Surius* in the 7*th* of *October*. Alberick Verus.

WALTER of the Order of *Minor* Friars and Bishop of *Poictiers*, flourished about the year 1250. He composed a Sum of Theology upon the Books of the Master of the Sentences, quoted by St. *Thomas* in his Sum of Quodlibetick Questions, and Sermons for the whole year, written by order of Pope *Alexander* IV. Walter.

ROGER wrote a History about the year 1250 of the piteous Estate of the Kingdom of *Hungary* ruined by the Tartars, which is at the end of the Chronicles of *Hungary*. Roger.

CONSTANTINE of *Orvieto* flourished about 1250. There's no other Work ascribed to him but the Life of St. *Dominick*. Constantine.

ENGELBERT Abbot of the Order of *Citeaux* who flourished about the same time, wrote the Life of St. *Edwiga* related by *Surius* in the 15*th* of *October*. Engelbert.

ROBERT RICH of *Abington*, Monk of *Pontigny*, and ROBERT BACON an Oxonian Doctor, wrote the Life and History of the Translation of St. *Edmond* Archbishop of *Canterbury*, who died in 1240. Their Work was written ten or twelve years after: It is in *Surius* in the 16*th* of *November*. Robert Rich, *and* Robert Bacon.

JOHN de DIEU a Spaniard, Doctor in the Canon Law in the University of *Bologn*, and Canon of that City, flourished about the middle of this Century, and composed many Treatises of the Canon Law, and a Penitential addressed to the Bishop and Chapter of *Bologn*. None of these Works have been yet printed. The late Monsieur *Le Feron* Canon of *Chartres*, and Doctor of the Faculty of *Paris*, whose Learning and Piety are well known to the Learned World, had a Manuscript of it, from which Monsieur *Petit* the Publisher of the Penitential of *Theodore* took those Extracts which he hath put at the end of it. 'Tis likewise in Manuscript in the *Cambridg* Library. The other Works that *Trithemius* mentions of this Author are, His Sum of litigious, John de Dieu.

litigious Cauſes: The Judges Sum: The Tables of the Decree, and the Decretals: The Agreement of theſe two Works, and divers Canonical Queſtions. They ſay that ſome of theſe Works may be met with in Libraries.

John Colonna. JOHN COLONNA a Roman of the Order of Preaching Friars, was made Archbiſhop of *Meſſina* in 1255 by Pope *Alexander* the IV. who the ſame year appointed him to be his Legate and Governor of *Taormina*. He compoſed a large Hiſtorical Collection in ſix Books, intituled, *The Sea of Hiſtories*, which *Trithemius*, St. *Antoninus*, and many others mention.

A nameleſs Author. An Anonymous Author of the Life of St. *Clare*, related by *Surius* in the 12*th* of *Auguſt*, compoſed this Life by order of Pope *Alexander* IV. about the year 1255.

Ranier Sachon. RAINIER SACHON of *Placentia*, who from a Miniſter of the *Waldenſes*, became after his Converſion a Religious of the Order of Preaching Friars, and Inquiſitor againſt the Sect he had himſelf been of, flouriſhed about the year 1254, and died about the year 1260. He is Author of a Treatiſe againſt the *Waldenſes*, and other Hereticks of his time, publiſhed by *Gretſer*, and printed at *Ingolſtadt* in 1613. He treats therein of the Origin of theſe new Sects, the Marks by which one may diſtinguiſh thoſe that are of them, their Manners, and how they are to be examined and puniſhed. There is at the end of this Treatiſe an Addition about Hypocrites, whom he calls *Stertzers*, and whoſe extravagant Errors he relates. *Gretſer* will not have this Work to be *Rainier's*.

Matthew Paris. MATTHEW, ſirnamed PARIS, whether from his having been born or having ſtudied in that City, flouriſhed in *England* from the year 1220, to the year 1260. He took a Religious Habit in the Monaſtry of St. *Alban* in 1217, and lived ſo regularly, that the Pope made choice of him to make a Reform in the Monaſtry of *Holm* in *Norway*. By order of *Henry* III. King of *England*, who honoured him with his familiar Friendſhip, he undertook a Hiſtory of *England*, and that he might make a compleat Body of it, he copied that which had been compoſed by *Richard* of *Wendower* Prior of *Beauvoir* in the Diocels of *Lincoln*, from the time of *William* the Conqueror to the year 1235, and continued it to the year of his death 1259, though at firſt he deſigned to carry it no farther than 1250. It hath been continued to 1273, by

William of Riſhauger. WILLIAM of *Riſhauger* Monk of St. *Alban*. *Matthew Paris* made afterwards a good many Additions or Supplements to his Hiſtory, and an Abridgment of it. He likewiſe wrote the Life of the two *Offas* Kings of *Mercia*, Founders of the Monaſtry of St. *Alban*, and the Lives of the twenty three firſt Abbots of that Monaſtry. The Stile of this Author hath a Tang of the barbarouſneſs of the Age he lived in, but he hath a great deal of good Senſe and Judgment: He ſpeaks very freely of the Powers of his time, relates matters fully and exactly, and confirms what he ſays by Letters and original Acts. The great Hiſtory of *Matthew Paris* was printed the firſt time at *London* in 1571, and at *Baſil* in 1606; and afterwards with a great many Leſſons, and the Lives of the *Offas*, and the Abbots of St. *Alban*, and the Additions of *Matthew Paris*, and the continuation of *Riſhauger*, at *London* in 1640, by the care of *William* of *Wats*, who put notes to it, and a Gloſſary of the barbarous words. This Edition was reprinted at *Paris* in 1644, and at *London* in 1684. The ſhort Hiſtory was never yet printed, but it is to be ſeen in Manuſcript in ſome Libraries in *England*, where is likewiſe in his name, An Univerſal Hiſtory from the beginning of the World to the Reign of *William* the Conqueror, which is very little different from that of *Matthew* of *Weſtminſter*.

Henry of Suſa. HENRY of *Suſa* was made Archbiſhop of *Embrun* about the year 1258, and Cardinal Biſhop of *Oſtia* in 1262, whence he got the Sirname of *Oſtienſis*, the name by which he is commonly known and quoted. He was accounted the ingeniouſeſt Man of his time for the knowledg of the Canon and Civil Law, and merited the name he had of *The Fountain and Glory of the Law*. He compoſed a Sum of the Canon and Civil Law, which commonly goes by the name of *The Golden Sum*, which hath been printed at *Baſil* in 1537, and 1573, and at *Lions* in 1588, and 1597. He likewiſe made a Commentary upon the Book of Decretals by order of Pope *Alexander* the IV. printed at *Rome* in 1470, and 1473, and at *Venice* in 1498, and 1581. Theſe Works are in great eſteem with the Canoniſts, and may paſs for Originals, which thoſe that came after did nothing but copy. Authors cannot agree upon the year of his death, ſome place it in 1267, others put it off till 1281; but Meſſieurs *De St. Martha* by very good Reaſons prove that he died in 1271.

John Semeca. JOHN SEMECA Provoſt of St. *Stephen* of *Halberſtadt* flouriſhed from the year 1250 to the year 1267, in which he died. He is Author of the common Gloſs upon the Decree of *Gratian*, which hath often been printed with its Text.

A nameleſs Author. The Life of the bleſſed *Godeberte* written by an Anonymous Author about the year 1260, is in *Surius* in the 11*th* of *April*, but in another Stile.

John of Parma. JOHN of *Parma* born in the Territory of *Bologn*, of the Order of *Minor* Friars, after having taught the Maſter of the Sentences at *Paris*, was choſen General of his Order about the year 1250, and depoſed in 1256, retiring into a Hermitage near *Rieti*, where he lived thirty years after. He compoſed a Treatiſe upon the Maſter of the Sentences; two Books of the Life of Religiouſes; a Writing with this Title, *The Converſation of the bleſſed St.* Francis *with Dame Poverty*, and a Treatiſe of the Benefits of the Creator. They attribute to him the Office of the Paſſion of our Lord.

John Chriſtophle. JOHN CHRISTOPHLE of the Order of Preaching Friars, flouriſhed about the year 1260. He publickly expounded the Holy Scripture, and wrote ſome Commentaries upon the New Teſtament.

ROBERT

ROBERT ſirnamed of *Sorbonne*, from the Town where he was born in the Dioceſs of *Sens*, Chaplain to King St. *Lewis*, was Canon of *Soiſſons*, and afterwards of *Paris*, where he found-ed in the year 1252 the College or Houſe of *Sorbonne*. The year wherein he died is not exactly known, but it muſt be between the year 1271 and 1274. Robert of Sorbonne.

We have in the Library of the Fathers three little Pieces of Piety of this *Robert*; the firſt of Conſcience; the ſecond of Confeſſion; and the third, intituled, *The Way to Paradiſe*. In the firſt he treats of the Book of the Conſcience; what this Book is, where it is to be found, and what it teaches, what is its diviſion, how one muſt enter into it, and what its parts are. He compares Men that deſire to be ſaved, and the means of Salvation, with the Students that would take their degrees and be licenſed by the Chancellor of the Univerſity, and the Methods they uſe to gain their deſire. " A Student, ſays he, that hath an earneſt deſire to take his Degrees at *Paris*, and " is afraid of being refuſed them, will take care to inform himſelf in what Book he ſhall be ex- " amined: ſo whereas we all deſire to go into Paradiſe, and all that are there ſhould be Do- " ctors in Divinity, and there read the great Book of the Bible which is the Book of Life, in " which all things are written, and no one can come thither that is not firſt examined in the " Book of Conſcience; the firſt thing we ought to do is to ſtudy this Book, which is much the " more neceſſary, becauſe when one is refuſed by the Chancellor, he may come again the next " year, or get the Sentence revoked by Sollicitations or Preſents; whereas if one be rejected in " the great day of Judgment, there is no poſſible means of returning, nor any appeaſing of " God the Great Chancellor by Prayers or Preſents. When one is refuſed by the Chancellor, " there are not above five or ſix Perſons that know it, and the diſgrace wears off with time: " whereas he that is rejected at the day of Judgment, ſhall have eternal Diſgrace in the face of " the whole World, and this Diſgrace ſhall be followed by eternal Torment. The Chancellor " forces no Perſon to come for a Licenſe, he obliges no one to come to his Examination, but " ſtays till he preſents himſelf of his own accord; but God makes Men come whether they " will or no to his Judgment. The Chancellor of *Paris* examines not in above ſeven or eight " places of the Book, but the Great Chancellor, God, goes through the whole Book of Conſci- " ence. He continues this Compariſon throughout his Book, but one may judg of the reſt by this Sample. At the end he ſpeaks of the Qualities of a good Confeſſor: He would have one chooſe a diſcreet, moral, underſtanding, zealous Man, with whom one is acquainted, before a Stranger.

The ſecond Treetiſe is an Examination of the Conſcience to make a good Confeſſion, wherein he counts over all the Sins that one can commit, and of which one ought to accuſe himſelf.

The third Treatiſe is as it were a Concluſion of the two former: He treats therein of the means to obtain remiſſion of Sins for Salvation, which are Contrition, Confeſſion and Satisfaction, which he calls the three Journeys of the Voyage to Paradiſe, each of which conſiſt of three Leagues. The Leagues of Contrition are, 1. Sorrow for having deſerved Hell. 2. Sorrow for having rendred one's ſelf unworthy of Glory. 3. Sorrow for having offended God: three Conditions neceſſarily required in Contrition, without which a Man cannot be ſaved; for it is not enough to be poſſeſſed with the fear of Hell, or the hope of Paradiſe, but he muſt have alſo the Love of God, and be in a diſpoſition of not committing evil, tho there were neither Heaven nor Hell. Confeſſion is the ſecond Journey, which is followed by Abſolution. The Leagues of Confeſſion are, 1. That it be entire. 2. That it be voluntary. 3. That it be faithful; that is, accompanied with a full aſſurance. The laſt Journy is Satisfaction, the three Leagues of which are, 1. To promote good and hinder evil in others as much as lies in his Power. 2. To forgive Injuries for the Love of God. 3. To do penance for his Sins according to his Condition and the Counſel of his Confeſſor. He recommends it to Prieſts to order ſuch Actions for Penances as are quite contrary to the Sins; and adviſes thoſe that would eſcape the Pains of Purgatory to implore the Prayers of others. Laſtly, he recommends Mortifications, Tears and Alms, as very proper means of ſatisfying God for the Sins which we have committed.

A Man may give a Judgment by what we have ſaid of his Works, that they are very plain, and written in a very familiar way; but his Doctrine is good and ſolid, and proved by Paſſages out of the Holy Scripture and the Fathers, of which he might have made a better Work, had not he, according to the bad Cuſtom of thoſe times, been too much upon Diviſions and Compariſons, unworthy of the grave and ſerious Subject he treated.

HANNIBAL of *Anneband* a Roman, of the Order of Preaching Friars, after having taught Divinity at *Paris*, was Maſter of the Sacred Palace under the Popes *Alexander* IV. and *Urban* IV. This laſt made him Cardinal in the Month of *May* 1262. He died ten years after. He hath wrote a Commentary upon the four Books of the Maſter of the Sentences, printed under the name of St. *Thomas* of *Aquino* in the Collection of his Works. Hannibal of Annebaud.

JOHN of *Galles* of the Order of *Minor* Friars, after having gone through his Studies in *England*, went into *France* and taught at *Paris*, where he flouriſhed about the year 1260. He was ſirnamed, *The Tree of Life*, becauſe of his vaſt Learning, which according to the Cuſtom of that Age conſiſted in the ſtudy of School Learning, and the Decretals, and in a good Proviſion of Hiſtorical and Moral Common Places. He made a great many Works of this nature. Thoſe that are printed are, The Doctor's Pearl, or Common Places upon all ſorts of Subjects; John of Galles.

otherwiſe, A Sum of the Government of Life: The Ordinary; or, The Alphabet of a Religious Life: A ſhort Diſcourſe of the Worth and Abuſe of Philoſophy: Another Diſcourſe of the four Cardinal Virtues of the antient Princes and Philoſophers: An Abridgment of the Lives of the famous Philoſophers, printed at *Lions* in 1511: A Sum of Conferences, printed at *Paris* in 1516, and 1561. The Morals to the Fables of *Ovid*, printed at *Paris* in 1509, not to ſpeak of the ſecond Collection of Decretals which we have already mentioned. There are many other Manuſcript Works of this Author.

Gilbert *of* Tournay. GILBERT or GUIBERT of *Tournay* of the Order of *Minor* Friars, flouriſhed in the Univerſity of *Paris* about the year 1270. He wrote at the deſire of *John* Biſhop of *Tournay*, the Life of St. *Eleutherius* the firſt Apoſtle of that Country, publiſhed by *Bollandus* in the 10th of *February*. There are in the Library of the Fathers two Treatiſes of this Author's, one of the Functions of a Biſhop, and the Ceremonies of the Church, and the other of the peace and tranquillity of the Soul. He is likewiſe the Author of many Sermons printed at *Paris* in 1518. Laſtly, *Henry* of *Gand* aſſures us that this Author made the Hiſtory of the firſt Voyage of St. *Louis* into the Holy Land. He died before the year 1293, for *Henry* of *Gand* who died in that year mentions his Death.

Ralph Bocking. RALPH BOCKING of *Chicheſter*, a Monk of the Order of Preaching Friars, wrote about the year 1270, the Life of St. *Richard* Biſhop of *Chicheſter*, the Abridgment of which is in *Surius* in the 3*d* of *April*, and was publiſhed by the Bollandiſts on the ſame day. He compoſed ſome Sermons.

John Genes. JOHN GENES de la CAILLE of the Order of *Minor* Friars, wrote a Treatiſe of the City of Jeſus Chriſt, printed at *Reggio* in 1501, and at *Rome* in 1523. He flouriſhed about the year 1270.

William *of* Sandwich. WILLIAM of *Sandwich*, an Engliſhman, of the Order of Carmelites, compoſed about the year 1270, a Chronicle of the increaſe of the Carmelites in *Syria* and *Paleſtine*; of the ruin of their Monaſtries in that Country, and their removal into *Europe*. He ſtayed a long time upon Mount *Carmel*, and in the Holy Land, and did not return into *England* till after the taking of *Acre*, or *Ptolemais* by the Saracens, which fell out in 1251. The Carmelites have not forgot to put this Author in the Collection of the Hiſtorians of their Order, which they made in four Volumes in Folio, with the Title of *The Mirror of the Carmelites*, printed at *Antwerp* in 1680; and the Bollandiſts have put him in their Hiſtorical Treatiſe of the Patriarchs of *Jeruſalem*, which is at the beginning of the 3*d* Tome of the Month *March*. He likewiſe, if we may believe *Trithemius*, compoſed a Commentary upon the Maſter of the Sentences, Remarks upon the Rule of his Order, and a Collection of Decretals for the Religious.

William Guarron. *Trithemius* among the School-Divines of the *Thirteenth Century*, about the year 1270, places WILLIAM GUARRON, an Engliſhman, of the Order of *Minor* Friars, who he ſays was *Scotus* his Maſter, and very expert in *Ariſtotle*'s Philoſophy, according to the Cuſtom of the Modern Divines. He wrote a Commentary upon the four Books of Sentences.

Thomas Spott, *and* William Thornus. THOMAS SPOTT or SPROTT a Benedictine Monk of the Monaſtry of St. *Auguſtin* in *England*, about the year 1257 wrote the Lives of the Abbots of his Monaſtry, which were alſo written ſome time after by WILLIAM THORNUS Monk of the ſame Monaſtry, who copied the Hiſtory of *Spott*, only adding ſome Circumſtances.

Thomas *of* Lentini. THOMAS of *Lentini* a Sicilian of the Order of Preaching Friars, after having been a Voyage into the Holy Land, was made Archbiſhop of *Coſenſa*, and ſent again into the Eaſt in 1272 by Pope *Gregory* X. in quality of his Legate, to govern the Patriarchate of *Jeruſalem*. He died there about the year 1277. He wrote the Life of St. *Peter* Martyr of his Order, related by the Bollandiſts in the third Volume of *April*.

Martin. MARTIN a Polander, and a Religious of the Order of Preaching Friars, had the Office of Penitentiary of the Church of *Rome* under the Popes *John* XXI. and *Nicholas* III. He was by the latter of theſe named to the Archbiſhoprick of *Gneſne* in *Poland* the 23*d* of *June* in 1278, and died at *Bologn* the ſame year as he was in his way thither. He compoſed a Chronicle from the Birth of Jeſus Chriſt to the year 1277, containing the Hiſtory of the Emperors and Popes. Many Additions have been made to this Chronicle, and among others the Hiſtory of the She Pope *Joan*, which are in the *Baſil* Edition of 1559, and the *Antwerp* one of 1574. But theſe Additions are retrenched in the Edition of *John Fabricius* a Regular Canon of the Order of *Premontre* from an old Manuſcript of that time, printed at *Cologn* 1616. They aſcribe to him alſo Sermons printed at *Strasburg* in 1486, and 1488. Some Authors take notice of a Sum of the Canon Law made by this Author, and by him called *Martiniana*, and of a Treatiſe of the memorable things of *Rome*.

NICHOLAS

NICHOLAS of *Hanaps*, ſo named from a Village in the Dioceſs of *Rheims* where he was born, was of the Order of Preaching Friars. He performed the Office of Penitentiary at *Rome* about the year 1270, and was made Patriarch of *Jeruſalem* in 1281, by Pope *Martin* the IV. He died at *Ptolemais* in 1288. He made an Hiſtorical Collection of Examples of Vices and Vertues taken from the Holy Scripture, in 34 Chapters, commonly called, *The Poor Man's Bible*: Some have falſly aſcribed this to St. *Bonaventure*, and among his Works it is printed: But the Manuſcripts give their Teſtimony for *Nicholas* of *Hanaps*, and it hath been printed under his name at *Tubingen* in 1533, at *Venice* in 1537, at *Paris* in 1547, and at *Baſil* in 1550. Nicholas of Hanaps.

BONAVENTURE BROCARD Native of *Strasburg* of the Order of Preaching Friars, made the Voyage of the Holy Land about the year 1280, and hath left us a very exact Deſcription of it, one part of which hath been publiſhed by *Caniſius* in his ſixth Tome of Antiquities. *Andricomius*, who made uſe of it for the making his Map of the Holy Land, aſſures us that this Deſcription is entire in a Manuſcript of the Library of the Croiſiers of *Cologn*. They attribute to him the Annals of the Actions of the Emperor *Frederick* II. in the Holy Land, which *Wolfangus*, *Laſius*, and *Simlerus* mention. Bonaventure Brocard.

MARK PAUL a Venetian, Son of *Nicholas Paul*, after having travelled for a long time, wrote in Italian a Relation of his Travels, which hath been tranſlated into Latin and printed at *Baſil* in 1532, and 1535, and at *Helmſtat* in 1585. Mark Paul.

MATTHEW of *Vendome*, ſo named from his Country, Abbot of St. *Dennis*, flouriſhed under the Reign of St. *Louis*, and was one of thoſe to whom this Holy King left the Adminiſtration of his Kingdom, when he went his ſecond Voyage to the Holy Land; and the Man whom he named Executor of his Will. He governed the Abbey of St. *Dennis* from the year 1260, to the year 1286, in which he died. They aſcribe to him a Poem in Elegiack Verſe, containing the Hiſtory of the *Tobies*, dedicated to *Bartholomew* Archbiſhop of *Tours*: It is well enough, conſidering the time it was written in, and very ſententious; it hath been printed at *Lions* in 1505, at *Baſil* in 1563, and at *Breme* in 1642. Matthew of Vendome.

GEOFFREY of *Beaulieu* of the Order of Preaching Friars, and Confeſſor to St. *Lewis*, whom he aſſiſted at his Death, wrote the Life of that King by order of Pope *Gregory* X. Another Dominican named WILLIAM of *Chartres*, Chaplain to that King, added to it a ſecond Book of the Life and Miracles of that Saint. Theſe two Books are printed in the 5*th* Tome of *Ducheſne*'s Collection. Geoffrey of Beaulieu. William of Chartres.

JOHN PECKHAM of the County of *Suſſex* in *England*, entered himſelf into the Order of *Minor* Friars; after having ſtudied at *Oxford* he went to perfect himſelf at *Paris*, and returning into *England* he publickly profeſſed. But he was ſoon called back again to *Paris*, and from thence to *Lions*, where he had a Canon's Place, which he enjoyed till his Death. From *Lions* he went to *Rome*, where he got ſo into the Pope's favour that the Archbiſhoprick of *Canterbury* happening to be vacant by the Reſignation of *Robert Killwarbey*, the Pope made choice of him to fill the place; and accordingly he was conſecrated at *Rome* the 6*th* of *March* in 1278. ſo he returned into his own Country, raiſed to the chief Dignity in the Realm: but he was to pay a good Sum for it to the Pope, and he had great Differences with the Archbiſhop of *York*. Yet he peaceably enjoyed his Archbiſhoprick, and enriched, and raiſed his Kindred, who were poor and of mean Extraction. He died in 1291. He compoſed a Book, intituled, *Collectanea*, or, *Collectorium Bibliorum*, printed at *Paris* in 1514, and at *Cologn* in 1541. We have forty ſeven Eccleſiaſtical Conſtitutions of this Archbiſhop, and in the Libraries of *England* many other Treatiſes of his in Manuſcript, as, A Book of the Trinity: Conferences for all the Sundays in the year: Meditations upon the Body of Jeſus Chriſt: Diſputes between St. *Thomas* and this Author. John Peckham.

WILLIAM DURANTS born at *Puy* in *Languedoc*, a Scholar of *Henry* of *Suſa*'s, firſt ſtudied at *Bologn*, and having there taken the Doctor's Cap, he taught the Canon Law at *Modena*, from whence Pope *Clement* IV. called him to be his Chaplain, and Auditor of the Palace. He was by *Gregory* X. ſent Legate to the Council of *Lions* in 1274, and at laſt made Biſhop of *Mende* in 1286. He afterwards refuſed the Archbiſhoprick of *Ravenna* offered him by *Boniface* VIII. but he accepted the Legation to the Sultan of *Egypt*, and having gone thither, he died at *Nicoſia* in the Iſland of *Cyprus* on the 6*th* of *July* in the year 1296. He was ſo excellent at diſpatch of buſineſs, that he was ſirnamed, *The Father of Practicks*. He hath left us a Book intituled, *The Mirror of the Law*, in three Parts, dedicated to Cardinal *Ottobon*, afterwards *Adrian* V. The Repertory of the Law taken out of this Work, and the *Rationale* of Divine Offices: A Commentary upon the Canons of the Council of *Lions*, and an Abridgment of the Gloſſes, and the Text of the Canon Law. The Mirror and the Repertory of the Law have been printed with the *Rationale*, at *Lions* in the year 1516, and 1551. The Mirror was likewiſe printed by it ſelf at *Baſil* in 1574, and at *Franckfort* with the Repertory in 1592. The William Durants.

Rationale is the moſt common, and hath been printed many times in many places. The Commentary upon the Canons of the Council of *Lions* hath been printed at *Fano* in 1569, and the Abridgment of the Gloſſes at *Paris* in 1519.

Anonymous Authors. An Anonymous Author of the Order of Preaching Friars, who began the Annals of the Dominicans of *Colmar*, which are printed among the Hiſtorians of *Germany*, wrote about the year 1280; but this Chronicle has by ſome other been continued down to the year 1302. It is full of Trifles.

John *of* Hayde. JOHN of *Hayde* flouriſhed under *Edward* King of *England* about the year 1280. He wrote the Paſſion of St. *Laurence*, and the Life of St. *Maclius*.

William de la Mare. WILLIAM de la MARE of the Order of *Minor* Friars, flouriſhed about the year 1280. He wrote a Commentary upon the Maſter of the Sentences, and having undertaken to criticiſe upon the Works of St. *Thomas*, he wrote a Book, intituled, *The Correctory of the Works of St.* Thomas, and of the Additions to the Works of St. *Bonaventure*.

Rupert *of* Ruſſia. RUPERT or ROBERT of *Ruſſia*, of the Order of *Minor* Friars, flouriſhed about the year 1280. He taught Divinity with Reputation. He is the Author of many Works. *Trithemius* takes notice only of theſe: An Explanation of the Rule of St. *Francis*, dedicated to *Aimon* an Engliſhman General of his Order: Four Books upon the Sentences, and many Sermons. *Bellarmine* adds to theſe a Book of the Soul. I could not get notice of any of his Works, or know whether they are printed or no.

Ulric *of* Strasburg. ULRIC born at *Strasburg*, of the Order of Preaching Friars, flouriſhed in the Univerſity of *Paris* about the year 1280. He compoſed a Sum of Divinity; a Treatiſe upon the Sentences; a Treatiſe of the Soul; another Treatiſe of Caſes of Conſcience, and Queſtions of the Law; and Commentaries upon ſome Books of *Ariſtotle*. None of theſe Works are to be met with in print; but ſome attribute an Abridgment which is among the Works of St. *Thomas Aquinas* to him. He died young, and before he had gotten a Doctor's Cap.

St. Gertrude, *and* St. Matilda. St. GERTRUDE and St. MATILDA Siſters, and Religiouſes of the Monaſtry of Benedictines of *Helfenden* in the County of *Mansfeld*, compoſed about the end of this Century Books of Piety in German, which have ſince been tranſlated into Latin; namely, St. *Gertruda* Spiritual Exerciſes, and St. *Matilda* Revelations. Theſe little Pieces have been printed at *Paris* in 1513, at *Cologn* in 1536, at *Venice* in 1522, and 1588, and in other places. They died about the year 1290. The former of them was made Abbeſs of *Rodalſdorf* in 1251, whence ſhe was the next year with her Nuns removed to *Helfenden*.

Thierri *of* Apolda. THEODORICK of *Apolda* in *Thuringen*, of the Order of Preaching Friars, wrote about the year 1289, the Life of St. *Elizabeth* Daughter to *Andrew* King of *Hungary*, and Widow of *Lewis* Landtgrave of *Thuringen*, in eight Books, publiſhed by *Caniſius* in the 5th Tome of his Antiquities. He ſayeth in his Preface that he was above ſixty years old when he began this Work, and had been two and forty years in his Order. Whatſoever *Voſſius* ſays, it doth not appear that the Life of St. *Dominick* in ſeven Books belongs to another *Thierri*; but one may take notice that *Surius* who publiſhed it, according to his Cuſtom, hath changed the Stile in many places.

Gobelin. About the end of this Century they place GOBELINUS, who wrote the Life of St. *Meinulphus* Archdeacon of *Paderborne*, publiſhed by *Brouverus* in 1616, with the Life of St. *Meinwerc* Biſhop of that City.

Egehard. EGEHARD Abbot of *Urangen* wrote about the ſame time a Chronicle of the Biſhops of *Hildeſheim* from *Charlemagne* to the year 1290, publiſhed in the ſame place by *Brouverus*, with the Life of *Godehard* Biſhop of *Hildeſheim*.

Conrade *and* Stephanardus. Thoſe who have written of the Authors of the Dominican Order, join two of them together who lived about the end of this Age. CONRADE a German, who about the year 1290 wrote a Life of St. *Dominick*, and STEPHANARDUS a *Milan* Divine, who made a Chronicle of *Milan* in Verſe: He ſeems to be the ſame with *Stephanardus Flammius* who wrote a Hiſtory in verſe of the Snares laid by the Biſhop of *Como* for Vicount *Otho*, where he accuſes the Pope of having had a hand in it, ſpoken of by *Paulus Jovius*; and perhaps that is nothing but a Fragment of his Chronicle. We have none of theſe Works.

Ralph *of* Colonna. They place in this Century one RALPH of *Colonna* Canon of *Chartres*, who about the year 1290 compoſed a Treatiſe of the Tranſlation of the Empire, dedicated to *Lambert* of *Caſtille* Profeſſor of the Law, wherein he would prove that they were the Popes who removed the Greek Empire to the Latins, publiſhed by *Goldaſtus* in the ſecond Tome of his Monarchy.

The

The Treatise is well enough written, and full of very important matters; but it is likewise full of Prejudices for the Court of *Rome*, which make him maintain a false Proposition.

THOMAS PALMERAN an Irishman, Doctor of the House of *Sorbonne*, is the Author of two Collections, one taken out of the Holy Scripture, the other out of the Fathers, intituled, *Flowers of the Bible*, and *Flowers of the Fathers*, and printed at *Paris* in 1556, and at *Lions* in 1678, and 1679. He flourished about the year 1290, as it is set down in some Manuscripts of his Works. Thomas Palmeran.

GUY de BAIF born at *Reggio*, a Lawyer and Archdeacon of *Bologn*, flourished about the year 1290. He composed three Books of Commentaries upon the Decree, and five upon the Decretals: A Work called, *The Rosary:* It was printed at *Venice* in 1580, with the Notes of *Superans* and *Tretius*. Guy de Baif.

GREGORY CAIRGUENT, or of *Winchester*, a Benedictine Monk of *Gloucester*, wrote the Annals of his Monastry from the year 680, to the year 1291. He took the Habit in 1217. Gregory Cairguent.

RAIMOND of *Martins* a Catalonian, of the Order of Preaching Friars, professed in the Monastry of *Barcelona*, and recommended himself by his Knowledg in the Oriental Tongues which was very rare in that time: He undertook that study by the advice of *Raimond* of *Pennafort*, that he might confute the Jews and Saracens out of their own Works. In pursuance of which he wrote that Book called, *The Dagger of Faith*, in which he encounters the Jews and Saracens at their own Weapons. *Porchet* the Carthusian made use of it, and took out of it almost all that he wrote in his Book intituled, *The Victory over the Jews*, but he acknowledges to whom he is beholden; whereas *Peter Galatin* of the Order of *Minor* Friars, has confidently copied *Porchet* and *Raimond* in his Book of the Secrets of the Catholick Faith without so much as naming either of them; although all the Rabbinical Learning he there makes a noise with be taken out of their Works. That of *Raimond* hath been printed with the Learned Notes of Monsieur *Voisin* at *Paris* in 1651, and at *Leipsick* in 1687, with an Introduction by *Benedict Capzovius*, and a Treatise by *Herman* a converted Jew. This Author flourished about the end of this Century. Raimond of Martins.

NICHOLAS the Gaul seventh General of the Carmelite Order, after having discharged that Employ for twenty years, retired into a Solitude about the end of the Century. He is placed among the Church-Authors, because of a Piece of his, intituled, *The Arrow of Fire*, wherein he deplores the mischance which happened to the Monastry of Mount *Carmel* of his Order, which had been burned by the Saracens, and many Monks killed. Nicholas the Gaul.

SIGEARD Monk of St. *Alban* in *England*, wrote the Life of that Saint, which *Trithemius* mentions, and which *Vossius* says is that which is in the fifth Tome of the Antiquities of *Canisius*. He flourished at the end of this Century. Sigeard.

MATTHEW of *Aquasporta*, twelfth General of the Order of *Minor* Friars, Penitentiary of *Rome*, afterwards Bishop of *Porto*, and made Cardinal by *Nicholas* the IV. distinguished himself by divers Works he is Author of; namely, A Treatise of Divinity upon the Master of the Sentences: An Inventory, or an Abridgment, with a Table of the Sentences: Quodlibetick Questions: A Commentary upon St. *Paul*'s Epistle to the *Romans:* Postilles upon the Psalms, and upon the Epistles of St. *Paul*, and divers Sermons. He died when *Boniface* VIII. was Pope. Matthew of Aquasporta.

ARLOTTE of *Tuscany*, General of the Order of *Minor* Friars about the year 1290, is Author of a Concordance of the Old and New Testament. He likewise wrote some Sermons. Arlotte of Tuscany.

About the same time flourished LUKE of *Padua*, a Religious of that Order, who composed some Sermons. Luke of Padua.

SIMON Monk of *Afflighem*, who flourished about the end of this Century, particularly applyed himself to the making Extracts and Abridgments of the Writings of the Fathers, and composed after this manner a great many Works. Those that *Henry* of *Gand* and *Trithemius* mention are: An Abridgment of the Morals of St. *Gregory* upon *Job:* Sermons upon the Song of Songs: The Vision of a Lay-brother of the Monastry of *Postela*, of the Order of *Premontre:* Extracts of the Sermons of St. *Gregory* upon *Ezekiel:* Extracts of the Conferences of the Fathers, and of the little Treatise of St. *Richard* of St. *Victor* concerning the 12 Patriarchs. About the same time WILLIAM a Monk and Prior of the same Monastry of *Afflighem*, translated into German Verse the Life of St. *Lutgardus*, written in Latin by *Thomas* of *Chantpre*; and into Latin he translated a Relation of the Visions of a Nun of the Order of *Cîteaux* who had written it in German. *Henry* of *Gand* speaks of these two Authors, and of a third, a Monk of the same Monastry named HENRY, a Native of *Brussels*, who made a Kalender, Simon, William, and Henry of Afflighem.

Kalender, in which he ſet down not only the days, but the hours and minutes too of the Lunations.

Alexander *of* Dol. *Henry de Gand* makes mention of one ALEXANDER of *Dol* who wrote a Book in Verſe, intituled, *Doctrinal*, which was very much in vogue among the Grammarians of his time. *Trithemius* calls him *Alexander* of *Ville-Dieu*, and ſays that it was commonly believed that he was a Dominican. He aſcribes to him Treatiſes of the Kalender, of the Sphere, and of Arithmetick.

Gerard *of* Leige. About the ſame time flouriſhed GERARD a Dominican, who taught Divinity at *Paris*, and afterwards at *Leige*, whence he had the Sirname of *Gerard* of *Leige*; he is Author of a Treatiſe in ſeven Books, intituled, *The Mirror of Preachers*, or, *The Doctrine of the Heart*, which contains the matters wherein Preachers ought to inſtruct Believers, printed at *Naples* in 1607.

Peter *the Provincial.* *Henry* of *Gand* makes mention of a religious Dominican Provincial of *France* named PETER, who made Sermons upon all the Sundays and Holidays of the year, which he ſays were made common uſe of in his time.

Engelhard. ENGELHARD Abbot of *Lankaim* about the year 1290, wrote the Life of St. *Matilda* Daughter to *Bertoul* Earl of *Andechs*, Abbeſs of *Dieſſen*, and afterwards of *Oelſtiſten*; it is in the fifth Tome of the Antiquities of *Caniſius*.

Henry *of* Gand. HENRY GOETHALS, commonly called *Henry* of *Gand*, from the name of his Country, Archdeacon of *Tournay*, took his Degrees in the Faculty of *Paris*, and taught there with reputation, which according to the cuſtom of thoſe times got him the name of *The Solemn Doctor*. He compoſed a Sum of Divinity, printed by *Aſcenſius Badius* at *Paris* in 1520, and Quodlibetick Queſtions in Divinity upon the four Books of the Maſter of the Sentences, printed at *Paris* in 1518, and at *Venice* in 1615. A Treatiſe of famous Men or Eccleſiaſtical Authors, in which he continues the Works of St. *Jerom*, and *Sigebert* of *Gembloux* down to his own time, beginning with *Fulbertus* Biſhop of *Chartres*, and ending at *Evrard* of *Bethune*. This Work was printed with thoſe of St. *Jerom* and *Sigebert* in the Editions of *Sifroy* at *Cologn* in 1580, and *Aubertus de la Mire* at *Antwerp* in 1639. He likewiſe is the Author of a Treatiſe of Virginity; a Treatiſe of Penance, Sermons, and the Life of St. *Eleutherius* Biſhop of *Tournay*, not to ſpeak of his Commentaries upon *Ariſtotle*, Works which *Trithemius* ſpeaks of, and which may be ſeen in Manuſcript in ſome Libraries in *Flanders*. This Author died the 29th of *June* 1293.

Richard *of* Middleton. RICHARD of *Middleton*, in Latin *De media villa*, ſirnamed, *The Solid Doctor*, an Engliſhman of the Order of *Minor* Friars, after having gone through his Studies at *Oxford*, flouriſhed in the Univerſity of *Paris* about the year 1290, and returning into his own Country, did there teach with great reputation, and died there in 1300. He compoſed four Books of Queſtions upon the Maſter of the Sentences, printed at *Venice* in 1509, and 1589, and at *Breſſe* in 1591; and eighty Quodlibetick Queſtions of Divinity, which are at the end of his Commentaries upon the Sentences. He likewiſe wrote a Commentary upon the four Goſpels, a Commentary upon the Epiſtles of St. *Paul*: A Treatiſe of Law about the Order of Judgments: but theſe Works have not been yet printed.

James de Voragine. JACOBUS de VORAGINE, ſo called from the name of the City of *Warragio* near *Genes* where he was born, entred himſelf into the Order of Preaching Friars, and after having been Provincial in *Lombardy*, he was made General of his Order, and at laſt in the year 1292 raiſed to the Archbiſhoprick of *Genes*, wherein he remained till 1298 the year of his Death. He is Author of the Golden Legend which contains the Lives of the Saints, where he hath amaſſed together without Judgment or Diſcretion a heap of Stories for the moſt part fabulous. See what a Judgment *Melchior Canus* gives of him, "That Legend, ſays he, was written by a "Man that had a Mouth of Iron, and a Heart of Lead, and who had neither Juſtice nor "Prudence in him. The Miracles that we read there are rather Monſters of Miracles than "true ones. Yet it has ſold mightily, and it was one of the ofteneſt printed Books in the *Fifteenth Century*, in which it was printed at *Nuremberg* in 1478, and 1493, at *Deventer* in 1479, and 1483, at *Venice* in 1483, at *Baſil* in 1486, at *Strasburg* in 1496, and at the beginning of the *Sixteenth Century*, at *Lions* in 1510, and at *Strasburg* in 1518. There is an Abrigdment made of it printed at *Venice* in 1498. The ſame Author made a great many Sermons: namely, for the *Lent*, for the Sundays of the year, for the Saints days, upon the Griefs of the Virgin, and a Work, intituled, *Mariale Aureum*, containing a hundred and ſixty Diſcourſes in an Aphabetical Order in praiſe of the Bleſſed Virgin; but they are juſt as much worth as his Legend, both for the Stile which is mean and trivial, and for the matters they contain. Theſe Sermons have been often printed ſingly, and altogether at *Mentz* in 1616. But tho his Works will not commend this Archbiſhop, yet certainly his Life and Piety will; for he was very devout, and very charitable

charitable to the Poor, to whom he diſtributed almoſt all the Revenues of his Archbiſhoprick. He very much ſtudied the Works of St. *Auſtin*, and had made an Abridgment of him. He likewiſe procured a Verſion of the Bible into the Italian Tongue.

GUY of *Munois* in the Dioceſs of *Autun*, was Monk of the Abbey of St. *Germain* of *Auxerre*, and afterwards Abbot thereof in 1277. This Dignity was diſputed with him, and he was forced to go twice to *Rome* to plead his Right to it, where after eight years he at laſt gained his Cauſe. In 1309 he voluntarily reſigned his Abbey, and retired into a private Cell, where he died the 23*d* of *February* in 1313. He ſtudied Divinity and the Canon Law at *Orleans*, and at *Paris* for nine years. Father *Labbe* hath publiſhed a Hiſtory of the Abbots of St. *Germain* of *Auxerre* from the year 1189 to 1277, compoſed by this Author. Guy of Munois.

PTOLOMY of *Lucques* of the Order of Preaching Friars, was a Scholar of St. *Thomas Aquinas*, and afterwards Biſhop of *Torcello*. He has wrote the Lives of the Popes to *Celeſtin* V. in whoſe time he lived. Ptolomy of Lucques.

JOHN the Teutonick of the Order of Preaching Friars, Biſhop of *Boſnia* in *Hungary*, flouriſhed at the end of this Century, and the beginning of the next. He compoſed a Sum for Preachers, printed at *Rutlingen* in 1487; and the Confeſſor's Sum, printed at *Lions* in 1518. They ſay too that it was he that made the Table of the Sum of the *Apparatus* of *Raimond* of *Pennafort*. John the Teutonick.

Among the Authors that flouriſhed at the end of this Century, *Trithemius* places a Spaniard named GARSIAS, who taught the Civil and Canon Law with reputation, and compoſed many Works upon that Subject, and particularly a Commentary upon the Decretals. Garſias.

HENRY, or as others call him AMANDUS SUSAN of the Order of Preaching Friars, lived at the end of this Century, or in the next, for ſome place his Death in 1306, and ſome put it off till 1365; but be that how it will, he is the Author of divers little Works of Piety in German, which have been tranſlated by *Surius*, and printed at *Cologn* in 1588. The Titles of them are theſe: The Clock of Wiſdom: A hundred Meditations upon the Paſſion of Jeſus Chriſt, with as many Prayers: A Diſcourſe of the nine Rocks: A Dialogue about Truth: Sermons for all the year, for the Holydays of the Saints, and for *Lent*: Divers Letters full of pious Thoughts. The firſt of theſe Works was printed at *Venice* in 1492, and in 1539; at *Naples* in 1558, and in other places. There is another Work of Piety of this Author's, called, *The daily Office of the Eternal Wiſdom.* Henry Suſon.

WALTER of *Exeter* of the Order of Preaching Friars, made the Life of *Guy* Earl of *Warwick* about the year 1301. Walter of Exeter.

FRANCIS of *Moncade* Marquiſs of *Ayetone*, and Earl of *Oſſona*, to the nobleneſs of his Extraction joined the Love of Knowledg and Learned Men. He wrote at the beginning of the *Fourteenth Century*, the Hiſtory of the Expedition of the Catalonians and Arragonians, under *Roger* Vice-Admiral of *Sicily*, againſt the Turks and Greeks: which he compoſed from the Memoirs of *Raimond* of *Montaner* who was preſent in the Expedition, and from the Writings of *George Pachymere*, and *Nicephorus Gregoras* thereon. Francis of Moncade.

Thus you have the greateſt part of the Authors that wrote in the *Thirteenth Century*. No doubt there were more whoſe Names are quite loſt, and others whoſe Works are not come out of the Libraries where they are in Manuſcript. Among ſuch we may take notice of these. WILLIAM a converted Jew, and Deacon of the Church of *Bourges* (a Diſciple of St. *William* Archbiſhop of *Burges* from the year 1199, to the year 1210) who after his Converſion wrote a Work againſt the Jews, which is in Manuſcript in the Library of the Jacobines of the Great Convent of *Paris*. ADAM of *Chamilly*, a Monk of *Citeaux*, made Biſhop of *Senlis* in 123.., and died in 1250, many of whoſe Sermons we find in Manuſcript in the Library of *Longpont*. MONETA of the Order of Preaching Friars, who flouriſhed about the year 1240, and hath left us a Sum of Divinity: ALBERICK a Monk of *Citeaux* that made a Chronicle to the year 1241. ALBERTANUS a Lawyer of *Breſſe* in *Italy*, who flouriſhed about the year 125.., ſome of whoſe Treatiſes of Piety we have in Manuſcript; *viz.* A Treatiſe of the Love of God and our Neighbour: A Treatiſe of Conſolation and Advice, and a Treatiſe to teach one to hold ones Tongue and ſpeak. WILLIAM BROSSE raiſed to the Archbiſhoprick of *Sens* in the year 1258, compoſed a Sum of Virtues and Vices which is in the Library of Monſieur *Colbert*. BENEDICT Biſhop of *Marſeille* Elect in 1229, who died in 1254, and left a Treatiſe of Faith which is in the ſame Library. THOMAS BOCKINGHAM Chancellor of the Univerſity of *Oxford*, who flouriſhed about the year 1270, and made a Commentary upon the Maſter of the Sentences, and ſome other Commentaries upon the Books of the Holy Scripture, which are in the Libraries of *England*. ODO RIGAUD of the Order of *Minor* Friars, made Archbiſhop of *Rouen* in 1247, who died in 1275, whoſe Sermons and Commentaries upon *Authors whoſe Works are only in Manuſcript.*

on the Pentateuch, upon the Pſalms, and upon the Goſpels we have. WILLIAM of *Tripoli* of the Order of Preaching Friars in the Monaſtry of *Acre* in *Syria*, who wrote the Hiſtory of the *Saracens* and *Mahomet*; and WILLIAM of *Rubrock* of the Order of *Minor* Friars, who wrote an Itinerary, or a Relation of a Journy into the Eaſt upon the ſame Subject. BALDWIN a Regular Canon of *Premontre*, Author of a Chronicle from the Birth of Jeſus Chriſt to the year 1294. STEPHEN a Monk of *Cella-Nova* in *Spain*, who compoſed a Relation of the Miracles of St. *Rodoſindus* Biſhop and Monk. JOHN of *Nuſco* Monk of *Monte-Virgine* in the Kingdom of *Naples*, Author of the Life of St. *William* Founder of his Order: CONRADE Monk of *Schur*, a Chronicle of whoſe is to be ſeen. RALPH of *Noir* an Engliſhman, who compoſed two Chronicles, one a large one, the other an Abridgment. ALEXANDER of *Somerſet* Prior of the Monaſtry of Regular Canons of *Esby* in *England*, who wrote the Lives of many Saints, and made a Kalender in Verſe, Works which are in Manuſcript in ſome Engliſh Libraries: And in ſhort, many other Authors whoſe Works may be found in ſome Library or other.

CHAP.

CHAP. V.

The Hiſtory of the Greek *Church, and of the Authors who Flouriſh'd in the Eaſt during the* Thirteenth Century.

THE State of the *Eaſtern* Empire, and of the *Greek* Church in the Thirteenth Century, was Subject to various Revolutions. The Emperor *Iſaac Angelus*, after he had Reign'd Nine Years, was dethron'd in the Year 1195, by his own Brother *Alexius*, who took upon him the Sirname of *Comnenus*, and after he had put out his Brother's Eyes, caſt him and his young Son into Priſon. The Son having made his Eſcape from *Conſtantinople*, went into *Germany* to wait upon his Brother-in-Law the Emperor *Philip*, by whoſe Advice he made his Application to the Army of the *Croiſade*, which was ready to march for the Conqueſt of the Holy-Land. He deſir'd that before they march'd into *Paleſtine*, they would Re-eſtabliſh him in *Conſtantinople*, and Expell the Uſurper, withall promiſing afterwards to joyn Forces with them, and to help them to conſiderable Supplies. This Propoſal being made to the *Croiſade*, at their Rendezvous at *Venice*, by the Emperor's Ambaſſadors and the Deputies of *Alexius*, was accepted by the *Venetians* and *French*, whoſe Army march'd to, and beſieg'd *Conſtantinople* in the Year 1203, and within Eight days took it. *Alexius* the Elder fled by the *Boſphorus* and the *Euxine* Sea to *Zagora*, an Iſle of *Thrace*. *Iſaac* was ſet at liberty, and Re-eſtabliſhed on the Throne with his Son *Alexius*. This Prince promis'd to recognize the Pope, to put an end to the Schiſm, and to reconcile all his Subjects to the Church of *Rome*: But not being as yet altogether in a Capacity of performing what he had promiſed to the Princes of the *Croiſade*, he prevail'd upon them to put off their Expedition into the Holy-Land till *Eaſter* following. During this time the *Latin* Army ſat down before the Gates of *Conſtantinople*, and that natural Averſion which they bore to the *Greeks*, was the cauſe of frequent Quarrels and Conteſts between them; in one of which Rencounters, ſeveral Soldiers of the Army were ſo far incenſed by thoſe who liv'd in the Suburbs of the City, that they ſet it on Fire, and deſtroy'd Part of it. This Accident rendred not only the *Latins*, but alſo the two Emperors whom they had Re-eſtabliſh'd, odious to the *Greeks*, and gave occaſion to one of their Kinſmen nam'd *Murzulphus*, to Uſurp the Government. It was by his Advice that *Alexius* had refus'd to grant to the *Croiſade* what he had promis'd them. At laſt they broke out into an open War with them, wherein the *Greeks* not meeting with that Succeſs which they hop'd for, the *Conſtantinopolitans*, who ſuppos'd they were betray'd by their Princes, Proclaim'd *Nicolas Cannaba* Emperor. *Murzulphus* having ſeiz'd upon *Alexius*, caus'd himſelf to be acknowledg'd Emperor by the People, clap'd *Cannaba* into Chains, ſtrangled *Alexius* in Priſon, and put an end to the Life of *Iſaac*. But he was ſoon after Chaſtis'd for his Treaſon by the *Croiſade*, who immediately laid Seige to *Conſtantinople*, and took it by Storm on the 12th of *April* 1204. *Murzulphus* made his eſcape the Night before, and *Theodorus Laſcaris* was Elected in his room by the *Greeks*. The City was given up to be Plunder'd by the Soldiers, who committed all manner of Cruelties and Outrages. After the taking of this City the *Latins* Elected *Baldwin* Count of *Flanders* for Emperor, and *Thomas Moroſini* a *Venetian* for Patriarch: For they had agreed that if the Emperor were a *Frenchman*, the Patriarch ſhould be a *Venetian*. They became Maſters of all the Churches, and ſupply'd them with *Latin* Prieſts: And afterwards enlarging their Conqueſts in *Greece*, they reduc'd under their Obedience almoſt all that had belong'd to the *Grecian* Emperors in *Europe*, and divided it among them. *Murzulphus* and Old *Alexius* fell into the Hands of the *Latins*, the former was put to death, and the latter Impriſon'd: So that, there only remain'd *Theodorus Laſcaris*, who having eſcaped into *Aſia*, ſet up the Imperial Seat at *Nice*.

The Hiſtory of the Greek *Church.*

The New Emperor *Baldwin* wrote a Letter to the Pope upon the taking of *Conſtantinople*, wherein he heaps up a great many Reproaches upon the *Greeks*, exaggerates their Perfidiouſneſs, their Wickedneſs, and their Hatred to the Church of *Rome*, and gives a Narrative of the Abuſes which had crept in amongſt them. Pope *Innocent* III. upon the Receit of this Letter wrote to the Emperor *Baldwin*, to the Biſhops and Prieſts of the *Latin* Church, who were at *Conſtantinople*, to uſe their endeavours to reduce the *Greeks* under the Obedience of the Holy See. But notwithſtanding all their endeavours, and tho' the Pope's Legates made uſe of very harſh and rigorous Methods to conſtrain them to it, yet they could not gain their end, and the Emperor, *Henry Baldwin's* Succeſſor, was forc'd to put a ſtop to theſe Proceedings; to open the *Greek* Churches, and to ſet their Prieſts and Monks at liberty in ſpite of *Pelagius* the Pope's Legate who oppos'd it. The *Bulgarians* in the year 1204, return'd to their Obedience to the Pope. *Theodorus Comnenus* Prince of *Epirus* abjur'd the Schiſm under the Pontificate of *Honorius* III. and afterwards having taken upon him the Title of Emperor of *Conſtantinople*, and become Maſter of *Theſſalenica*, he was Excommunicated by Pope *Gregory* IX. in the Year 1229.

The Emperor *Baldwin* did not long enjoy his new Dignity, for he was taken on the 15th of *Auguſt* 1205, by *John* King of the *Bulgarians*, who kept him in Priſon for Sixteen Months, at the end of which he died a cruel Death. After his Death, his Brother *Henry* was advanced to the Empire in the Year 1206, who Reign'd Ten Years or thereabours, and had for his Succeſſor *Peter* of *Courtnay* Count of *Auxerre*, who had marry'd *Jolanta* the Siſter or Daughter of *Henry*. But that unfortunate Prince never enter'd into the Poſſeſſion of the Empire: For being on his way thither, after he had been

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Crown'd at *Rome* by *Honorius* III. he was taken in his paſſage thro' *Thrace*, by *Theodorus* Prince of *Epirus*, and ſent to the Emperor *Theodorus Laſcaris*, who put him to death. His Son *Robert* Succeeded him in the Year 1221, who dying in the Year 1228, was Succeeded by his Brother *Baldwin* II. from whom the *Greeks* retook *Conſtantinople* in the Year 1261.

During this the *Greeks* had an Emperor at *Nice* in *Bithynia*: *Theodorus Laſcaris* was the firſt, and in the Year 1222, *John Ducas* his Son-in-Law Succeeded him. This *John* retook from the *Latins* a Part of thoſe Countries which they had Conquer'd, and after he had Reign'd Three and thirty Years, left his Son *Theodore Laſcaris* Heir to his Eſtates, which he did not long enjoy, being taken away by death in the Fourth Year of his Reign, *A. D.* 1259. His Son *John* being in his Minority was ſoon turn'd out of the Empire by *Michael Palæologus* the Son of *Andronicus Palæologus*, and by the Mother's ſide deſcended from the Family of the *Comneni*, who put to death the Man whom *Theodore* had nominated for the Young Prince's Tutor, caus'd himſelf at firſt to be declared Regent, afterwards Aſſociate of the Empire, and at laſt rid himſelf of his Collegue, after he had caus'd his Eyes to be put out. *Michael* had an happy Beginning of his Reign by the taking of *Conſtantinople*, which *Alexius Strategopulus Cæſar* had ſeiz'd upon by the Treachery of ſome *Greeks*, who were in the City in the Year 1261, and drove out thence the *Latins*.

Projects ſet on foot for the Re-union of the Greeks *and* Latins.

Under the Empire of *John Ducas* Pope *Gregory* IX. entred into a Negotiation in the Year 1233, with *Germanus* Patriarch of *Conſtantinople*, Reſiding at *Nice* for the Re-union of the Two Churches. That Pope wrote a Letter to the Patriarch (related by *Matthew Paris*) about the Differences in Religion which were between the *Greeks* and *Latins*; and made choice of Two Monks of the Order of the *Preaching Friars*, nam'd *Hugh* and *Peter*, and two of the Order of the *Minor Friars*, nam'd *Aimo* and *Radulphus*, to treat with the Patriarch. They met at *Nice*, where they had ſeveral Conferences with the *Greeks* about the Proceſſion of the Holy Ghoſt, and the Celebration of the Euchariſt with unleaven'd Bread. But they came to no Concluſion, and the Patriarch of *Conſtantinople* told them, that he would call a Synod, where the Patriarchs of *Jeruſalem* and *Antioch* would meet him, with whom he might reſolve upon ſomething in the Caſe. The Pope's Advocates retir'd to *Conſtantinople*, from whence they were call'd to *Nymphea* in *Bithynia*, near the *Euxine* Sea, where that Council of the *Greeks* was held on the morrow after *Eaſter*-day, in the Year 1233. They there repeated all that had been ſaid on either ſide at *Nice* concerning the Two Points in Queſtion; and after ſeveral Diſputes, the *Greeks* gave in Writing a Declaration, wherein they maintain'd, That one might celebrate the Euchariſt with Unleaven'd Bread, and the *Latins* preſented a Profeſſion of Faith, concerning the Proceſſion of the Holy Ghoſt. The *Latins* refuted the Opinion of the *Greeks* about Unleaven'd Bread by the Authorities of Scripture, and of the *Greek* Fathers: The *Greeks* oppos'd the Teſtimonies of others againſt them, and the Diſpute laſted till late at Night. They had no Conference afterwards for ſeveral days together; and at laſt the Emperor *John Ducas* propos'd to the *Latins*, to leave out that Addition made in the Creed about the Proceſſion of the Holy Ghoſt; and to permit the *Greeks* to adhere to their Opinion; and that the *Greeks* ſhould acknowledge and approve of the Sacrament of the *Latins*, celebrated with Unleaven'd Bread: But the Pope's Legates reply'd, that the Pope would not part with the leaſt *Iota* of the Faith; and that the *Greeks* ought to believe, and Preach to others concerning the Body of *Jeſus Chriſt*, that it may as well be done with Unleaven'd as with Leaven'd Bread. And concerning the Holy Ghoſt, that he proceedeth as well from the Son as from the Father; and that they ſhould inculcate this Doctrine to the People: But that the Pope would not force them to add this Clauſe expreſly in their Creed, when they Sung it in the Church, nor condemn the Sacrament of the *Greeks* celebrated with Leaven'd Bread. The *Greeks* were very much nettled at this Propoſition, and having call'd together the Pope's Legates a ſecond time, order'd their Profeſſion of Faith about the Proceſſion of the Holy Ghoſt to be read before them, and offer'd ſeveral Paſſages of the Fathers to refute it. The Pope's Legates adher'd ſtiffly to their Sentiments, and both ſides parted looking on each other as Hereticks. Afterwards the Pope's Legates obtain'd Leave to depart. The *Greeks* ſent in all haſte after them, to regain the Declaration which they had given them concerning Unleaven'd Bread; and gave them another concerning the Proceſſion of the Holy Ghoſt, wherein they produc'd a great many Paſſages out of the *Greek* Fathers to prove that he proceeds only from the Father.

There was likewiſe another Treaty of Re-union ſet on foot, between Pope *Alexander* IV. and the Emperor *Theodore Laſcaris*. This Pope ſent him the Biſhop of *Orvieto* as his Legate, and gave him an Inſtruction containing the Articles of Obedience to the Holy See, granted by the *Greeks* in the time of *Innocent* III. with the Demands of the *Greeks*, and the Anſwers which the Legate ought to return them. But this Negotiation had no ſucceſs, and the Legate was ſent back without having done any thing in the Buſineſs.

The Re-union of the Greeks *and* Latins *under* Michael Palæologus.

Michael Palæologus forſeeing that the Pope would not fail to arm the Princes of the Weſt againſt him for the Retaking of *Conſtantinople*, reſolv'd upon propoſing the Re-union of the *Greeks* with the *Roman* Church, that by this means he might free himſelf from the fear of thoſe terrible *Croiſado-Men*. He thereupon ſent as his Ambaſſador to Pope *Urban* IV. *Nicholas* Biſhop of *Crotona* a *Greek* by Nation, but brought up in the Church of *Rome*; to aſſure his Holineſs, that he was perſwaded the *Greeks* and *Latins* did not differ in the Faith; that the Biſhop who came to wait upon him, had given him to underſtand, That the *Latin* and *Greek* Fathers were of the ſame Mind; that he intreated his Holineſs to ſend him a Legate for the more ſpeedy Re-uniting of the Two Churches: *Urban* IV. reply'd to thoſe Propoſals in a very obliging manner, and ſent him Two Nuncio's of the Order of the *Minor Friars*, with the Biſhop of *Crotona*. The Affair however drop'd for the preſent, becauſe *Michael Palæologus* ſeeing himſelf out of Danger, was not ſo urgent in preſſing the Accommodation; but the Pope's Nuntio's having granted to the *Greeks* ſeveral Points which did not very well

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pleaſe *Clement* IV. *Urban*'s Succeſſor: That Pope wrote to *Michael Palæologus*, and ſent him a Profeſſion of Faith, containing the Articles of the Creed explain'd in very clear Terms, and particularly the Proceſſion of the Holy Ghoſt from the Father and the Son; to which he added the Doctrine of the *Roman* Church touching Baptiſm, Purgatory, Hell, the Seven Sacraments, eſpecially the Euchariſt Celebrated with Unleaven'd Bread; the Indiſſolubility of Marriage; the Permiſſion of Third and Fourth Marriages; and Laſtly, about the Pope's Primacy. He declares to him, that it was needleſs to call a Council to canvaſs theſe Poſitions; but that if the *Greeks* would receive them, a Council might be held to Ratify the Union of the Two Churches. This Profeſſion of Faith was carry'd to the Emperor *Michael* by Two Monks of the Order of the *Preaching Friars* the Pope's Legates. That Emperor having receiv'd Intelligence of the Preparation which Saint *Lewis* King of *France*, and *Charles* Duke of *Anjou* King of *Sicily* were making at that time for the Eaſt, and fearing the Storm would fall upon him, wrote to Saint *Lewis* a little after the Death of *Clement*, declaring, That he was willing to abjure the Schiſm; that he had ſent for that purpoſe ſeveral Ambaſſadors to *Rome*, ſome of whom had been ſtop'd by the way, and the others had receiv'd no ſatisfactory Anſwer; that he made choice of him as Umpire of this Difference, and conjur'd him to do his utmoſt to put an end to it. Saint *Lewis* return'd that Emperor Word, That he could do nothing in this buſineſs, but only preſs the Holy See to put an end to it. Thereupon he referr'd the Emperor's Ambaſſadors to the Cardinals, to whom he wrote, deſiring them to make up this Re-union as ſoon as poſſible. Upon thoſe Inſtances the Cardinals wrote about it to the Biſhop of *Albany* in *Greece*, and ſent him the Profeſſion of Faith drawn up by *Clement* IV. with orders to cauſe the Emperor and the Biſhops to Subſcribe it.

Gregory X. being advanc'd to the Papal Chair, the Emperor *Michael* immediately diſpatch'd Ambaſſadors to him with a Letter, declaring the Deſire he had of the Re-union; and the Pope for his part wrote him another Letter, wherein reſuming all that had paſſed from the beginning of the Treaty under *Urban* IV. and *Clement* IV. he declares to that Emperor, That the ſhorteſt and beſt way to put an End to the differences of the two Churches, was to cauſe the Patriarch, the Biſhops and the *Greek* Clergy to ſubſcribe to the Profeſſion of Faith drawn up by *Clement* IV. and afterwards invites him to come in Perſon, or to ſend his Ambaſſadors to a General Council, which he intended to hold. He ſent him four Legates of the Order of the *Minor Friars* to treat with him. *Palæologus* upon the Receipt of this Letter from the Pope, us'd his utmoſt Endeavours to bring about the Union, and to that End had recourſe to Artifice, Perſwaſion and Force. The *Greeks* at firſt made a very vigorous Oppoſition, and the Patriarch *Joſeph* could by no means be brought over. *John Veccus* Treaſurer of the Church of *Conſtantinople*, a Man of Parts and Learning, was one of the warmeſt in oppoſing it at firſt; but afterwards having read over the Writings of *Nicephorus Blemmidas*, and Conſulted the Paſſages of the *Greek* Fathers concerning the Proceſſion of the Holy Ghoſt, he inclin'd to Peace. However the Patriarch continuing to oppoſe it, the Emperor ſent Ambaſſadors to Pope *Gregory*, to acquaint him, he had done his utmoſt to promote the Re-union; but that this Buſineſs could not be adjuſted in ſo ſhort a time, becauſe it was requiſite to Convene ſeveral Biſhops who were at ſome diſtance off. The Pope in his Reply to the Emperor, takes notice to him, that it was the Opinion of a great many Perſons, That the *Greeks* did not act ſincerely in their Endeavours after the Re-union, and that their Deſign was only to draw this Affair out in length.

The Emperor to remove this Suſpicion and to put an End to the Buſineſs, oblig'd the Patriarch *Joſeph* to retire into a Monaſtery of *Conſtantinople*, till ſuch time as the Re-union were concluded, or fell to nothing; on condition, That if the buſineſs did not ſucceed, then he ſhould hold his See; but if it did, and he would not approve of the Treaty of Union, then another Patriarch ſhould be Elected in his ſtead. Moſt of the other *Greek* Biſhops follow'd the Emperor's Sentiments, ſo that he made no longer ſcruple to ſend his Ambaſſadors with a Letter, wherein he declar'd That the *Greek* Church approv'd of the Profeſſion of Faith ſent from *Rome*, and recogniz'd the Primacy of the Church of *Rome*, and only deſir'd, that they might be permitted to repeat the Creed without the Addition. The *Greek* Biſhops ſent likewiſe a Deputy with a Letter from the Metropolitan of *Epheſus*, and Thirty *Greek* Biſhops who approv'd of the Union, and diſapprov'd of the Oppoſition made by the Patriarch *Joſeph*. Theſe Letters were delivered to the Pope and the General Council held at *Lions* in the Year 1274. *George Acropolita* Swore for the Emperor, That he held the Profeſſion of Faith, recogniz'd the Primacy of the Church of *Rome*, and abjur'd the Schiſm. The Deputy of the *Greek* Biſhops did the ſame in their behalf, and the Union being thus concluded, the Pope ſung *Te Deum*, and caus'd the Profeſſion of Faith to be recited in *Greek* and *Latin* repeating the Article of the Proceſſion of the Holy Ghoſt twice. The Pope teſtified his joy by his Letters written to *Michael Palæologus*, to his Son *Andronicus*, and to the *Greek* Biſhops, congratulated their Re-union, and recommended to them the finiſhing of all, by bringing thoſe over who had not as yet ſubmitted. Upon the Return of the Ambaſſadors the Patriarch *Joſeph* was Depos'd, and *John Veccus* was Elected in his Place, who recited the Name of *Gregory* in the Maſs, ſtyling him the *Oecumenical or Univerſal Pope*. This New Patriarch labour'd earneſtly to compleat the Re-union, and the Emperor ſent Ambaſſadors to the Pope to acquaint him that all was over. However a great many *Greeks* were ſtill diſſatisfy'd at the Re-union. *John* XXI. deſiring fully to compleat it, ſent Legates to the Emperor *Michael*, who receiv'd them honourably, and promis'd to perform all that his Ambaſſadors had agreed to in the Council of *Lions*. That Emperor went ſtill farther, and ſent Ambaſſadors to *Rome* to aſſure the Pope, That having call'd a Synod of *Greek* Biſhops, they had approv'd *de Novo* of all that was done in the Council of *Lions*. Thoſe Ambaſſadors were intruſted with Letters from the Emperor *Michael*, from his Son *Andronicus*, and with a Letter from *Veccus* and the Council of the *Greeks*, which contain'd a Profeſſion of Faith, a little differing from that of *Clement* IV; particularly on the Article of the Proceſſion of the Holy Ghoſt,

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tho' the ſame in ſubſtance. Thoſe Letters written in the Year 1277. were not deliver'd to *John*; but to his Succeſſor *Nicholas* III. who complain'd of the Alteration which the *Greek* Biſhops had made in the Profeſſion of Faith, and was for requiring them to Sign the Profeſſion of *Clement* IV. and to add to their Creed the Clauſe *Filioque*. He wrote upon this Subject to the Emperor, to his Son *Andronicus*, and to the *Greek* Biſhops; and ſent his Legates with Inſtructions, that they ſhould engage the Emperor to cauſe the Patriarch and all the *Greek* Biſhops to Subſcribe to the Profeſſion of Faith, the Recognition of the Pope's Primacy, the Abjuration of the Schiſm, and the Promiſe of Submiſſion to the Holy See: That they ſhould prevail upon him to Order the Clauſe *Filioque*, to be Sung in all the *Greek* Churches: That as for the particular Rites and Ceremonies of the *Greek* Church, ſuch might be Tolerated as were not contrary to the Sound Faith. Their Inſtruction likewiſe contain'd a draught of the Deed of Submiſſion which the Biſhops and Clergy of each Church were to Sign. The Legates were likewiſe Enjoin'd to go to as many Churches as they could, to get it Subſcrib'd, and to let the *Greeks* know, That the *Romans* wonder'd that neither the Patriarch nor the *Greek* Biſhops had as yet demanded of the Holy See, the Confirmation of their Dignities, and the Abſolution from their Cenſures. The *Greek* Biſhops made no Anſwer to theſe Propoſals of Pope *Nicholas*, neither were they Executed, and the Emperors *Michael* and *Andronicus* only Subſcrib'd over again a Declaration much like to that which *George Acropolita* had Sign'd in the Council of *Lions*. Their Letters were not deliver'd to Pope *Nicholas*, but to his Succeſſor *Martin* IV. who being in Alliance with *Charles* King of *Naples* and *Sicily*, in the Year 1281. Excomunicated the Emperor *Palæologus* as a Schiſmatick, and a favourer of the Schiſm of the *Greeks*. *Michael* was ſo incens'd at it, that once he forbad the Pope's Name to be recited in the Maſs, and he was juſt ready to break the Union. However he did not do it, tho' *Martin* renew'd his Cenſures; and it laſted till the Death of *Michael*; tho' ſeveral *Greek* Monks gave it ſome diſturbance, by thoſe many Writings which they Publiſh'd againſt the Patriarch *Veccus*, who Refuted them very vigorouſly.

The Re-union between the Greeks *and* Latins *is broken in the time of* Andronicus *the Emperor.*

But after the Death of *Michael Palælologus*, which happen'd in *December* 1283. his Son *Andronicus* declar'd himſelf againſt the Union, and would not ſo much as pay thoſe Honours to his Father's Funeral, as were uſually paid to Emperors. *Veccus* retir'd into a Monaſtery, and *Joſeph* was re-ſettl'd in the Patriarchal See of *Conſtantinople*, but he was diſturb'd by the Partiſans of *Arſenius*, and at laſt *George* of *Cyprus* Sirnam'd *Gregory* was made Patriarch after the Death of *Joſeph*. He caus'd *Veccus* to be Baniſh'd to Mount *Olympus*, from whence he was recall'd to appear at a Council which *Andronicus* held againſt him in the Year 1284. in the Palace of *Blacherna* at *Conſtantinople*. In the Council he was condemned, and all the Arch-Biſhops and Biſhops, who had been moſt for the Union, were Depos'd. Afterwards *Veccus* who bravely defended his Cauſe in the Council, was by the Emperor's Order ſent Priſoner to the Caſtle of Saint *George* in *Bithynia*, with two of his Clergy Nam'd *Conſtantine Meleteniota* and *George Metochites*. *Veccus* dy'd there ſometime after, and his two Companions being diſcharg'd out of Priſon without changing their Minds, and perſiſting ſtill in the defence of their Opinion, were at laſt ſent into Exile, where they dy'd.

The Succeſſion of the Patriarchs of Conſtantinople *during the Thirteenth Century.*

'Tis ſomething difficult to ſet down the Succeſſion of the Patriarchs of *Conſtantinople* during this Century, by reaſon of the various Opinions of Hiſtorians in the Caſe: But let us ſee what can be ſaid the moſt probable, and the moſt conformable to the Hiſtory of that Time. When *Conſtantinople* was taken by the *Latins*, *John Camatera* who was Patriarch of that City, retir'd to *Didymoteca*, or *Dimatuca*, a City of *Thrace*, where he dy'd two Years after, without going to *Nice*, tho' earneſtly invited thither by *Theodore Laſcaris*. About two Years after his Death, this Prince willing to preſerve all the Enſigns of the Empire, thought fit to make a Patriarch of *Conſtantinople*, who ſhould reſide at *Nice*. The firſt who was Elected, was one Nam'd *Michael Sauvianus* or *Autorianus*, who enjoy'd that Poſt for Six Years. *Theodore Irenicus Hyppatus* or *Coppas* Succeeded him in the Year 1215, and was almoſt as long on the See. In his ſtead they Elected in the Year 1221. *Maximus* Abbot of the *Acmet* Monks, who enjoy'd the Place only Six Months, and dy'd. *Manuel Charitopula* Succeeded him, and dy'd a little before the Emperor *John Ducas*, in the Year 1226. After his Death, ſeveral propos'd *Nicephorus Blemmidas* Monk of Mount *Athos*, to be Advanc'd to the Dignity: But upon his Refuſal *Germanus* Sirnam'd *Nauplius* was advanc'd to that Poſt, and enjoy'd it Seventeen Years and an half. After his Death, *Methodius* Abbot of the Monaſtery of Saint *Hyacinthus*, had the honour of being Patriarch of *Conſtantinople* the ſpace of Three Months. *Manuel* Succeeded him, and was inveſted with this Dignity Fourteen Years. At laſt *Arſenius Autorianus* was made Patriarch, under the Emperor *Theodore Laſcaris*, in the Year 1257. This Man has himſelf given us an Account of his Life, in his laſt Will and Teſtament, where he ſays, That during the Empire of that Religious Prince, he had no Conteſt about Religious Matters, but employ'd himſelf wholly in relieving the Widdows, the Fatherleſs, and the Oppreſſed. That after the Death of that Prince, the Biſhops, Senate, the Officers of the Army and the People met together in his abſence, to Conſtitute *Michael Palæologus* Regent, and that upon his coming to Court, he found him at the Helm: That in a ſhort time after, he made himſelf Collegue in the Empire; that they had forc'd him to Crown *Palæologus*, but upon Condition that the Young Emperor *John* ſhould have the Preheminence: That afterwards perceiving that this Agreement was not put in Execution, and that *Michael* did many things irregularly, he retir'd; and that *Michael* ſet up in his ſtead, *Nicephorus* a Biſhop of *Epheſus*, who dying within a Year after, *Michael* recall'd him: That the City of *Conſtantinople* being re-taken, that Prince had us'd all his Endeavours, to bring him over to own, that the Arch-biſhop of *Epheſus* had been lawful Patriarch, and to make him admit of thoſe whom he had Promoted to Holy Orders; but that he would not conſent to either: That notwithſtanding this *Palæologus* Re-eſtabliſh'd him in his Patriarchial See, but withal continu'd to Perſecute him: That after this, the Young Emperor's Eyes were put out; that having underſtood

that

that *Michael* had committed that Crime, he had Excommunicated him for it: That he hop'd, he would have been ſenſible and repented of his Fault, and merit Abſolution, by remitting a Part of the Taxes: But that Prince having not chang'd his Mind, he had Three Years after, abſolutely Excommunicated him, in a Council compos'd of the Biſhops, Clergy and Senate: That ever ſince that Prince had perſecuted him, and drove him out of his Church, under a pretence that he had Adminiſtred the Communion to the *Sultan*'s Children, tho' it was evident, that it was the Metropolitan of *Piſidia*, who had Adminiſtr'd to them Baptiſm and the Euchariſt: That afterwards he had ſent him into Exile, after he had caus'd him to be Excommunicated in a Synod; and had often us'd him unkindly in the place of his Exile. *Arſenius* being turn'd out, *Joſeph* was put up in his Place, in the Year 1266. but ſeveral would not acknowledge him, and adher'd to the Intereſts of *Arſenius*, which caus'd a diviſion betwixt the *Greeks* of *Conſtantinople*, that laſted till the Death of *Joſeph*. After *Joſeph* was Depos'd in the Year 1274. *John Veccus* was ſet up, ſo that there were at that time Three Patriarchs of *Conſtantinople*, *Arſenius*, *Joſeph* and *Veccus*. *Arſenius* dy'd firſt in Exile: *Veccus* was in Poſſeſſion of the Patriarchſhip during the Reign of *Paleologus*; but after his Death, he was immediately Depos'd, and *Joſeph* Re-eſtabliſh'd; who dying a while after, the Patriarchſhip was beſtow'd in the Year 1284. on *George* of *Cyprus* Sirnam'd *Gregory*, who wrote very warmly againſt *Veccus* and the *Latins*. He had nevertheleſs many Adverſaries, ſo that perceiving himſelf deſpis'd, and growing infirm and ſick, he retir'd into a Monaſtery, where he dy'd, after he had been Patriarch Five Years. *Writers in the Greek Church.*

The *Greek* Church in this Century, produc'd a great many Famous Men, who Wrote about the Conteſts between the *Greeks* and *Latins*, and have given us an Hiſtory of the great Revolutions of the Eaſtern Empire. An Account of the moſt Conſiderable of theſe Authors, we here give you.

NICHOLAS d'OTRANTES flouriſh'd at *Conſtantinople*, the beginning of this Century. He made uſe of an Interpreter in the Conferences which Cardinal *Benedict* (ſent in the Year 1201. to *Conſtantinople* by Pope *Innocent* III.) had with the Eaſtern Biſhops about the Differences in Religion. He compos'd divers Treatiſes againſt the *Latins*, among the reſt, a Treatiſe concerning the Proceſſion of the Holy Ghoſt, againſt *Hugh Etherianus*: A Treatiſe to prove, That *Jeſus Chriſt* made uſe of leaven'd Bread in the Laſt Supper; and a Treatiſe concerning *Saturday*'s Faſt, concerning the Marriage of Prieſts, and the other Controverted Points between the *Latin* and the *Greek* Church. Thoſe Tracts are cited by *Allatius*, who produces ſome Fragments of them in his Works. Nicholas d'Otrantes.

About the ſame time flouriſh'd NICETAS, who from being Librarian of the Church of *Conſtantinople*, was advanc'd to the Arch-Biſhoprick of *Theſſalonica*. He has compos'd a Treatiſe concerning the Proceſſion of the Holy Ghoſt, againſt *Hugh Etherianus*, divided into Six Dialogues. *Leo Allatius* has quoted ſome Fragments of it. We have likewiſe in the *Jus Greco-Romanum*, an Anſwer of this Author to the Queries of *Baſil* the Monk. Nicetas *Archbiſhop of* Theſſalonica.

NICETAS ACOMINATUS Sirnam'd CHONIATES, from the Place of his Nativity, after he had ſpent his Youth with his Brother *Michael* Arch-biſhop of *Athens*, was made Secretary of State to the Emperors *Alexius*, and *Iſaac Angelus*; and afterwards Advanc'd to the Chief Poſts in the Government: *Viz.* to be Lord Treaſurer, Secretary of State, and Lord High Chamberlain to the Emperor. When *Conſtantinople* was taken by the *Latins* in the Year 1204. he retir'd with his Wife and Children to *Nice* in *Bithynia*, where he dy'd in the Year 1206. He has compos'd One and twenty Books of Hiſtory, which begin at the Death of *Alexius Comnenus*, which *Zonaras* has continued, to the Year 1203. *Voſſius* and *Lipſius* commend his Style, his Genius and his manner of Writing, and obſerve, that he has affected to imitate the Style of *Homer* and the Ancient Poets. The ſame Author, has compos'd a Tract Intitul'd, *A Treaſure of the Othodox Faith*, divided into Twenty ſeven Books, the Five firſt of which, are Tranſlated into *Latin* by *Morellus*, and to be met with in the *Bibliotheca Patrum*; and a Fragment of the Twentieth Book, has been likewiſe Publiſh'd, concerning the Order which ought to be obſerv'd, in admitting the *Saracens* when they turn *Chriſtians*. Nicetas Acominatus Choniates *Logothetes.*

The Hiſtory of *Nicetas* was Printed in *Greek* with the *Latin* Verſion of *Wolfius*, at *Baſil* in the Year 1557. at *Paris*, in the Year 1566. at *Francfort*, in the Year 1568. at *Geneva*, in the Year 1593. and at *Paris* in the Body of the *Byzantine Hiſtory*, in the Year 1647. The Five Books of the *Treaſure of Othodox Faith*, were Printed at *Paris*, in the Year 1580. and at *Geneva*, in the Year 1592. The Fragment of the Twentieth Book, is to be met with in *Greek* and *Latin*, in the Second Volume of the Additions to the *Bibliotheca Patrum*, Printed in the Year 1624.

MICHAEL ACOMINATUS CHONIATES, Arch-biſhop of *Athens*, ſurviv'd his Brother for ſome time, whoſe Panegyrick he made, Printed with the Works of *Nicetas*. He has likewiſe Compos'd ſeveral other Tracts, and among the reſt, One upon the Croſs, which is to be met with in Manuſcript in the *French* King's Library. Michael Acominatus Choniates *Arch-Biſhop of* Athens.

About the ſame time, one JOEL made a Chronological Abridgment from the beginning of the World, to the taking of *Conſtantinople* by the *Latins*, which was Tranſlated by *Leo Allatius*, and Printed in *Greek* and *Latin* at *Paris*, in the *Byzantine Hiſtory*, in the Year 1651. with the Hiſtory of GEORGE ACROPOLITA LOGOTHETES. This *George* was promoted in the Court of the Emperor *John Ducas* at *Nice*, and apply'd himſelf to the ſtudy of the Sciences. He was afterwards made Lord High Treaſurer, and Employ'd in the moſt important Affairs of the Empire. *Theodore Laſcaris* made him Regent of all the Weſtern Provinces of his Empire. He was taken Priſoner by *Michael Angelus*, but ſet at Liberty, by the Emperor *Paleologus*, who ſent him on an Ambaſſy to *Bulgaria*. Upon his Return from this Ambaſſy, he apply'd himſelf wholly to the Inſtruction of Youth, and behav'd himſelf well in that Employment, for ſeveral Years. He was one of the Judges Nominated in the Year 1272. to Determine the Joel. George Acropolita *Logothetes.*

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the Affair of *John Veccus* Patriarch of *Constantinople*. The next Year he was sent into the West, by the Emperor, to conclude the Peace and the Re-union of the two Churches with Pope *Gregory* X. and Swore to it in the Year 1274. at the Council of *Lions*. In the Year 1282. he was sent again to the King of *Bulgaria*, and dy'd upon his Return. He continu'd the *Greek* History, from the taking of *Constantinople* by the *Latins*, till it was re-taken by *Michael Palæologus*, in the Year 1261. This Work being found at *Pera*, was bought of *Catachuzenus*, brought from *Constantinople* by *George Douza*, and Publish'd with a Translation by his Brother *Theodore*, who caus'd it to be Printed with Notes, at *Leyden*, in the Year 1614. The next Year the Text was Printed at *Geneva*. Afterwards *Leo Allatius* Publish'd this History in a larger Volume, and thus it was Printed at *Paris*, in the Year 1651. The Modern *Greeks* have bestow'd great Encomiums on this Author, and look'd upon him as a Prodigy of Learning and Eloquence. However, were we to judge of him by his History, we should not say such fine things of him. He likewise Compos'd several other Tracts, among the rest, Thirteen Prayers, and a Discourse upon the taking of *Constantinople* by the *Greeks*, of which he makes mention, in his History; a Commentary on the Sermons of Saint *Gregory Nazianzen*, and a Treatise of Faith, of Virtue and of the Soul; which are to be met with in Manuscript, in several Libraries.

Pantaleon *Deacon of the Church of* Constantinople.

Whilst *Constantinople* was in the Hands of the *Latins*, PANTALEON Deacon of that Church, Compos'd a Treatise against the *Greeks*, about the Procession of the Holy Ghost, the State of departed Souls, Unleavened Bread, and the Submission due to the Church of *Rome*. This Treatise is to be met with in *Latin*, in *Stewart's* Addition to the Antiquities of *Canisius*, and in the last *Bibliotheca Patrum*. 'Tis probable, that he was the Author of the Sermons attributed to *Pantaleon*, who is referr'd to the Seventh Century, tho' this latter, goes under the Quality of Priest of the Church of *Constantinople*: For it might be that he was Priest of that Church, after he had been Deacon.

Manuel Charitopula *Patriarch of* Constantinople.

MANUEL CHARITOPULA Patriarch of *Constantinople*. We meet with in the *Jus Græco-Romanum* of *Lewenclavius* several Ecclesiastical Institutions, under the Name of *Manuel*, which some have attributed to the Emperor *Manuel Comnenus*, but which are the Answers of *Manuel* Patriarch of *Constantinople*, to the Questions of the Bishop of *Pella*. But whereas there were Two *Manuels* honour'd with that Dignity, during this Century, *viz. Manuel Charitopula*, who in the Year 1221 Succeeded *Maximus* Abbot of the *Acmets*; and liv'd to the Year 1226. another *Manuel*, who Succeeded *Methodius*, in the Year 1244. and was Patriarch Fourteen Years together; 'Tis very difficult to know, to which of the two these Works belong; however, they are commonly ascrib'd to the former.

The First Question is, Whether Women forsaken by their Husbands, of whom they have heard no News of for Five Years together, may afterward Marry? The Answer is, that the Husbands who leave their Wives ought to be Excommunicated, and that the Wives of those of whom they have had no News, may Marry again after Five Years time: But those who know where their Husbands are, ought to go and wait upon them.

The Second Question is, What Pennance ought to be inflicted on such Priests, by whose Negligence it happens, that the Consecrated Bread be eaten by Rats: And what ought to be done when the Priest being at the Altar, a Mouse by chance happens to eat the Consecrated Host? The Answer is, The Priests by whose negligence this happens, ought to be Suspended for some time: And as to the latter Case, if it does not happen through the Fault of the Minister, he is not to be blam'd for it; but another Oblation ought to be set upon the Altar, and the Sacrifice to be concluded with Consecrating it.

The Third Question is, What Punishment the Priests deserve, who contemn the Excommunication of their Bishops, and still continue to celebrate and perform their Functions tho' interdicted? The Answer is, That they ought to be depos'd.

The Fourth Question is, Whether Laicks who are above Forty, have been Marry'd twice, and have Children, may Marry again? The Answer is, That they are not to be allow'd it.

The Fifth Question is, Whether one may Celebrate the Holy Eucharist without an *Anti-table?* (that is, as it is explain'd in that place, a piece of a Table-Cloth or Napkin Bless'd by the Bishop in the Ceremony of the Dedication of the Church.) The Answer is, That 'tis not requisite to make use of them on all Altars, but only on Altars of whose Consecration we are not very well satisfied.

The Sixth Question is, What Punishment those Priests deserve who Celebrate Marriages during *Lent*; and what one ought to think of such Marriages? The Answer is, That if those Priests did it out of Ignorance or Simplicity, they ought to bear less Punishment, than if they did it willfully; but that such Marriages were valid.

Germanus Nauplius *Patriarch of* Constantinople.

GERMANUS II. Sirnam'd NAUPLIUS Patriarch of *Constantinople*, was advanc'd to that Dignity by the *Greeks*, in the Year 1226; when *Constantinople* was in the Possession of the *Latins*, and dy'd in the Year 1243. So that he was only Titular Patriarch of *Constantinople*, having his constant Residence at *Nice*. We have already observ'd, That most of the Works attributed to *Germanus* I. Patriarch of *Constantinople*, belong to this Man, and among others the *Mystical Theory*, which is not in the same Condition wherein it was first compos'd; there being many Additions and Alterations since made. We ought likewise to attribute rather to this Author than to the former, the Discourse upon the Dedication of the Church of the Virgin *Mary*, and upon the Nursing of our Saviour, Publish'd by Father *Combefis* in his Book *de Originibus Constantinopolitanis*: A Panegyrick of the Virgin, and a Sermon on the Nativity, Published by the same Author in the same Piece: But as for the Third, which is upon the Death of the Virgin, *Allatius* observes, that the Ancient Manuscripts, as well as the Style, and the manner wherein it is wrote, make it appear, that it belongs to *George* of *Nicodemia*. We must likewise ascribe to *Germanus* II. the Sermons on the Beheading of Saint *John*, on the Presentation, Annunciation

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ciation, and Death of the Virgin *Mary*, Publish'd by the same Father in his Addition to the *Bibliotheca Patrum*: But we must except the Discourse upon our Saviour's Burial, which belongs to a more Ancient Author. 'Tis likewise probable that the Two Discourses on the Cross, and the Two Sermons on Fasting, Publish'd by *Gretser* under the Name of *Germanus* Patriarch of *Constantinople* are his; since it appears, that the Person who compos'd them, wrote at that time when the *Greek* Emperors were at War with the *Latins*. Lastly there is no Question to be made, but that the Two Letters directed to the *Greeks* of the Isle of *Cyprus*, Publish'd by *Cotelerius*, in the Second Tome of his *Monumenta Ecclesiæ Græcæ*, belong to *Germanus* II. since he warmly exhorts the *Greeks* of his Communion, not to communicate with those who observ'd the Rites and Usages of the *Latins*, or who were united to them, and opposes the Addition of the Phrase *Filioque* made to the Creed, and the other Customs of the *Latins*. He Likewise wrote against the *Latins* a Treatise of the Procession of the Holy Ghost, a Synodal Epistle in answer to the *Minor Friars* and the other *Latin* Missionaries; several *Opuscula* upon Unleaven'd Bread, upon Purgatory, and upon the Three ways of Administring the Sacrament of Baptism, which are found in Manuscript, and made mention of by *Allatius*. This Patriarch is likewise Author of Three Constitutions concerning the Patriarchal Monasteries, which are to be met with in the Third Tome of the *Jus Græco-Romanum* of *Lewenclavius*.

Nicephorus Blemmidas *Monk of Mount* Athos.

NICEPHORUS BLEMMIDAS, Priest and Monk of Mount *Athos*, where he led a very Holy Life, was very favourable to the *Latins*, and more inclinable to the Peace than any other *Greek* of this Century. 'Tis in this Temper of Mind, that he compos'd Two Treatises of the Procession of the Holy Ghost: The one is directed to *James* Patriarch of *Bulgaria*, and the other to the Emperor *Theodore Lascaris*. He therein very strongly confronts the Opinion of several *Greeks* who maintain'd, that we could not say, that the Holy Ghost proceeded from the Father and the Son; and proves, that this Expression was very Orthodox, and Conformable to the Doctrine of the Holy Scriptures, and of the Holy Fathers of the *Greek* Church. These Two Tracts are Printed in *Greek* and *Latin*, at the end of the First Tome of *Raynaldus*, and in the *Græcia Orthodoxa* of *Allatius*, who has likewise given us in the Second Book of his Tract, concerning the Concord of the *Greek* and *Latin* Churches, a Letter which *Nicephorus* wrote, after he had with disgrace turn'd out of the Church belonging to his Monastery, *Marchesina* the Mistress of the Emperor *John Ducas*, as unworthy to enter that Holy Place. There is likewise Printed in *Greek*, at *Augsburgh* in the Year 1605, under the Name of this Author; an Abridgment of *Logick* and *Natural Philosophy*. There are also several other *Theological* Pieces of the same Author in the *Vatican* Library, and in the Library of *Bavaria*, such as the Panegyrick of Saint *John* the Evangelist, a Discourse concerning the Soul; another concerning the Body; several Commentaries on the Psalms, and *Opuscula* on Faith, Vertue, and Religion. His Treatise on the Procession of the Holy Ghost, shews him to be a Man of a just Reason, well vers'd in the Scriptures and the Fathers, and full of good Principles of Divinity.

Arsenius Autorianus *Patriarch of* Constantinople.

ARSENIUS AUTORIANUS, Patriarch of *Constantinople*, Monk of Mount *Athos*, was Advanc'd in the Year 1257. as we have already observ'd, to be of Patriarch of *Constantinople*; and he had not only the Title of it, as his Predecessors had; but likewise the happiness of re-entering that Church, after the *Greeks* had re-taken *Constantinople* from the *Latins*. Having faln into disgrace with *Michael Palæologus*, he was turn'd out and depos'd in the Year 1268. and sent into Exile, where he liv'd several Years. He has Compos'd an Abridgment of the Canons, extracted from the Fathers and Councils, and divided into One Hundred forty one Heads, which is to be met with in the second Tome of the *Bibliotheca Juris Canonici* by *Justel*. *Cotelerius* has since Publish'd in the second Tome of his *Monumenta Ecclesiæ Græcæ*, the Last Will and Testament of this Patriarch, wherein he gives an Account of the Contests he had with the Emperor *Michael Palæologus*, and renews the Excomunication which he had Issu'd out against him.

Theodore Lascaris *Sirnam'd* Ducas *the* Greek *Emperor.*

THEODORE LASCARIS *Junior*, Sirnam'd DUCAS the *Greek* Emperor, (Grandson to that *Theodore Lascaris* who took upon him the Quality of Emperor at *Nice*, after the taking of *Constantinople* by the *Latins*, and Son of *John Ducas*, who was likewise Emperor of the *Greeks* at *Nice*, by Virtue of his Wife *Irene*, Daughter to *Theodore* the Elder,) Succeeded his Father about the Year 1255. But not being able to undergo the Fatigue of the Empire, he retir'd soon after into a Monastery, where he dy'd, in the Year 1259. in the 36*th*. Year of his Age. This Prince who minded his Studies more than the Affairs of the State, Compos'd several Pieces of *Theology*, among others, a Treatise concerning the Procession of the Holy Ghost, against the *Latins*, Directed to the Bishop of *Corona*; the Preface of which, Dr. *Cave* makes mention of, as taken out of a Manuscript of this Treatise, which is in *England*. *Allatius* makes mention of several *Theological* discourses, belonging to this Prince, upon the Trinity and the Incarnation. *Freherus* speaks of a Book which he made, concerning Natural Communication, and these are to be met with in the *French* King's Library, several Manuscript-Tracts of this Author's, such as a Treatise of the Trinity, a Discourse of Vertue, a Treatise of Fasting, &c. The Medals of this Emperor represent him to us holding a Cross in his Right Hand, and a Book in his Left, an Emblem of his Learning and Piety.

George Pachymeres.

GEORGE PACHYMERES flourish'd about the Year 1280. He was Born at *Nice*, in the Year 1242. where he had his Education. He afterwards entred into Orders, had the greatest share with the Patriarch of *Constantinople* in all Affairs, both Ecclesiastical and Civil, and gain'd so great a Repute, that he was Chosen in the Year 1267. to Try *Arsenius* Patriarch of *Constantinople*, who was Accus'd of High Treason. In the Year 1273. he Compos'd a Book concerning the Union of the *Greek* and *Latin* Churches. He liv'd several Years in the ensuing Century, when he dy'd is uncertain. His History is divided into Thirteen Books, which contain what occur'd under the Emperors *Michael* and *Andronicus Palæologus*, from the Year 1258, to the Year 1308. There have been Publish'd several Extracts

of

Writers in the Greek Church.

of it by *Wolfius*, at the End of the Hiſtory of *Nicephorus Gregoras*, Printed at *Baſil*, in the Year 1562. *Petavius* Publiſh'd a part of the reſt, with the Abridgment of the Patriarch *Nicephorus*, in the Year 1616. But at laſt Father *Pouſſin* has Publiſh'd this Hiſtory compleat, in *Greek* and *Latin*, in two Volumes in Folio, Printed at *Rome* in 1666, and 1669. *Pachymeres* is likewiſe the Author of a Commentary on the Works of Saint *Dionyſius*, Printed ſeveral times with the Works of the Author; and of a little Piece, concerning the Proceſſion of the Holy Ghoſt, Publiſh'd by *Allatius*, in the firſt Tome of his *Græcia Orthodoxa*. He likewiſe Compos'd an Abridgment of *Ariſtotle*'s Logick, Printed in *Greek* at *Paris*, in the Year 1548. in *Latin* at *Baſil* 1560. and in *Greek* and *Latin*, at *Oxford*, in the Year 1666. with ſeveral Pieces of Rhetorick which are in Manuſcript in the *French* King's Library, of which, *Allatius* has given us a Catalogue. The ſame *Allatius* obſerves, that the Style of this Author is uncorrect, and his way of Writing is too much like the Writings of the Ancient Tragick Poets, which is too bombaſtical for Hiſtory; that his *Syntax* is obſcure and perplex'd; but yet that he is ſmooth and Wiſe enough for an Age wherein the greateſt Extravagancies paſs'd for Wiſdom. *Allatius* in his *Græcia Orthodoxa*, has likewiſe given us a little Treatiſe of *Pachymeres*, againſt thoſe who maintain'd, that it was ſaid, That the Holy Ghoſt had his Eſſence from the Son, becauſe he is of the ſame Nature with the Son.

John Veccus *Patriarch of* Conſtantinople.

JOHN VECCUS Patriarch of *Conſtantinople*, Study'd theſe Points the moſt of any *Greek* of his time, and was one of a very piercing Genius, and Wrote well. This made *Nicephorus Gregoras* ſay, That there might be ſome *Greeks*, who had a greater inſight into Profane Learning, than *John*. Yet they were all Children, when compar'd to him, with reſpect to the ſubtilty of Genius, to Eloquence, and penetration of Thought in Eccleſiaſtical Points. He was at firſt very much wedded to the Opinions of the *Greeks*, and (as we have already hinted) very ſtrongly oppos'd the Deſign of the Union, ſet on foot by *Michael Palæologus*. But the Emperor having ſhut him up in a frightful Priſon, where he order'd the Works of *Nicephorus Blemmidas* to be put into his Hands, he chang'd his Opinion; and Collected a great many Paſſages of the *Greek* Fathers, which favour'd the Doctrines of the *Roman* Church, about the Proceſſion of the Holy Ghoſt; of which he made an advantageous Uſe, in defending the Union, which he maintain'd by ſeveral Tracts. *Allatius* has Publiſh'd ſeveral of them, of which this is the Catalogue; Two Books concerning the Union of the Churches of Old and New *Rome*, wherein he Proves the Opinion of the *Latins* about the Proceſſion of the Holy Ghoſt, by the Teſtimonies of the *Greek* Fathers, and Refutes the Arguments which *Photius*, *John Furn*[illegible], *Nicholas* of *Metona*, and *Theophylact* make uſe of to Oppoſe it. A Tract containing Twelve Chapters, about the Proceſſion of the Holy Ghoſt, wherein he handles the ſeveral Queſtions, and explains a great many Paſſages of the *Greek* Fathers on that Subject. A Letter to *Alexius Agallianus* Deacon of the Church of *Conſtantinople*, upon the Proceſſion of the Holy Ghoſt. A Synodal Decree, wherein it is Ordered, that the Prepoſition *Ex* ſhou'd be Writ over again in a Manuſcript of a Tract of Saint *Gregory Nyſſene*, which had been Eras'd by the Chancery-Clerk of the Church of *Conſtantinople*, a profeſs'd Enemy to the *Latins*. His Laſt Will and Teſtament, wherein he perſiſts in his Doctrine of the Proceſſion of the Holy Ghoſt. A Treatiſe of the Agreement of his, with the Doctrines of the Fathers. A Diſcourſe upon the Injuſtice which had been done him, by turning him out of his Patriarchial See. An Apology of that Diſcourſe againſt the Injuſtice which he had ſuffer'd, wherein he Detects the falſe Gloſſes of a certain Scribe. Another Apology, wherein he Proves, That the Re-union did not deſtroy the Cuſtoms of the *Greeks*. Three Books to *Theodore* Biſhop of *Saddai* about the Proceſſion of the Holy Ghoſt. Four Books upon the ſame Subject, directed to *Conſtantine*. Two Diſcourſes againſt the Writings of *George* of *Cyprus*, and againſt his new Errors. The Refutation of the Remarks of *Andronicus Camatera*, on thoſe paſſages of Scripture relating to the Proceſſion of the Holy Ghoſt. Thirteen Heads, or Remarks on the Words and Thoughts of the Fathers. Theſe Works are to be met with in the firſt and ſecond Tome of *Allatius*'s *Græcia Orthodoxa*, who makes mention of ſeveral other Tracts of *Veccus* in the ſecond Book of the Agreement between the *Greek* and the *Latin* Churches, Chap 15.

George Metochita *Deacon*, *&* Conſtantine Meliteniota *Arch-Deacon of the Church of* Conſtantinople.

Veccus had for the Companions of his Fortune, of his Exile and of his Studies, GEORGE METOCHITA Deacon of the Church of *Conſtantinople*, and CONSTANTINE MELITENIOTA his Arch-Deacon, who Compos'd ſeveral Works in the defence of the ſame Doctrine and of the ſame Cauſe.

The former whoſe Style is harſh, has compos'd a Treatiſe on the Proceſſion of the Holy Ghoſt, divided into five Diſſertations, of which *Allatius* has given us a Fragment in his Book of Purgatory taken out of the Fifth Book, and another Fragment out of the ſame Book in his Treatiſe againſt *Hottinger*. And Father *Combefis* has given us a Fragment taken out of the Fourth Book, in his Additions to the *Bibliotheca Patrum*: A Refutation of three Chapters of *Planuda* the Monk Publiſh'd by *Allatius* in the Second Tome of his *Græcia Orthodoxa*: The Refutation of what *Manuel* Nephew of *Cretois* wrote, Publiſh'd by the ſame Author in the ſame Tome: A Diſſertation, containing the Hiſtory of the Union of the two Churches, of which *Allatius* has given us ſome Fragments: An Anti-heretical Diſſertation againſt the Writings of *George* of *Cyprus*. Another Diſſertation of what was the Conſequence of the two foregoing.

The Latter (*viz. Conſtantine Meliteniota*) has left behind him Two Treatiſes, One concerning the Union of the *Greeks* and *Latins*, and the other about the Proceſſion of the Holy Ghoſt, Publiſh'd by *Allatius*, in the Second Tome of his *Græcia Orthodoxa*.

Simon *of* Crete *of the Order of* Preaching Friars.

About the ſame time SIMON a Native of *Crete*, of the Order of *Preaching Friars*, Compos'd Three Treatiſes for the *Latins* in the form of Letters about the Proceſſion of the Holy Ghoſt, the Firſt directed to *Manuel Olobola*; the Second to *Sophronia*; and the Third to *John*, Keeper of the Archives. *Allatius* who has ſeen them, has only left us part of this Laſt in his Treatiſe againſt *Hottinger*.

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The *Greek* Schiſmaticks had likewiſe their Champions, who wrote in defence of their Doctrine; at the head of whom we may place GEORGE of *Cyprus* Sirnam'd GREGORY, Patriarch of *Conſtantinople*, who was a Man of Spirit, Eloquent and Polite in his Diſcourſe, of great Learning and Parts, and pretty well Vers'd in the Eccleſiaſtical Points. His chief Piece, call'd, *The Synodal Tome*, which he ſtyles *The Pillar of Orthodoxy*, was writ againſt *Veccus*. He likewiſe compos'd other Works againſt the *Latins*, divers Panegyricks, and ſeveral Letters which are to be met with in Manuſcript in Libraries.

Writers in the Greek Church.

George *of Cyprus Sirnam'd* Gregory *Patriarch of* Conſtantinople.

GEORGE MOSCHAMPER, Regiſter of the Church of *Conſtantinople*, was likewiſe one of the Adverſaries of *Veccus*, againſt whom he wrote ſeveral Tracts, which that Patriarch refuted.

George Moſchamper.

CONSTANTINE ACROPOLITA LOGOTHETES, ſignaliz'd himſelf likewiſe by his Writings againſt *Veccus*; and ſo did a Monk nam'd MARK, and JOB JASITES, who compos'd a Book ſometime before the other two, againſt a Writing of the Emperor *Michael*, and an Apology for *Joſeph*.

Conſtantine Acropolita Logothetes, Mark, *and* Job Jaſites.

We may likewiſe reckon among the *Greek* Authors, GREGORY ABULPHARAJE an *Arabian*, of the Sect of the *Jacobites* or *Melchites*, who compos'd an Hiſtory of the *Dynaſties* which ends at the 683 year of the *Hegira*; that is, *Anno Chriſti* 1284. He was in great eſteem in the Eaſt. His Tract was Publiſh'd in *Arabick* and *Latin* by Dr. *Pocock*, and Printed at *Oxford* in the Year 1663.

Gregory Abulpharaje *an Arabian.*

CHAP. VI.

Of the Councils held during the Thirteenth Century.

THere is ſcarce any Age wherein more Councils were held in the Weſt, and wherein more Laws, Conſtitutions and Ordinances were made, than in this, of which we are giving you an Hiſtory. The Popes, Arch-Biſhops and Biſhops, were all in a particular manner engag'd in reforming the Church, in regulating the Manners and Conduct of Eccleſiaſticks, and in informing them of their Duties. This is the Subject matter of moſt of the Canons and Ordinances of the Councils and Synods held in this Century. Therein the manner how the Clerks ought to be habited, and the Life they ought to lead, are adjuſted; the Luxury and the Diſorders of ſeveral are Condemned with the utmoſt Severity. Therein they have a great many Inſtructions about the Adminiſtration of the Sacraments, the Celebration of Maſs, and the Ceremonies of the Church. There the Biſhops, Prieſts and the other Clergy are inform'd of their Functions and Office. Therein Plurality of Benefices is Prohibited, and Reſidence Enjoyn'd and a great many Proviſo's made about the Collation of Benefices. Therein a great many Laws are Enacted relating to Eccleſiaſtical Cauſes, and to prevent the Abuſes which ſeveral made of the Commiſſions they took out of the Holy See. Therein are Renew'd and Confirm'd the Privileges and Immunities of the Clergy, and the Penalties inflicted on thoſe who offer any Violence to their Perſons or Eſtates, or ſeiſe upon their Tithes. Therein new Methods are found out to Puniſh Hereticks, and to ſupport the *INQUISITION* lately ſet up. Therein Sorcerers and Uſurers, are Condemned. Therein all the Faithful are enjoyn'd to be preſent at the Parochial Maſs on Feſtivals and Sundays, and to confeſs themſelves and receive the Communion at leaſt once a Year. Theſe are the Principal Matters treated of in the Canons of the Councils of which we are going to give you a Particular Account according to the Order of Time whereiu they were held.

The Councils held during the Thirteenth Century.

The Council of *Sens* in the Year 1198.

Michael Corbeil, Arch-Biſhop of *Sens*, being come to the Town of *La Charité*, at the inſtance of the Biſhop of *Auxerre*, whether the Biſhops of *Nevers* and *Meaux* were likewiſe come, and having made enquiry what Hereticks there were in that Place, they found that *Reginald* Abbot of Saint *Martin* at *Nevers*, and the Dean of the Cathedral Church of that City were accus'd of Hereſie, and that there were a great many Accuſers and Witneſſes againſt them. They Suſpended them, and Cited them to *Auxerre*, where they made their Appearance. The Abbot would not make his Defence, but appeal'd to the Holy See before his Proceſs was drawn up. The Arch-Biſhop of *Sens* without regarding this Appeal, continu'd the drawing up his Proceſs, and cited him to the Council which was to be held at *Sens*. The Tryal of the Dean was likewiſe referr'd to that Council, that ſo they might have time to receive the Depoſitions of Witneſſes on both ſides.

The Council of Sens *in the Year* 1198.

The Council was held at *Sens* in the Year 1198, and the Biſhops of *Troyes*, *Auxerre* and *Nevers* were there preſent. The Abbot of St. *Martin* appear'd before theſe Prelates, and endeavour'd to make his Defence; but ſeeing his Affair was like to have no ſucceſs, he renew'd his Appeal. Tho' it was againſt all Form, and the Biſhops were not oblig'd to take any notice of it; yet they would not pronounce any thing againſt him upon the account of Hereſie, but condemn'd him for other Crimes whereof he ſtood Convicted, and for the Scandal he gave, and depos'd him for ever. They afterwards ſent to the Pope the Depoſitions drawn againſt him; which imported, that he had aſſerted, That the Body of *Jeſus Chriſt* went into the Draught, and that all Men would one day be ſaved.

As to the Dean, there were not Evidences ſtrong enough to Convict and Condemn him, but ſince there were a great many Preſumptions againſt him, becauſe of his intimacy with Hereticks; they would not give him Abſolution, but ſent him to *Rome*, *Innocent* III. after he had heard him, and examin'd his Proceſs, order'd that he ſhould clear himſelf by the Teſtimony of Fourteen Witneſſes, and wrote

The Council of Sens 1198. to the Arch-Biſhop of *Sens*, that he would admit him to clear himſelf, and reſtore tohim his Benefice after he had done it. The Abbot of St. *Martin* having likewiſe remov'd his Cauſe to *Rome*, the Pope referr'd him to *Peter*, Cardinal of St. *Mary* his Legate in *France*, and to *Odo* Biſhop of *Paris*. We are inform'd of this Piece of Hiſtory by the Letters of *Innocent* III. and by the *Chronicon* of *Auxerre*, wherein 'tis ſaid, that thoſe two Hereticks were of the Sect of the *Poblicans*.

The Council of *Dalmatia*, in the Year 1199.

The Council of Dalmatia, 1199 TWo Legates of Pope *Innocent* III. in *Dalmatia*, one of whom nam'd *John*, being only a Chaplain, and the other call'd *Simon* a Sub-deacon, made Twelve Orders for the Clergy of that Kingdom, wherein they prohibited Simony, renew'd the Law of the Celibacy of Eccleſiaſticks, fix'd the Times of Ordinations and the Intervals betwixt them, approv'd of the Ancient dividing of the Church-Revenues into four Parts, enjoyn'd the Secrecy of Confeſſion, provided for the ſecurity of Eccleſiaſticks by declaring thoſe Excommunicated who abus'd them, and by prohibiting them from being carry'd before ſecular Judges; prohibired Marriages between Relations to the Fourth Degree; enjoyn'd Clerks to have the *Clerical Tonſure*; condemn'd the Laicks who collated Benefices, and thoſe who receiv'd them from their Hands; excommunicated thoſe who retain'd the Treaſures of the Church, and ſuch who left their Wives; prohibited Baſtards from being admitted into Holy Orders, and forbad the Ordaining any one who was not full Thirty Years Old.

The Council of *London* in the Year 1200.

The Council of London, 1200. *Hubert* Arch-Biſhop of *Canterbury* call'd a Council at *London* in *Weſtminſter*-Caſtle againſt the Prohibitions which the Earl of *Eſſex* Lord Chancellor of *England* had made, wherein he Publiſh'd ſeveral Injunctions.

By the Firſt he orders, That the Words of the Canon of the Maſs ſhall be pronounc'd diſtinctly and ſincerely by the Prieſts, without relying too much upon them.

In the Second, He prohibits Prieſts from ſaying two Maſſes a day without urgent Neceſſity, and when a Prieſt ſhall be oblig'd to Celebrate twice, he enjoyns that after the firſt Celebration he ſhall take care to drink up what is left in the Chalice, to wipe his Fingers, to waſh them, and to take care to have Water to Waſh after the Second time of Celebrating, at leaſt that there ſhould not be any Deacon or any other Miniſter aſſiſting at the firſt Celebration, who ſhould be capable of this Ablution. He likewiſe Orders, That the Euchariſt ſhall be kept in a proper and decent Box, and ſhall be carry'd to the Sick, cover'd over with a White Cloth, a Taper and Croſs being carry'd before it; and that it ſhall not be given but in publick, and only to thoſe who deſire it.

The Third imports, That ſuch Children as are expos'd ſhall be Baptiz'd; that no Perſon ſhall be preſented to Confirmation by his Brother, by his Mother, or his Uncle, or his Mother-in-Law; and that Deacons ſhall not Adminiſter Baptiſm, or enjoyn Pennance, unleſs in caſe of neceſſity.

The Fourth enjoyns the Prieſts in inflicting of Pennances to conſider the Circumſtances and the Qualities of the Sins, and the Condition of the Perſons, and to take care not to impoſe any Pennance which may diſcover the Crime; as for inſtance, not to make a Woman ſuſpected by her Husband. He prohibits Prieſts who have fall'n into any Sin to approach the Altar to Celebrate Maſs before they have confeſs'd their Sins. And Laſtly, He Orders, That the Prieſts ſhould not enjoyn the Laicks as a Pennance, to Order ſo many Maſſes to be ſaid for them. The other Conſtitutions of this Council, are taken out of the *Lateran Council* under *Alexander* III.

The Council of *Lambeth*, in the Year 1206.

The Council of Lambeth, 1206 IN the Year 1206, *Stephen* of *Langton*, Arch-Biſhop of *Canterbury*, held a Synodal Aſſembly at his Palace of *Lambeth*, wherein he made Three Inſtitutions: The Firſt, about the Right of *Mortmain* which was paid to Churches: The Second againſt Drunken Clubs; and the Third to prohibit Prieſts from ſaying above one Maſs a day, except in the *Chriſtmaſs* or *Eaſter* Holy-days, or when a Curate is oblig'd to bury a Corps in his Church, in which Caſe, he who celebrates ought not to receive the Ablution but at the laſt Maſs.

The Conſtitutions of Cardinal *Gallo*, drawn up in the Year 1208.

The Conſtitutions of Cardinal Gallo, in the Year 1208. *Gallo* Cardinal Deacon of St. *Mary's*, who liv'd under the Pontificate of *Innocent* III. and was ſent by that Pope as his Legate into *France*, has left us ſeveral excellent Conſtitutions about the Behaviour of the Clergy drawn up in the Year 1208.

In the Firſt, he condemns all the Prieſts and other Eccleſiaſticks who kept in their Houſes ſuſpicious Women, excepting thoſe Clerks who were of the *Minor* Orders, who might marry, but not hold their Benefices with their Wives. He orders, That the Eccleſiaſticks ſhould be admoniſh'd not ſo much as to keep their Mothers, or their Wives, or any of their Neareſt Relations in their Houſes.

In the Second he prohibits under pain of Excommunication, the demanding any thing for Baptiſm, Burial, Benediction, and the reſt of the Sacraments of the Church; and yet he allows, that Laicks ſhould be admoniſh'd not to refuſe out of a Motive of Avarice, what the Faithful were us'd to give out of Devotion to reſtifie the reſpect they bore to the Sacraments.

The Third and Fourth prohibit the Clergy and Beneficed Perſons from wearing red Habits, or ſuch as were made in the faſhion of the Laicks Habits.

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The Fifth prohibits Monks from wearing ſumptuous Robes, or of any other Colour than Black. *The Conſtitutions of Cardinal Gallo, 1208.*
The Sixth prohibits the Clerks and Monks from being Uſurers or Merchants under the Penalty of Excommunication.
The Seventh enjoyns the Superiours to put theſe Conſtitutions in Execution.
The Eighth and Ninth import, That they ſhall admoniſh the Scholars to obſerve them, and if they will not, then they ſhall be declar'd Excommucate by the Chancellor, who ſhall have no correſpondence with them till they have made ſatisfaction, and receiv'd Abſolution from the Biſhop, or in the Biſhop's Abſence from the Abbot of St. *Victor*. Laſtly, He enjoyns the School-maſters to explain theſe Conſtitutions themſelves. Theſe laſt Articles ſhew, that theſe Orders were made at *Paris*.

The Council of *Avignon* in the Year 1209.

IN the Year 1209, *Hugh Raymond* Biſhop of *Riez*, and *Milo* Legates of the Holy See, held a Council at *Avignon* the 6th of *September*, at which were preſent the Arch-Biſhops of *Vienna*, *Arles*, *Ambrun* and *Aix*, with Twenty Biſhops, ſeveral Abbots and ſeveral Curates. There they made theſe following Conſtitutions. *The Council of Avignon, 1209*

By the Firſt, Biſhops are enjoyn'd to Preach the Word of God, and cauſe it to be Preach'd in their Dioceſſes.
The Second imports, That the Biſhops ſhall make uſe of Cenſures (if occaſion require) to oblige the Earls, Lords and other Perſons to ſwear, That they will extirpate the Hereticks, and turn the *Jews* out of all manner of Offices.
The Third, That Uſurers ſhall be Excommunicated.
The Fourth, That the *Jews* ſhall be hinder'd from exacting Uſury, from working on *Sundays*, and from eating Fleſh on days of Abſtinence.
The Fifth, Orders the paying of Tithes to the Eccleſiaſticks, and forbids the Alienation of them.
The Sixth Prohibits unjuſt Exactions and Taxes, made by the Lords without the Authority of the Prince; and Orders, That the Territories of thoſe Lords who exact them ſhall be interdicted.
The Seventh prohibits Laicks under Pain of Excommunication, from exacting any Taxes from the Clergy, and from ſeizing upon the Eſtates of Biſhops or Eccleſiaſticks after their Death.
The Eighth likewiſe Prohibits the Laicks from intermeddling with the Elections, or from hindering the freedom of them.
The Ninth, Prohibits the Building of Churches Fortify'd with Caſtles, and enjoins the Fortifications of ſuch as have them, to be Demoliſh'd, except ſuch as are neceſſary for the Repulſing the Pagans.
The Tenth, Confirms the Laws made for the preſervation of Peace, and condemns the *Arragoneſe*, the *Barbanzoneſe* and *Routiers*, who diſturb it.
The Eleventh, Enjoins the Eccleſiaſtical Judges, ſpeedily and with Reſolution to Diſpatch the Cauſes which ſhall brought before them.
The Twelfth, is againſt the forwardneſs of ſome in taking off an Excommunication or Interdiction. 'Tis declared according to a Decretal of Pope *Innocent* III. That no Excommunication made for ſome Dammage done, ſhall be taken off, till ſuch time as the Excommunicate Perſon ſhall Swear to make Reparation; and if it be for having committed a default in Judgment, till ſuch time as he likewiſe Swear to appear before the Judge
The Thirteenth, Contains a new Law againſt Perjured Perſons, by which the Abſolution of thoſe who are guilty of that Crime, is reſerv'd to the Pope, as well as the Abſolution of Sacrilegious Perſons and Incendaries.
The Fourteenth, Renews the Law of the *Lateran* Council to oblige the Collators of Benefices to Preſent within Six Months.
The Fifteenth, Prohibits Biſhops, Abbots, and other Superiors from allowing the Monks to hold any thing by way of Property; and the rather, becauſe the Pope himſelf cannot allow it, as *Innocent* III. has declared in one of his Decretals.
The Sixteenth, is againſt thoſe who exerciſe any Violence, and take Men by force.
The Seveteenth, Prohibits the allowing of Dancing in Churches on the Vigils of Feſtivals, or the ſinging of Profane Songs.
The Eighteenth, is about the Habits of Monks; it is order'd, That the Monks ſhall have ſuch an Habit and Tonſure as is conformable to their State, that their Cloths ſhall be of plain Stuff, of a modeſt Colour, and with Sleeves. And with reſpect to Seculars, that they ſhall have a Coronet, and cloſe Habits, but neither Red, nor Green, nor made with Silk.
The Nineteenth, imports That the Superiors and the other Clergy, ſhall be promoted to Holy Orders according to the *Mandamus* of their Biſhop; and that thoſe that are in Holy Orders, ſhall not engage themſelves in Civil Offices, nor make Cabals.
The Twentieth, Declares the Relations to the Fourth Degree of thoſe who Murder'd *Peter* of *Chateauneuf* Legate of the Holy See, and *Geofrey* Canon of *Geneva*, incapable of holding Benefices.
The Laſt, is an Injunction to the Arch-Biſhops and Biſhops, to take care that the foregoing Conſtitutions be obſerv'd.

The Council of *Paris*, in the Year 1212.

The Council of Paris 1212.

Robert Corceo Cardinal and Legate of the Holy Sea, Held a Council at *Paris*, in the Year 1212. wherein he publiſh'd ſeveral Conſtitutions, relating to the Life, Manners and Conduct of Eccleſiaſticks, which are divided into Four Parts: The Firſt contains thoſe which relate to the Secular Clergy; the Second, thoſe which relate to the Regulars; the Third, thoſe which relate to the Nuns, Abbeſſes and Abbots; and the Fourth, thoſe which concern the Arch-Biſhops and Biſhops.

1. He orders the Secular Clergy to be Modeſt in their external Behaviour, to wear their Hair cut round, to abſtain from frequent and dangerous Converſations in the Church or in the Choir, from uſeleſs walking in the Fields, and not to depart the Choir during Divine Service.

2. He forbids any Diſtributions to be made to thoſe who are at the beginning and end of the Service, and are abſent in the middle.

3. He prohibits the Clergy from keeping Hounds or Hawks, and having magnificent Equipages.

4. He prohibits them from having Women in their Houſes.

5. He enjoins them to be ſubmiſſive to their Superior, to Confeſs themſelves to him, and no other, unleſs it be with his Conſent.

6. He forbids the Clergy who have Benefices, the exerciſing the Function of Advocates, for Money, or out of any baſe Deſign.

7. He prohibits Eccleſiaſticks from ſwearing that they will Lend nothing, nor be Security for any Man, and declares ſuch Oaths null.

8. He would not that ſuch Preachers ſhould be tolerated, who Preach to get Money, and to whom Pledges are given for ſo doing, let them have Relicks about them, or not: He would have only thoſe to Preach, who are approv'd by their Biſhop; and prohibits the Preachings of others.

9. He orders that unknown Prieſts ſhould not be ſuffer'd to ſay Maſs.

10. That one ſhould not admit to the Communion, or Bury any Excommunicated, Interdicted, or unknown Perſon, or one of another Pariſh.

11. To ſuppreſs the enormous Avarice of Prieſts, he orders that Laicks ſhould not be oblig'd to bequeath any thing, by their Laſt Will and Teſtament, for the ſaying of Maſſes, and that no Contract ſhould be made, nor any thing requir'd for Saying them, under what pretence ſoever. He forbids the great number of Yearly Maſſes, which were too great a burden to the Prieſts, and condemns thoſe frivolous Maſſes, which ſome Said only for Form's ſake.

12. He prohibits thoſe who have Churches by way of Property, from Farming them out for the injuring of others. He orders that the Prieſts ſhall not hear Confeſſions in a Church, without the leave of the Superior, or of him who has the Cure of the Pariſh, unleſs in caſe of Neceſſity.

13. He forbids the dividing of Benefices.

14. He forbids the beſtowing of *Rural Deanries* for a ſet time, or for ever, for a certain ſumm of Money.

15. He forbids Arch-Deacons to exact the Duty of Procuration, from the Churches which they do not viſit Perſonally.

16. He declares, That they ſhou'd not ſuffer in the Cloyſters Aſſemblies for Play or Debauchery, no not ſo much as in the Places where they were forc'd to ſell Wine.

17. He admoniſhes the Canons of the Conventual Chapters, to chooſe a ſtranger for their Superior, if they have not one capable of that Office, among themſelves.

18. He orders, That when there is an Election to be made in a Chapter, the Day of Election ſhall be publiſh'd, that ſo thoſe who are abſent may be there.

19. He prohibits the Plurality of thoſe Benefices that have the Cure of Souls.

20. He orders, That no Perſon ſhall pretend that a Benefice belongs to him, by right of Succeſſion, and prohibits the exacting any thing for the granting a Licence to Teach School.

The Second part of thoſe Conſtitutions, relate to the Regular Canons and Monks.

He begins with forbidding to exact any thing for Admittance into the Order, and that the Monks ought not to hold any thing, by way of Property; excepting Priors and thoſe who are in ſome Employment, who may by the permiſſion of the Superiors, retain what ſhall be neceſſary for the diſcharge of their Office.

2. He fixes the Age wherein any one ſhall be Admitted into any Order, *viz.* Eighteen Years Old.

3. He orders, That the Biſhops ſhall cauſe the little Wickets, which are in the Abbeys and Priories, to be ſhut.

4. He recommends to the Monks the Diſtributing to the Poor, Infirm and Sick, the Revenues which are allotted for their Refreſhment, and to be Hoſpitable.

5. To give to the Poor their accuſtom'd Alms.

6. He prohibits the refuſing to Admit any Perſon into a Religious Order, under pretence of his being of another Country.

7. He Interdicts the Uſuerers and Excommunicated Perſons, from Entrance into a Religious Order, and from Eccleſiaſtical Burial.

8. He prohibits the Admitting a Monk of another Monaſtery, if there be not a very ſtrong Preſumption, that he has a mind to change upon a Motive of ſincere Devotion, and that he does it with the conſent of his Abbot.

9. He prohibits the Monks from wearing White Gloves, gawdy Shoes, and any thing like thoſe of the Laity, and from making uſe of any other colour'd Cloth, than White or Black.

10. He

10. He forbids them to have any Chambers out of their Dormitory (unleſs they be Officers of the Houſe to whom it is allow'd) to quarrel in the Chapter, to make any noiſe in the Cloyſter, to entertain Women, to play at unlawful Games, to go a Hunting, and enjoins them to be ſilent in the Refectory. *The Council of Paris, 1212.*

11. He orders, That they ſhould give to a Monk who is oblig'd to go a Journey, a Horſe and neceſſaries for his Journey, ſo that he may not be forc'd to beg upon the Road.

12. He admoniſhes the Inferiors to obey with Humility, and the Superiors to command with Diſcretion and Prudence.

13. He forbids Abbots to let out Provoſtſhips or Prioties, to Farm.

14. He enjoins the Ordinaries of the Place, to Excommnicate thoſe who have quitted their Religious Habit.

15. He orders, That if Excommunicated, Interdicted, or Irregular Perſons preſent themſelves to be Admitted into a Religious Order, they ſhall declare their Irregularity; that if the Abbot can Abſolve them, he ſhall do it, if not, he ſhall refer them to the Major Superior, who has the power of doing it: That if it happen any ſuch be Admitted by ſurpriſe, or otherwiſe, and afterwards it be diſcover'd, he ſhall receive Abſolution from his Abbot, or the *Major Superior*.

16. He renews the 10*th*. Canon of the Third *Latteran*-Council, which forbids the permitting Monks alone in Towns, or Villages, or ſo much as in Cures.

17. He renews the Prohibition made in the ſame Council, That no Monk ſhould have two Priories, or two Offices.

18. He relates a Decree of the Council of *Chalcedon*, which forbids the Monks making any Cabals.

19. He forbids them to be Advocates for the Cauſes which concern'd their Monaſtery, or any other Religious Houſe, eſpecially if they did it without the permiſſion of their Abbot.

20. He Excommunicated the Monks who left their Monaſtery, to Study Phyſick, or Law, in purſuance of the *Lateran* Council.

21. He forbids the Monks to lie two in a Bed.

22. He prohibits the diminiſhing the numbers of the Monks of Priories.

23. He forbids the Cuſtom of ſome Monks, who ſwore that they would Lend out no Books.

24. He orders, That thoſe who cauſe any diſcord in Monaſteries to have a Cell apart for themſelves, ſhall be ſhut up in the Cloyſter.

25. He declares, That 'tis Uſury to ſell Commodities dearer becauſe of a longer Term allow'd for Payment.

26. He prohibits the Clergy and Biſhops from buying of Priories.

27. He forbids the demanding a Treat, or Habits, from thoſe who would enter into a Religious Order.

The Third Part contains the Conſtitutions relating to Nuns, and ſome about Abbeſſes and Abbots.

1. He orders, That they ſhould not ſuffer the Clergy, or ſuſpicious Servants to come nigh them.

2. That they lie ſingle.

3. That they ſhall not go out to viſit their Relations, unleſs with Perſons of approv'd Integrity, and for a ſhort time.

4. That they have no Dancing in their Cloyſters.

5. That they ſhall live and be attir'd meanly and decently,

6. That they ſhall live in Common of the Goods of the Monaſtery.

7. That they ſhall have ſage and diſcreet Confeſſors, of the Biſhop's Appointment.

8. That the Abbeſſes who will not do their Duty, ſhall be Suſpended, and if upon Admonition, they do not mend, they ſhall be Depos'd.

9. He orders what is to be obſerv'd, by thoſe who are appointed to ſerve in the Infirmaries, or Hoſpitals.

10. He orders, That the Abbots who neglect their Duty, ſhall be puniſh'd, and prohibits them from performing the Functions of an Advocate, or a Judge, upon pain of being Depos'd.

11. He inflicts the ſame Puniſhment upon thoſe who live diſorderly.

12. He forbids their having a great Retinue, or Young Lackeys.

13. He orders, That that they ſhould not beſtow the Goods of the Monaſtery on their Relations, unleſs they be Poor, or ſo accounted.

14. He prohibites them from ſuffering Young Women to enter their Monaſteries, and from beſtowing Priories on their Relations: And orders them twice a Year to receive the Accounts of the Priors or Officers.

15. He forbids them to regulate any Affair of Conſequence, or to raiſe a conſiderable Summ of Money, without the advice of their Elders, at leaſt of Seven choſen for that purpoſe, by the Chapter.

16. He enjoins them to be tender towards their Repenting Brethren, and not to ſell Offices.

17. He forbids them to menace or abuſe thoſe who make any Propoſition to the Chapter about the Reformation of the Houſe.

18. He enjoins them not to ſuffer the Priors, or Officers to live Irregularly.

19. He forbids them to Eat in their Chambers, unleſs in caſe of neceſſity.

20. He prohibits thoſe who are Admitted into a Monaſtery, from going out to Study; and orders thoſe who are gone out, to return within two Months.

21. He admoniſhes the Abbots, to keep Chaplains of a mature Age and good Morals.

The Laſt Part, contains the Conſtitutions relating to Arch-Biſhops and Biſhops.

1. He orders them to haye their Coroners large enough, and wear their Hair cut round, that ſo it may

The Council of Paris, 1212.

may not be ſeen below their Miter; to be prudent and modeſt in their Converſation and Conduct.

2. Not to hear *Matins* a-bed, and not to concern themſelves with Secular Affairs, during the time of Divine-Service.

3. To Celebrate the Office themſelves upon High Feſtivals, and to Preach the Word of God, or cauſe it to be Preach'd.

4. Not to go a Hunting, nor wear fine Furs, nor Play at Dice or Cards.

5. To have Reading at their Tables the beginning and end of their Meals.

6. To have Prudent Almoners, to exerciſe Hoſpitality, to give their Audiences for the Adminiſtration of Juſtice, and to hear the Poor at ſtated Hours, to receive often the Confeſſions of others, and as often to Confeſs themſelves.

7. To reſide in their Cathedral Churches, eſpecially on the High Feſtivals, and in the time of *Lent*.

8. To cauſe the Profeſſion they made when Conſecrated, to be Read over to them at leaſt twice a Year.

9. Not to carry along with them in their Viſits a great Train and needleſs Equipages.

10. To make choice of prudent Friends, Men of good Morals, and to keep their Families in due Order.

11. To have ſuch Officers as have all the Qualifications neceſſary for the well diſcharging of their Truſt, and eſpecially, ſuch as are Grave and Prudent, who will do Juſtice *Gratis*.

12. To tolerate nothing that ſhall border upon Simony in the Collation of Holy Orders or Benefices, in the Dedication of Churches, in the Benediction of Virgins, *&c.* provided none of the honeſt and allow'd Cuſtoms be prejudic'd hereby.

13. Not to give Benefices with the Cure of Souls, to young or unworthy Perſons; not to Excommunicate, or paſs Cenſures with precipitation, not to exchange the Puniſhment of the Excommunicated for pecuniary Mulcts; not to give a Diſpenſation for the three Forms of Marriage for Money; not to Collate Benefices which are not vacant; and not to promote to Holy Orders ſuch Clerks whoſe Ability and Vertue are not known.

14. To take nothing for the Seal, for doing Juſtice, for redeeming the right of Procuration, for the Burial of Excommunicated Perſons, or for tolerating Clerks to converſe with Women.

15. Not to ſuffer Juſtice to be done in Church-yards, or Conſecrated Places.

16. Not to be at the Feaſts of Fools.

17. To hold a Synod every Year, to confer the Sacrament of Confirmation, to correct the Diſorders of their Dioceſs.

18. Not to ſuffer the Women to Dance in the Church-yards, or any Conſecrated Places, nor to Work on Sundays.

19. To prevent the Cancelling of Laſt Wills and Teſtaments.

20. To Extirpate that Crime which is Odious to name.

21. Laſtly, to Puniſh that Diſorder with ſeverity, according to the Rule made in the *Lateran* Council on that Subject.

The Council of *Montpellier* in the Year 1215.

The Council of Montpellier 1215.

IN the Council held at *Montpellier*, in the Year 1215, by *Peter* of *Benevento* Cardinal, upon the Affair of the Earl of *Montfort*, they Publiſh'd Forty ſix Decrees.

The Four firſt relate to the manner how the Biſhops and the other Clergy ought to be Habited. It is therein order'd, That the Biſhops ſhall wear a Linnen-Veſt, and a long Habit ſew'd on their Shoulders, and ty'd with Ribbans on their Breaſt. That the Canons and other Benefic'd Perſons, ſhall not make uſe of any guilded Loops or Shoes, and that they ſhall not frequent the Court, or Taverns, nor have any familiar Converſe with Women; that they wear no colour'd, or cloſe-body'd Coats. That the Arch-Deacons and others promoted to any Dignity in Cathedral, or Collegiate Churches, ſhall wear a long Habit cloſed from the Top, whether it be of Woollen or Linnen: That the Curates ſhall obſerve the ſame thing: That the Benefic'd Clerks ſhall wear a round Coronet about their Heads, that ſo the Hair above and below may be parted by an equal Circle.

The Three next relate to the Manners of the Clergy. He forbids them to Lend upon Uſury, or to keep Hawks.

The Eighth, prohibits the giving Prebends to Laicks.

The Two next, provide for the Execution of the former.

In the Eleventh and Twelfth, the Biſhops are enjoin'd to beſtow Benefices *Gratis* on Perſons capable of Holding them, and are Prohibited from granting them to Young Perſons, who are as yet in the leſſer Orders.

The Two next, relate to the Abbots and Monks, and contain the Ordinances ſo often repeated at that time, about the Modeſty which they ought to have in their Habits, their Renouncing of all Property, the forbidding the Exacting of any thing for Admittance into a Monaſtery, the prohibition of being Advocates, the Alms which they ought to give to the Poor of what is remaining at their Tables.

The Five next, concern the Regular Canons. They are enjoin'd to wear great Coronets, and the Monks to wear larger; to be meanly ſhod, not to go out of the Monaſtery wherein they are to enter into another; to have Surplices over their Habits, and when they Travel a cloſe black Caſſock; and to give nothing for a Prebend.

By the Twenty nineth, the Prieſts and Monks are Prohibited to admit of Uſurers, Excommunicated, and Interdicted Perſons to the Communion, or to give them Burial.

In

In the Thirtieth and Thirty first, it is enjoined, That three Monks at leaſt, ſhould be put into the Priories, and if the Revenues be not ſufficient to maintain them, more ſhould be united to them, that ſo there might be in each a Prior and two Monks. *The Councils of* Montpeler 1215.

The next, are Laws for the Obſervation and Preſervation of Peace.

In the Laſt, the Arch-Biſhops and Biſhops are ordered to have a Prieſt, and two or three Laicks in each Pariſh, who are oblig'd by Oath, if need be, to declare to the Biſhop, the Lords and Judges of the Place, the Hereticks which they have diſcover'd in their Quarter.

The Fourth General *Lateran* Council, Held under Pope *Innocent* III. in the Year 1215.

THis Council was Appointed by *Inoncent* III. the 20*th.* of *April* 1213. to be Held two Years and an half after; that is, juſt the beginning of *November*, in the Year 1215. The Pope in his Letters of *Indiction*, gives his Reaſons, why he thought that Council neceſſary, *viz.* The recovering of the Holy-Land, and the Reformation of the Catholick Church. He ſaies, That whereas thoſe two Things affect the General State of the Church, he had reſolv'd according to the Advice of his Brethren, and other judicious Perſons, to call a General Council for the Salvation of Souls, for the eradicating of Vice, and planting of Virtue, to correct Irregularities, reform the Manners, condemn Hereſies, put a ſtop to Diviſions, eſtabliſh Peace, prevent Outrages, re-eſtabliſh Liberty, and to engage the Princes and People to Retrieve the Holy Land: That in the *Interim*, till the Council ſhould meet, he had taken care to inform himſelf of the Abuſes which needed Reformation, and to ſend Perſons into the ſeveral Provinces, to diſpoſe them for the Expedition to the Holy-Land. He enjoins the Arch-Biſhops and Biſhops to come to the Conncil (excepting one or two Biſhops who ſhould remain in each Province) and thoſe who could not come in Perſon, to ſend Deputies, and admoniſhes them, to order all the Chapters to ſend likewiſe their Deputies thither. In the mean time he recommended to them, the diligent Enquiring into whatever was neceſſary to be Reformed or Amended, in their Provinces, that ſo they might ſpeak of it in the Council, and to Contribute all they could towards the promoting the Expedition to the Holy Land. This Circular Letter was directed to the Patriarchs, Arch-Biſhops, Biſhops, and Soveraign Princes of all *Chriſtendom*. *The* IV. *General* Lateran *Council held* 1215.

The Council met at *Rome* in the Church of St. *Saviour*, on the time prefix'd (in *November* 1215.) and conſiſted of Four hundred and twelve Biſhops in Perſon, near Eight hundred Abbots and Priors, and a great many Deputies of the abſent Prelates, or of the Chapters. The *Latin* Patriarchs of *Conſtantinople* and *Jeruſalem* were there in Perſon: The Patriarch of *Antioch* who was ſick, ſent a Biſhop thither; and there came a Deacon the Deputy of the Patriarch of *Alexandria*, which was then under the power of the *Sarazens*. The Ambaſſadors of the Emperor of *Conſtantinople*, of the King of *Sicily* the Emperor Elect, of the Kings of *France*, *England*, *Hungary*, *Jeruſalem*, *Cyprus*, *Arragon*, and of the other Princes, were there.

The Pope open'd the Seſſion by Preaching on thoſe Words of our Saviour, *With deſire have I deſired to eat the Paſſeover with you.* He therein took notice of three ſorts of Paſſeovers which he deſir'd to Celebrate with the Fathers of the Council, the Corporeal, the Spiritual, and the Eternal: The Corporeal, which was the paſſing from one Place to another, for the Deliverance of *Jeruſalem*; the Spiritual, which was the paſſing from one State to another, by the Reformation of the Church; and the Eternal, which is the paſſing from the Temporal State to the Glory of Heaven. Upon the firſt Head, he exhorts the Eccleſiaſtscks to do all they could for the ſuccouring of the Holy Land. Upon the Second, he exhorts them to make uſe of Spirſtual Puniſhments on the Delinquents, that ſo they might reduce them from their Error. He exhorts them in particular, to Correct the Eccleſiaſticks; becauſe the Diſorder proceeded chiefly from the Clergy, whoſe evil Example the People follow'd. He obſerves, That from hence chiefly proceed the Evils which infeſt the Church of God. "'Tis this (ſaies he) "that overthrows the Faith, diſfigures Religion, deſtroys Liberty, treads Juſtice under Foot, increaſes "the number of Hereticks, makes the Schiſmaticks Inſolent, the Infidels Proud and the *Saracens* "Powerful. He concludes all with the third Paſſeover, which is the paſſing to Glory, where he Prays he may one Day meet with them. He Preach'd likewiſe another Sermon to the Fathers of the Council, which is only a Moral Exhortation.

Afterwards he Orders the Reading in a full Council the Chapters or Canons upon the Diſcipline of the Church, which were already drawn up. *Matthew Paris* ſaies, That thoſe Canons ſeem'd tolerable to ſome of the Prelates, but grievous to others. His Words are theſe, *Facto prius ab ipſo Papa exhortationis Sermone, recitata ſunt in pleno Concilio Capitula Septuaginta quæ aliis placabilia, aliis videbantur onereſa.* Let the Caſe be how it will, 'tis certain, That theſe Canons were not made by the Council, but by *Innocent* III. who preſented them to the Council ready drawn up, and order'd them to be Read, and that the Prelates did not enter into any Debate upon them, but that their Silence was taken for an Approbation.

Theſe Seventy Chapters or Canons, begin with a Form of Faith, drawn up in theſe Terms. "We "do firmly Believe, and ſincerely Confeſs, That there is but One True, Eternal, Immenſe, Omni-"potent, Immutable, Incomprehenſible, Ineffable God, the Father, Son, and Holy Ghoſt, who are "Three Perſons, but only One Eſſence, One Subſtance, and One Simple Nature. The Father de-"rives his Subſtance from none, the Son has it from the Father, and the Holy Ghoſt proceeds from "Both, without Beginning and without End. The Father begets, the Son is begotten, and the Holy "Ghoſt proceeds. They are Conſubſtantial and Co-equal in all things, equally Powerful, equally

"Eternal

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" Eternal, One Individual Principle of all things, the Creator of things Viſible and Inviſible, Spiritual " and Corporeal, who by His Omnipotent Power, Created out of Nothing at the Beginning of Time, " and all together, two ſorts of Creatures, Spiritual and Corporeal; and afterwards the Humane " Nature, which is a Compound of Soul and Body. For the Devil and the other Dæmons were Good " when God Created them, and became by their own fault Wicked, and Man Sinned and Fell by the " ſuggeſtion of the Devil. This Holy Trinity, which is Indiviſible with reſpect to its Eſſence, and " diſtinguiſh'd according to its Perſonal Properties, has given to Mankind a Salutary Doctrine by the " Miniſtery of *Moſes*, the Prophets, and the other Servants of God, according to the Order and Diſpo- " ſition of Times. And at laſt *Jeſus Chriſt* the onely Son of God, who was Incarnate by the Power of " the whole Trinity, and Conceived of the Virgin *Mary* (always a Virgin) by the Power of the Holy " Ghoſt, who was true Man, made up of a reaſonable Soul and humane Body, one ſingle Perſon " compounded of two Natures, has more clearly ſhown us the Way of Life, who being Immortal and " Impaſſible as to his Divinity, as to his Humanity became Paſſible and Mortal: And he ſuffer'd for " the Salvation of Mankind on the Croſs; he Dy'd and Deſcended into Hell; is Riſen from the Dead, " and Aſcended up into Heaven; but he Deſcended in his Soul, and Roſe again with his Body, and is " Aſcended into Heaven with his Body and Soul; and ſhall come again at the End of the World, to " Judge both the Living and the Dead, and to give to all Men according to their Works, as well the " Reprobates as the Elect, who ſhall all riſe again with their own Bodies which they at preſent bear " about them, that ſo they may receive according to their Deſerts, whether they be Good or Bad; the " latter Eternal Glory with *Jeſus Chriſt*, and the former Eternal Damnation with the Devil. There is " but one Catholick Church of the Faithful, out of which none is Saved; wherein *Jeſus Chriſt* is both " Prieſt and Sacrifice, whoſe Body and Blood are contain'd really in the Sacrament of the Altar un- " der the Species of Bread and Wine; the Bread being Tranſubſtantiated into the Body of *Jeſus Chriſt*, " and the Wine into his Blood by the Power of God, that ſo to render the Myſtery of the Unity " perfect, we might receive of His Nature what he receiv'd of Ours. No Perſon may Conſecrate the " Sacrament, but the Prieſt who has receiv'd Lawful Ordination, by the power of the Keys of the " Church, which *Jeſus Chriſt* has given to his Apoſtles and their Succeſſors. The Sacrament of Ba- " ptiſm, which is Conſecrated by Invocation of the Trinity, Father, Son and Holy Ghoſt, on the " Water, is the Cauſe of Salvation as well of Infants as of Adult Perſons, when 'tis Conferr'd accord- " ing to the Form of the Church, whoever it be that Adminiſters it. If any one falls into Sin after " Baptiſm, he may be always reſtor'd to Grace by a true Repentance: Not only Virgins and thoſe who " live Continently; but alſo Marry'd Perſons, who pleaſe God by their Faith and Good Life, merit " Eternal Life. This is the Abſtract of the Doctrine of the Church contain'd in the Profeſſion of Faith of this Council. Which is the firſt Chapter or Canon of it.

In conſequence to this, the Council condemns in the Second Chapter, the Treatiſe Compos'd by the Abbot *Joachim* againſt *Peter Lombard*, about the Unity of the Eſſence of the Trinity; becauſe that Abbot had treated him as a Fool and an Heretick, for having ſaid in his Book of Sentences, That the Father, Son and Holy Ghoſt, are one Supreme or Soveraign Being, which is neither begetting, begotten nor proceeding: A Propoſition from whence he pretends it follows, That there is a *Quaternity* in the Godhead, namely Three Perſons of the Trinity, and one common Eſſence. The Council explains and confirms the Doctrine of the Maſter of the Sentences, and rejects that of *Joachim*; who pretended, That the Father, Son and Holy Ghoſt, where not the ſame thing, tho' they be one Subſtance and one Nature; which yet he explain'd in ſuch a manner, that he ſeem'd to admit of only a Specifick Unity, or reſemblance between thoſe Three Perſons. The Council declar'd thoſe to be Hereticks, who would maintain the Opinion of the Abbot *Joachim*. However, they order'd, That the Condemnation ſhould be no prejudice to the Monaſtery of *Flora*, of which Abbot *Joachim* was the Founder, becauſe there they liv'd Regularly, and put in practice a very good Diſcipline; but eſpecilly becauſe that Abbot had ſubmitted his Books to the judgment of the Holy See, and had proteſted in Writing, That his Belief was the ſame with that of the Church of *Rome*, which is the Mother and Miſtreſs of all the Faithful. The Council likewiſe, condemn'd in the ſame Chapter, the Errors of *Amaury*, of whom 'tis ſaid, That the Father of Lies, had ſo obſcur'd his Underſtanding, that his Doctrine may rather paſs for Nonſenſe than Hereſie.

In the Third Canon, they Excommunicated and Anathematiz'd all the Hereticks, who oppoſe the Catholick and Orthodox Faith, as before Explain'd: And 'tis therein Order'd, That the Hereticks ſhall be deliver'd up after their Condemnation to the Secular Powers, or to their Officers, to be Puniſh'd according to their Demerits, the Clerks being firſt Degraded: That their Goods ſhall be Confiſcated, if they be Laicks: And if Clerks, then they ſhall be apply'd to the uſe of the Church: That thoſe who lye under violent ſuſpicions of Hereſie ſhall be likewiſe Anathematiz'd, if they do not give proofs of their Innocence, and they ſhall be avoided, till they have given ſatisfaction, and if they be in a State of Excommunication during a Year, they ſhall be condemn'd as Hercticks: That the Lords ſhall be admoniſh'd and oblig'd by Eccleſiaſtical Cenſures, to take an Oath, that they will Extirpate Hereticks and Excommunicate Perſons, who ſhall be within their Territories: That if they neglect to do it after Admonition, they ſhall be Excommunicated by the Metropolitan and Biſhops of the Province, and that in caſe they perſiſt a Year without making ſatisfaction, the Soveraign Pontiff ſhall be advertis'd thereof, that ſo he may declare their Vaſſals abſolv'd from their Oath of Fealty, and beſtow their Lands upon ſuch Catholicks as will Seize upon them, who ſhall be the Lawful Poſſeſſors of them, by Extirpating Hereticks, and preſerving the purity of the Faith in them; but without prejudice to the Right of the Superiour Lord, provided he offer no obſtruction or hinderance to the putting this Ordinance in Execution. The ſame Indulgences are granted to thoſe Catholicks, as

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ſhall undertake to Extirpate Hereticks by force of Arms, as are granted to thoſe who go to the Holy Land. They Excommunicated thoſe who entertain'd, protected, or ſupported Hereticks, and declare, That thoſe who ſhall be Excommunicated upon that account, if they do not make ſatisfaction within a Year, ſhall be declar'd Infamous, and diveſted of all Offices, as well as of Votes in the Elections; that they ſhall not be admitted as Evidences; that they ſhall be depriv'd of the Faculty of making a Will, or ſucceeding to an Eſtate; and Laſtly, That they may not perform the Functions of any Office. 'Tis likewiſe farther order'd, That thoſe who will not avoid the Company of ſuch Perſons as are by the Church denounc'd Excommunicate, ſhall be Excommunicated themſelves, till they have given ſatisfaction. But above all, Eccleſiaſticks are forbidden to Adminiſter the Sacraments to them, to give them Chriſtian Burial, to receive their Alms or Oblations, upon pain of being Suſpended from the Functions of their Orders, wherein they may not be re-eſtabliſh'd without a ſpecial *Indulto* from the Pope. The ſame Puniſhment is likewiſe inflicted on the Regulars, and beſides this, that they be not any longer tolerated in the Dioceſs, wherein they ſhall have committed ſuch a Fact. All thoſe are Excommunicated who ſhall dare to Preach without having receiv'd a Licence from the Holy See, or a Catholick Biſhop. Laſtly, The Arch-Biſhops and Biſhops, are oblig'd to viſit in Perſon, or by their Arch-Deacons or by other Perſons, once or twice a Year, the Dioceſſes where it is reported that there are any Hereticks, and to put a certain number of Inhabitants upon their Oath, to diſcover to the Biſhop ſuch Hereticks as may be detected. They are likwiſe enjoin'd to cauſe the Aecuſed to appear, and to puniſh them if they do not clear themſelves, or if they relapſe after they have been clear'd. Laſtly, The Biſhops are threatned to be Depos'd if they neglect to Purge their Dioceſs from Hereticks.

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The Fourth Canon relates to the *Greeks*. It imports, That tho' the Council would honour and favour the *Greeks*, who threw themſelves under the Obedience of the Holy See, by maintaining as far as poſſible their Cuſtoms and Ceremonies, yet it could not tolerate, what might be prejudicial to the Salvation of Souls and to the Eccleſiaſtical Dignity: That the *Greeks*, after they had ſhaken off their Obedience to the Holy See, have had ſo great an abhorrence to the *Latins*, that they would not Celebrate on the Altars whereon the *Latins* had Celebrated, till they had waſh'd them; that they had Rebaptiz'd thoſe who had been Baptiz'd by the *Latins*. They are here forbidden to do any ſuch thing for the future, and are exhorted to conform themſelves to the Church of *Rome*, that there may be one Flock under one Shepherd. They who ſhall for the future undertake the like, are menac'd with Excommunication and Depoſition.

The Fifth regulates the Order of Patriarchs, and orders, That next to the Church of *Rome*, which has the Primacy over all other Churches according to the Appointment of our Saviour, the Church of *Conſtantinople* ſhall have the Firſt Place, that of *Alexandria* the Second, the Church of *Antioch* the Third, and that of *Jeruſalem* the Fourth: And the Patriarchs of thoſe Churches are Impower'd to grant the *Pall* to the Arch-Biſhops who depend on them, and to demand of them a Profeſſion of Faith and of Obedience to the Holy See, after they themſelves have receiv'd the *Pall* from the Holy See (which is here ſtyl'd *the Enſign of the Plenitude of the Paſtoral Power*) and have taken an Oath of Fealty and Obedience to it. They are likewiſe allow'd to have the Croſs carry'd every where before them, except in the City of *Rome*, and other Places where the Pope ſhall be in Perſon, or his Legate, having the Marks of the Apoſtolick Dignity. They are alſo allow'd the Privilege of Trying the Appeals of all the Provinces within their Juriſdiction, except Appeals to the Holy See, to which all the World ought to pay a Deference.

In the Sixth it is order'd, That according to ancient Cuſtom, the Metropolitans ſhall every Year call Provincial Councils, wherein they ſhall Treat of the Reformation of Manners, eſpecially of thoſe of the Clergy, and cauſe the Canons to be Read over, eſpecially thoſe that are made in this Council, and that the Biſhops ſhall take care to have in their Dioceſſes ſeveral prudent and grave Perſons, who without exerciſingany Juriſdiction, ſhall inform themſelves of ſuch things as are neceſſary to be Reform'd or Corrected, and ſhall make their Report to the Metropolitan and his Suffragans in the next Council, that ſo a Remedy may be apply'd.

The Seventh, Enjoins the Ordinaries to be careful in Reforming the Manners of the Clergy within their Dioceſſes, and to correct the Abuſes and Diſorders; and that they might with the greater freedom, it declares, That they may not be hinder'd in doing it, under the pretence of any contrary Cuſtom, or by any Appeal. With reſpect to the diſorders of the Canons of Cathedral Churches, which the Chapters were us'd to Correct; 'tis here order'd, That they ſhall be Corrected at the time prefix'd by the Biſhop, if not, that then he ſhall make uſe of Eccleſiaſtical Cenſures to correct them: That he ſhall likewiſe take care to Reform the other Irregularities of his Clergy, by obſerving in all things the Rule and Order preſcrib'd him: That moreover, if the Canons forbear to Say the Office in their Church, without any evident Reaſon, the Biſhop ſhall not forbear to Celebrate, and upon his Complaint the Metropolitan ſhall make uſe of Eccleſiaſtical Cenſures againſt them. Laſtly, The Ordinaries are admoniſh'd in this Canon, not to abuſe this Ordinance, to get any profit to themſelves by it, or to oppreſs thoſe of their Dioceſs.

The Eighth Canon, Regulates the Proceſs which ought to be minded in the Accuſations of Eccleſiaſticks. 'Tis therein declar'd, That 'tis not to be tolerated to Accuſe them lightly: That they ought to be preſent when they are inform'd againſt, unleſs they abſent themſelves out of Contumacy: That they ought to be told the Heads of the Information againſt them, and to know their Accuſers, and to be admitted to put in their Replications and Lawful Exceptions: That there are three ways of proceeding againſt a Criminal, by way of Accuſation, by Denunciation and by Inquiſition. That the Accuſation, ought to be uſher'd in by the complaint of the Accuſer, the Denunciation, by a Cha-

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ritable Admonition, and the Inquiſition, by common Report: That yet it was not requiſite to obſerve this Method preciſely, with reſpect to Regulars, and that one might Diveſt them of their Offices when it was expedient, without obſerving all theſe Formalities.

The Ninth orders, That the Biſhops of Dioceſſes, wehrein there are People of different Nations, and who have different Cuſtoms, ſhall take care to provide Perſons who may Celebrate Divine Service according to thoſe different Rites, without putting themſelves to the trouble of having two Biſhops in one and the ſame Dioceſs.

The Tenth imports, That the Biſhops ſhall take care to have in the Churches of their Dioceſſes Eminent Perſons to Preach the Word of God, and Adminiſter the Sacrament of Pennance.

The Eleventh Confirms the Decree of the Council of the *Lateran*, Held under *Alexander* III. importing, That there ſhall be in all Cathedral Churches a Maſter to Teach *Gratis* the Clergy of thoſe Churches, and the other Poor Schollars, on whom they ſhall beſtow the Revenue of a Benefice; and extends this Rule to other Churches, that ſo the ſame might be obſerv'd for the Maſter of a Grammar-School: And that in the Metropolitan Church, beſides the Grammar-Maſter, there ſhall be a Divine to Teach the Prieſts and other Eccleſiaſticks the Holy Scripture, and what relates to the Cure of Souls; that they ſhall beſtow on him the Revenue of a Benefice, tho' he might be a Canon at the ſame time, and that he ſhall hold it ſo long as he ſhall be a Teacher: That if the Metropolitan Church have not wherewithal conveniently to keep a Theologician, and a Grammar-Maſter, the Theologician ſhall be kept there, and the Grammar-Maſter provided for in another Church.

The Twelfth imports, That every three Years there ſhall be Held in all Kingdoms or Provinces, without prejudice to the Rights of the Dioceſan Biſhops, Chapters of Abbots, and Priors of Monaſteries, who never were uſed to hold any ſuch before: That they ſhall invite to them two Abbots of the Order of *Ciſteaux*, who were accuſtom'd to hold ſuch: That Four of them ſhall Preſide over the Chapter, which ſhall be Held ſeveral Days: That there they ſhall lay out themſelves upon Reforming the Order, and making the Regular Diſcipline to Flouriſh: That whatever ſhall be Order'd with the Approbation of the Four Preſidents, ſhall be Inviolably Obſerv'd notwithſtanding any Oppoſition, or Appeal whatever: That all thoſe who come to the Chapter ſhall live in Common whilſt it is Held: That there they ſhall Nominate Viſiters to Viſit the Monaſteries of Men and Women, and to Correct and Reform whatever ſhall want it in them; ſo that if they find themſelves oblig'd to Depoſe any Superior, they ſhall acquaint the Biſhop of him, who ſhall not fail to Depoſe him; and in caſe he does not do it, that then they ſhould acquaint the Holy See with it. It orders the ſame thing with reſpect to Regular Canons. However it does not diſcharge the Biſhops from taking care of the Monaſteries; on the contrary, it enjoins them with the utmoſt Diligence to keep up the Diſcipline, that ſo the Viſiters may find nothing to Reform. Laſtly, it orders the Biſhops and Preſidents of Chapters to make uſe of Eccleſiaſtical Cenſures againſt the Seculars who ſhall do any wrong to the Monaſteries.

The Thirteenth prohibits all manner of Perſons from Erecting a New Order, and imports, That thoſe who would embrace the Monaſtick Life ſhall enter into an Order already approv'd; and that thoſe who are willing to Found a New Monaſtery ſhall follow one of the Rules, and be one of the Orders already approv'd. It likewiſe forbids one and the ſame Perſon to be a Monk, or Abbot of two Monaſteries.

The Fourteenth enjoins, That the Incontinent Clerks ſhall be puniſh'd: That if any one being taken up for that Crime, ſhall dare to Celebrate, he ſhall be diveſted of his Benefices and Depos'd: That the ſame Severity ſhall be uſed to Biſhops, who ſhall countenance thoſe Irregular Perſons for any Intereſt: And that the Eccleſiaſticks who are in Countries where they have Liberty to Marry, ſhall be more ſeverely puniſh'd, if they fall into the Sin of Incontinence.

The Fifteenth, Is againſt the Drunkenneſs of Eccleſiaſticks, and forbids them to go a Hunting, and to keep Hounds or Hawks.

The Sixteenth forbids them to concern themſelves in Secular Trades, eſpecially in ſuch are diſhoneſt: To go to Comedies or Farces; to frequent Publick Houſes, unleſs in a Journey, or in caſe of Neceſſity; and to play at any Games of Dice: And it enjoyns them to wear a Coronet and Tonſure ſuitable to their Quality; to have Habits cloſ'd before, which ſhould be neither too long nor too ſhort; not to wear colour'd Cloths, or ſuch as are ſet off with Trimming; not to wear at Church Copes with Sleeves, not to wear Claſps or Ribbans of Gold and Silver, nor Rings, unleſs by their Dignity they have a Right to wear them. It is likewiſe order'd, That Biſhops ſhall wear in Church and out of Church Surplices of Linnen, except thoſe who ought to wear the Monachal Habit; and that the Mantles which they make uſe of, ſhall be faſtned before or behind with Claſps.

The Seventeenth is againſt the Effeminacy of ſome Clerks who ſpent part of the Night in Feaſting, or in Prophane Company, ſlept till Daylight, and in Saying their *Matins* left out one half of the Office: And againſt thoſe who Celebrate *Maſs* but four times a Year, and who were preſent at it but very ſeldom, and without any manner of Devotion. Thoſe Irregularities were forbidden under pain of Suſpenſion, and the Clerks are exhorted to Celebrate the Morning and Evening-Service conſtantly and Devoutly.

The Eighteenth prohibits them from pronouncing the Sentence of Death, from aſſiſting at Executions, from writing or dictating Letters to demand the Death of any Perſon, from being *Inquiſitors*, from exerciſing any part of Chirurgery, wherein it was neceſſary to apply Iron or Fire; from giving Benediction for the making of a Tryal by hot or cold Water, or by hot Iron.

The Nineteenth forbids the putting any Houſhold-Goods into Churches, unleſs in caſes of neceſſity; and orders, That they ſhall keep the Utenſils and Ornaments of the Church of their own.

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The Twentieth orders, That the Holy *Chriſm* and the Euchariſt ſhall be kept under Lock and Key; and that if the Perſon to whoſe Care they are entruſted, leaves the Place where they are, open, he ſhall be Suſpended *ab Officio* for three Months, and if any Accident happen to them through his fault, he ſhall be Puniſh'd for it very ſeverely. *The* IV. *General* Lateran *Council held*, 1215.

The Twenty firſt is the Famous Canon which enjoins, That all the Faithful of both Sexes who are arriv'd to Years of Diſcretion, ſhall Confeſs all their Sins at leaſt once a Year to their own proper Prieſt (that is, the Curate, as appears by the Thirty ſecond Canon, where this Title is given to Curates:) That they ſhall compleat the Pennance impos'd on them, and receive the Sacrament of the Euchariſt devoutly at leaſt every *Eaſter*, unleſs they believe that they ought to abſtain from it for ſome time, upon ſome reaſonable Account, and with the Advice of their own proper Prieſt. Thoſe who ſhall not diſcharge this Duty, ſhall be Condemn'd to the being depriv'd of entring into the Church whilſt they Live, and of Eccleſiaſtical Burial when they Die. And it is order'd, That this Canon ſhall be often Read publickly in the Church, that ſo none may plead Ignorance in the Caſe. 'Tis here added, That if any one would confeſs his Sins to a Prieſt that is a Stranger, he ought to ask and get leave for it of his own proper Prieſt, becauſe otherwiſe he can neither bind nor unbind. The Prieſts are likewiſe admoniſh'd to be Diſcreet and Prudent, to handle like good Phyſicians the Wounds of their Patient; to pour into them Oyl and Vinegar by informing themſelves exactly of the State of the Sinner, and of the Circumſtances of his Sins; and to know what Counſel he ought to give him, and what Remedies he ought to make uſe of to Cure him, to take care never to diſcover by Word or Sign the Sins of thoſe who are Confeſs'd; and if he wants Advice in the caſe, to ask it without diſcovering the Perſon. Laſtly, That thoſe who ſhall diſcloſe any Sin that has been reveal'd to them in Confeſſion, ſhall be condemn'd not only to be Depos'd, but alſo to be Confin'd during Life in a Monaſtery, there to do Pennance for it.

The Twenty ſecond imports, That the Phyſicians of the Body ſhall Adviſe their Patients to ſend for the Phyſicians of the Soul before they Preſcribe any thing to them, that ſo they may provide for the Salvation of their Souls, before they lay out any care for the Health of their Body. It likewiſe forbids Phyſicians under pain of Excommunication to preſcribe any thing to their Patient for the Health of his Body, which may put his Soul in any danger.

The Twenty third imports, That a Cathedral or Regular Church ſhall not be vacant above three Months; and if thoſe whoſe Right it is to Elect, do not proceed to an Election within that time, they ſhall forfeit the Right of Electing *Pro hac vice*, which ſhall lapſe to their immediate Superior, who ſhall be oblig'd to do it within three Months.

The Twenty fourth preſcribes the Forms of Elections: Namely, That in the Preſence of all thoſe who ought to be there, three creditable Perſons be choſen out of their Body, who ſhall Collect and exactly count the Voices of all who ſhall give their Suffrages; and who having put them in Writing, ſhall immediately publiſh them, without being liable to any Appeal, that ſo he may be Elected, who has all the Votes, or the Votes of the *Major* and Sounder Part of the Chapter: Or that they may commit the Power of Electing to a certain Number of capable Perſons, who ſhall provide for the Vacant Church in the Name of All. The Elections made otherwiſe are declar'd Null; if they are not made by the Unanimous Vote of all the Electors as it were by Inſpiration. Theſe then are the three ways of Election, by Scrutiny, by Compromizing, and by Inſpiration. They who obſerve not this Form ſhall forfeit their Right of Election *pro hac Vice*. It prohibits the Conſtituting a Procurator in the Buſineſs of Election, if he who Conſtitutes be not abſent, and in a Place from whence he ought to be Summon'd, where he is detain'd by a Lawful Obſtruction, of which Oath ſhall be made; and in this Caſe 'tis allow'd to Commiſſionate one of the Body in his Place. Laſtly, It rejects clandeſtine and ſecret Elections, and enjoins, That the Election ſhall be ſolemnly publiſh'd immediately after it be made.

The Twenty fifth deprives him, who conſents to an Election made by the Authority of Secular Powers, of the Benefice to which he has been Elected, and renders him uncapable of being Elected to another: And with reſpect to thoſe who proceeded to the Election, it Suſpends them for three Years *ab Officio & Beneficio*, and deprives them of the Right of Electing.

The Twenty ſixth imports, That he whoſe Right it is to Confirm the Perſon Elected ought carefully to enquire into the Form of the Election, and the Perſon Elected, that in caſe the Election be according to Form, and the Perſon Elected have the Qualifications requiſite, he ſhall Confirm it. Thoſe who Confirm an unworthy Perſon, ſhall forfeit their Right of Confirming, and be Suſpended from their Benefices. The Biſhops are admoniſh'd to promote only ſuch to Holy Orders, who can acquit themſelves of their Duties worthily. As for thoſe who are under immediate Subjection to the Holy See, 'tis order'd, That if they can conveniently, they ſhall Perſonnally appear before the Pope to obtain the Confirmation of their Election, or ſhall ſend able Perſons by whom one may be inform'd of the Qualifications of the Perſon elected, and of the Form of the Election; provided notwithſtanding that thoſe who are out of *Italy*, if their Election be not Diſputed, ſhall have the Adminiſtration both of Spirituals and Temporals. As to the Conſecration or Benediction, 'tis declar'd, That it ſhall be given according to Cuſtom.

The Twenty ſeventh enjoins the Biſhops to Inſtruct, or cauſe thoſe to be Inſtructed on whom they Confer Prieſts-Orders, of the manner of Celebrating Divine Service, and of Adminiſtring the Sacraments. They are threatned to be Puniſh'd who ſhall for the future Ordain Ignorant Prieſts; becauſe 'tis more Eligible to have a few good, than a great many bad Miniſters.

The Twenty eighth orders, That thoſe who ſhall have ask'd and obtain'd leave to quit their Benefices, ſhall be bound to do ſo; if not, that then they ſhall be forc'd to it.

The IV. *General Lateran Council held*, 1215.

The Twenty ninth renews the Canon of the *Lateran* Council Held under *Alexander* III. which prohibits one and the ſame Perſon from holding ſeveral Benefices, that have the Cure of Souls; and that this may be put in Execution, it orders, That any Eccleſiaſtick who ſhall accept of a Benefice having the Cure of Souls, when he has another of the ſame Nature, ſhall forfeit his Right to the firſt, and if he will hold it, he ſhall likewiſe be turn'd out of the latter: That the Patron of the firſt Benefice ſhall forthwith beſtow it on whom he pleaſes, and if he delays Preſenting the ſpace of three Months, not only the Right of Preſenting ſhall lapſe to another, as is order'd in the former *Lateran* Council, but alſo that he ſhall beſtow ſo much of his Revenues on the Church, as he has gain'd by the Vacant Benefice. The ſame thing is order'd with reſpect to *Perſonats*, and therein 'tis prohibited the having two *Perſonats* in one and the ſame Church, tho' they have not the Cure of Souls. However 'tis declar'd, That the Holy See may diſpenſe with this Law with reſpect to Perſons of Merit and Learning, who ought to be Dignify'd with Conſiderable Benefices, when there ſhall be ſufficient Reaſon for it.

The Thirtieth orders, That thoſe who ſhall Collate Benefices on in-ſufficient Perſons, ſhall be Suſpended from their Right of Collating, and that this Suſpenſion ſhall not be taken off, but by the Authority of the Pope, or Patriarch.

The Thirty firſt imports, That the Children of Canons, and eſpecially Baſtards, may not have Prebends in the Churches where their Fathers are Canons.

The Thirty ſecond orders the Patrons of Parochial Churches to allow the Curates a ſufficient Part of the Revenues for their Maintenance, and enjoins the Curate to ſerve their Cures themſelves and not by Vicars, at leaſt, that a Pariſh-Church ſhall not be annex'd to a Prebend or a Dignity in which Caſe he who is the Incumbent being oblig'd to do Duty in the Great Church, ſhall ſubſtitute in his Place for the Cure a conſtant Vicar, to whom he ſhall allow a Competency. It prohibits the laying a Penſion on the Revenues of Curates.

The Thirty third orders, That the Biſhops, or their Arch-Deacons ſhall not exact the Right of Procuration, but when they ſhall Viſit in their own Perſons; that they ſhall obſerve the Regulation made in the *Lateran* Council. This Law likewiſe extended to the Legates and *Nuncio's* of the Holy See; and they who Viſit are recommended not to ſeek their own Profit, but the Glory of *Jeſus Chriſt*, and to apply themſelves to the Reformation of Manners and to Preaching.

The Thirty fourth prohibits the Exactions made under a pretence of paying the Duty of Procuration to Legates or any others.

The Thirty fifth prohibits the Appealing from a Judge to a Superior before he has paſs'd Sentence, unleſs there be a lawful Cauſe for ſuch an Appeal, which ſhall be repreſented to the Judge before it can be brought before the Superior; which is enjoin'd without prejudice to thoſe Conſtitutions, which order, That the greater Cauſes ſhall be referr'd to the Holy See.

The Thirty ſixth imports, That if the Judge revoke a *Comminatory* or *Interlocutory* Sentence which he has paſs'd, he may continue the drawing up of the Proceſs, when an Appeal has been made from this Sentence.

The Thirty ſeventh prohibits the granting of Commiſſions for the allowing Perſons to appeal before Judges above two days Journey diſtant from the Place where the Perſon aſſign'd is; and the obtaining ſuch Commiſſions without ſpecial Orders from the Lord of the Place.

The Thirty eighth enjoyns the Judges to have a Publick Officer, or two ſufficient Perſons, who ſhall write down all the Form of the Proceſſes, which ſhall be communicated to the Parties concern'd keeping the Minutes by them.

The Thirty ninth orders, That the Perſon who has been turn'd out of any Place, ſhall be firſt put in it again, before his Right to it be try'd.

The Fortieth imports, That the Poſſeſſion of a Year ſhall be computed from the Day of its being ſettled by a Decree; tho' the Perſon in whoſe favour Sentence is paſs'd, cannot by reaſon of the malice of his Adverſary, be put into poſſeſſion of the thing which is adjudg'd to him, or may have been turn'd out of it. It prohibits Eccleſiaſticks from committing the Tryal of Eccleſiaſtical Cauſes to Laicks.

The Forty firſt imports, That the Preſcription which is not *Bona fide* made ſhall be of no force, and that 'tis neceſſary that he who makes uſe of Preſcription, ſhall not remember any time when what he holds did not belong to him.

The Forty ſecond prohibits Eccleſiaſticks from enlarging their Juriſdiction to the prejudice of Secular Juſtice.

The Forty third prohibits Laicks from exacting Oaths of Fidelity from Eccleſiaſticks, who hold no Temporality of them to oblige them to it.

The Forty fourth declares, That the Conſtitutions of Princes which are prejudicial to the Rights of the Church ſhall not be obſerv'd, whether they be for the Alienation of Fiefs, or for the Incroaching on the Eccleſiaſtical Juriſdiction, or for any other Goods.

The Forty fifth prohibits Patrons and Vouchers of Churches from undertaking more than is allow'd them, and deprives them of the Right of Patronage, who ſhall wound or kill the Clerks of the Churches under their Patronage.

The Forty ſixth revives the Excommunication iſſu'd out by the *Lateran* Council againſt thoſe who exact Tallies and other Taxes from Eccleſiaſticks. Notwithſtanding it allows Biſhops in caſes of Neceſſity to engage Eccleſiaſticks to give ſomething, provided they have advis'd with the Pope about it firſt. It declares thoſe Sentences Null that are made by Excommunicated Perſons, and it obſerves, that thoſe who have been Excommunicated whilſt they were in an Office, are not diſcharg'd from their Excommunication for their having quitted that Office.

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The Forty ſeventh regulates the Form of Excommunication as follows. The Excommunication ought to be preceded by Admonition made in the Preſence of ſeveral Witneſſes: It ought to be founded on a publick and reaſonable Cauſe. If the Excommunicated Perſon finds himſelf aggriev'd, he may complain of it to the Superior Judge, who ſhall ſend him back to be abſolv'd by the Judge who Excommunicated him, if there be no danger in ſuch a delay; but if it is to be fear'd, that this Delay may have dangerous Conſequences, he may himſelf give him Abſolution. When the Injuſtice of the Excommunication ſhall be prov'd, he who has Excommunicated ſhall be condemn'd to repair the Damages of him who has been Excommunicated, and be puniſhed according as his Superior judges requiſite. But if he who complains of the Excommunication does not bring any ſufficient reaſon, he ſhall be condemn'd to Damages and puniſh'd as the Superior pleaſes, if he be not excuſable by ſome probable Error, and he ſhall remain Excommunicated till he has made Satisfaction, or given Security for doing it. If a Judge finding himſelf in a miſtake revoke his Sentence, and he in whoſe favour it was made will appeal, no notice ſhall be taken of ſuch Appeal, unleſs the Error be ſuch as admits of no Queſtion: in which Caſe he ſhall abſolve the Excommunicated Perſon, upon Condition that he will ſubmit to the Judgment of him to whom the Appeal has been made. *The* IV. *General* Lateran *Council held*, 1215.

The Forty eighth imports, That when any Perſon has a Judge whom he ſuſpects, and will refuſe to be Try'd by him, he ſhall allege the Reaſons of his Suſpicion before Umpires who ſhall be pitch'd upon, and if they think them Juſt, the refus'd Judge ſhall refer the Proceſs to another Judge or the Superior. That if it happens that he who has received Admonition, does Appeal, and yet his Diſorder be certain either by the Evidence of the Fact, or by his own Confeſſion, or by any other way, that then no notice ſhall be taken of that Appeal; and in caſe the Crime be dubious, the accus'd ſhall be oblig'd in appealing to notifie before the Judge the reaſon of his Appeal, which ought to be ſuch, that if it be prov'd, it ſhall be allow'd Lawful: That he ſhall be likewiſe oblig'd to proſecute his Appeal before the Judge in a competent time, if not, then the Firſt Judge ſhall proceed againſt him notwithſtanding his Appeal, and if he has made a wrong Appeal, he ſhall be ſent back to the firſt Judge. However theſe Orders are not to be underſtood to touch the Regulars.

The Forty ninth prohibits the Excommunicating or Abſolving any Perſon for Intereſt, and orders that in the Places where they impoſe a pecuniary Mulct in giving Abſolution, they ſhall be oblig'd to make Reſtitution in caſe the Excommunication was unjuſt.

The Fiftieth repeals the Prohibition of contracting Marriage in the ſecond and third Degree of Affinity, and between Children iſſuing from a ſecond Marriage, and the Relations of the former Huſband, and reſtrains the Degrees wherein Marriages were unlawful to the fourth Degree of Conſanguinity and Affinity.

The Fifty firſt prohibits Clandeſtine Marriages, and orders, That the Prieſts ſhall publiſh the Banns in Churches, that ſo ſuch Impediments as are lawful may be objected againſt them. Penalties are likewiſe inflicted on thoſe who Countenance or Authorize Inceſtuous or Clandeſtine Marriages.

The Fifty ſecond imports, That they ſhall admit of no Evidences with reſpect to Marriage-Impediments, who only give in their Evidences by *Hear-ſay*, unleſs they be very creditable Perſons, and who depoſe, that they have heard it ſaid by ſeveral Perſons before the Proceſs was drawn up: That thoſe Witneſſes ſhall ſwear that they are not induc'd thereto by any Motive of Hatred, of Fear, of Friendſhip, or of Intereſt: That they ſhall mention the Degrees of Kindred: And Laſtly, That they ſhall not be credited, unleſs they depoſe, that they have ſeen ſeveral of thoſe Perſons treat one another as Relations.

The Fifty third prohibits the giving of Lands to ſuch Perſons as have not us'd to pay Tithes to Churches.

The Fifty fourth imports, That the Tenth ought to be taken of all ſorts of Revenues before any thing is rais'd upon it for the payment of the Tax or Tribute.

The Fifty fifth orders, That the Demeans which for the future ſhall be purchas'd by the Monks of *Ciſteaux*, or by any others ſhall pay Tithes.

The Fifty ſixth prohibits the Secular or Regular Clergy, when they let out Inheritances, or beſtow them in *Fief*, from ſtipulating, that they ſhall pay them the Tenths thereof, and that thoſe to whom they give them ſhall be interr'd among them.

The Fifty ſeventh to redreſs the Abuſes of ſeveral Privileges granted to Regulars, ordains, That the Privilege granted to the Friars of ſeveral Orders of being always interr'd in Holy Ground, at leaſt if they were not formally Excommunicated or Interdicted, ought not to be underſtood but only of ſuch who are conſecrated and have chang'd their Habit, or of thoſe who have beſtow'd their Eſtate upon them, of which they have only retain'd to themſelves the *Uſufructus* of it. The Privilege likewiſe is reſtrain'd which they had of opening the Churches of an interdicted Place upon their Arrival there, to only one ſingle Church.

The Fifty eighth grants to the Epiſcopal Churches during an Interdiction, the favour granted to ſeveral Monks of Celebrating Divine Service in their Churches with a low Voice without ringing the Bells, at leaſt when this was not expreſsly prohibited by the Interdiction, or when thoſe of that Church had not been the occaſion of the Interdiction; and upon condition that the Excommunicated and Interdicted Perſons ſhall not be preſent.

The Fifty ninth extends to all the Monks the Prohibition that was made to particular Perſons of being Surety for any one, or raiſing any Summ without the Abbot's and the major Part of the Chapter's Leave.

The Sixtieth prohibits the Abbots from incroaching on the Rights of Biſhops, by trying the Cauſes

The IV. *General Lateran Council held*, 1215.

Cauſes of Matrimony, by impoſing publick Pennances, by granting of Indulgences, and by performing any other Functions peculiar to the Biſhops, unleſs they have leave, or a lawful reaſon for ſo doing.

The Sixty firſt revives the Canon of the *Lateran* Council, which prohibits the Monks from receiving Tithes from the Hands of Laicks, and enjoyns them to preſent to the Biſhops ſuch Prieſts to ſerve in the Churches which do not depend on them *Pleno Jure*, who ſhall be reſponſible to the Biſhops for the Spiritualities, and may not be turned out without their permiſſion.

The Sixty ſecond imports, That having underſtood that Religion was often diſhonour'd by expoſing of Relicks to Sale, to put a ſtop to this Scandal for the future, it prohibits the ſhewing of Reliks out of their Caſes, the expoſing them to Sale, and the honoring any new ones, unleſs approv'd by the Pope's Authority. It admoniſhes the Prelates not to ſuffer, that thoſe who come out of Devotion to their Churches, be impos'd upon by Falſities and Shams, as it happen'd in moſt Places where this Practice prevail'd for Intereſt. And they are prohibited from admitting of any *Queſtors*, who have not the Pope's permiſſion, of which the Form is here given. Laſtly, The Abuſe of indiſcreet Indulgences is regulated, and 'tis order'd, That the Indulgences for the Dedication of a Church, ſhall laſt no longer than a Year, and that on the Anniverſary of that Feaſt, they ſhall grant remiſſion of Pennance enjoyn'd for Forty Days only. It likewiſe requires, That the number of Indulgence-days be likewiſe limited in all other Acts by which they are granted.

The Sixty third aboliſhes the Uſe, or rather Abuſe, which was crept into ſome Churches of exacting a certain Summ for the Benediction of Abbots, and for the Conferring of Holy Orders, and declares thoſe who exact or receive any thing upon that account to be guilty of Simony.

The Sixty fourth prohibits likewiſe the exacting of any thing for being admitted into any Religious Order, and enjoyns, That the Nuns who ſhall give or exact any thing under any Pretence whatſoever ſhall be turn'd out of the Monaſtery, and enjoyn'd Pennance in a more Auſtere Monaſtery. And as to thoſe who have been admitted for Money before this Decree, 'tis order'd that they ſhall retire into another Convent of the ſame Order, or ſhall be admitted afreſh into the Monaſtery wherein they are, and ſhall take their Places only from the Day of this latter Admiſſion. The ſame thing is order'd with reſpect to Monks and the other Regulars, and the Biſhops are enjoyn'd to publiſh this Decree every Year in their Dioceſſes, that it might be obſerv'd.

The Sixty fifth prohibits the Biſhops from interdicting a Church after the death of the Curate, in order to exact a Summ of Money of his Succeſſor, or from demanding any thing to permit a Secular to be admitted into any Religious Order or to be interr'd there.

The Sixty ſixth prohibits the demanding any thing for the Burial of the Dead, for the Benediction of Marriage, or for any ſuch like things. However 'tis not pretended by this Decree to put a ſtop to the pious Cuſtoms which ſome out of an Heretical Spirit would aboliſh.

The Sixty ſeventh is againſt the exorbitant Uſury of the *Jews*. It orders, That thoſe among them who exact any from the *Chriſtians*, ſhall be debarr'd from having any Commerce with *Chriſtians*; as well as thoſe who will not give the Church ſatisfaction for the Tithes and the other Oblations due upon the account of the Houſes or Inheritances which they Poſſeſs.

In the Sixty eighth 'tis order'd, That the *Saracens* and *Jews* ſhall wear particular Habits to diſtinguiſh them from others, and they are prohibited to go abroad on *Good Friday*, becauſe at that time they were us'd to expreſs their joy in inſulting over the *Chriſtians*. Princes are enjoin'd to prevent them from uttering Blaſphemies againſt *Jeſus Chriſt*.

The Sixty ninth revives the Canon of the Council of *Toledo*, which forbids the beſtowing any Publick Charges or Offices upon them.

The Seventieth imports, That the *Jews* who are Converted and have been Baptiz'd, ſhall be hindred from obſerving their Ceremonies, and from mixing *Judaiſm* with *Chriſtianity*.

Thoſe Chapters, or at leaſt part of them, being Read in the Council, the Pope caus'd the Decree for the *Croiſade* to be Publiſh'd, being drawn up in theſe Terms. "Being earneſtly deſirous to recover the Holy Land from the Hands of the Prophane, We Order by the Advice of Prudent Perſons, "who are acquainted with the favourable Circumſtances of Times and Places, and by the Approbation "of the Sacred Council, that the *Croiſade*-Men ſhall be ready by the firſt of *June* in the Year enſuing; "and that all thoſe who are reſolv'd to go by Sea ſhall Rendevouz in the Kingdom of *Sicily*, ſome at "*Brinda* and others at *Meſſina*, and the adjacent Places, where we are reſolv'd to be in Perſon, that "ſo that Army may be Regulated by our Councils, Aided by our Succours, and depart with the "Divine and Apoſtolick Benediction. Thoſe who will go by Land, ſhall be likewiſe ready by the "ſame time, and ſhall give us notice thereof, that ſo we may ſend them a Legate to Conduct and "Succour them. That the Prieſts and other Eccleſiaſticks from the Higheſt to the Loweſt, who "ſhall be in the Chriſtian Army, take care to apply themſelves to Prayer and Preaching, and to In-"ſtruct others by their Doctrine and Examples, that ſo they might have the Fear of God always be-"fore their Eyes, and that they neither ſay nor do any thing which may offend the Divine Majeſty: "And if they ſhould fall into any Sin, they riſe again by Repentance. He grants to the Eccleſiaſticks who ſhall be in that Army, the Right of receiving the Revenues of their Benefices for three Years, as if they were Reſident. He orders all the Prelates to admoniſh all thoſe who are Engag'd in the *Croiſade*, That they are oblig'd to perform their Vow, and to conſtrain thoſe who will not do it by Excommunicating their Perſons and Interdicting their Demeans, if they have no lawful Hindrance, which the Holy See judges ſufficient to diſpenſe them from their Vow. He recommends to them likewiſe the Exhorting and Inviting all the Princes and all their Subjects to provide Soldiers, Arms, Proviſions and Ships for the Expedition, in order to obtain the Remiſſion of their Sins: And to ſet

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an Example himſelf, He declares, That he will furniſh them with Thirty thouſand Pounds of his Eſtate, beſides the Charges of the Journey of thoſe *Croiſado*-Men in and about *Rome*, upon which Three thouſand Marks of Charity-Money, lying in his Hands, ſhall be expended. He enjoins all Beneficed Men to give the Twentieth Penny of their Eccleſiaſtical Incomes during three Years for the Relief of the Holy Land, and to depoſite thoſe Summs into the Hands of thoſe who ſhall be Commiſſion'd by the Holy See to be Collectors of it: He excepts out of this ſeveral Monks, and thoſe who ſhall go in Perſon to this Expedition: He engages himſelf and the Cardinals to pay the Tenth of their Revenues. He puts the Eſtates of thoſe who are engag'd in the *Croſaide*, under the Protection of the Holy See, that ſo no Tax might be laid upon them. He would have the Intereſts of the Money which they ow'd during this Expedition to be remitted, and that the *Jews* be oblig'd to remit it to them. He Excommunicates thoſe who ſhall aſſiſt or ſuccour the *Corſairs* and Pirates, that take and Rob thoſe who go to the Holy Land; thoſe who ſhall ſupply the *Saracens* with Arms, or other Warlike Ammunitions, to be made uſe of againſt the Chriſtians; all thoſe who ſhall aid or give them any Aſſiſtance; thoſe who ſhall carry any Ships into the Eaſt, during the four enſuing Years; and thoſe who ſhall hold any Turnaments. He enjoins, That all the Chriſtian Princes who are at War ſhall make Peace, or at leaſt a Truce for four Years, and that they ſhall be conſtrain'd thereto by Excommunicating their Perſons and Interdicting their States. Laſtly, he grants to all who ſhall go to the Holy Land in their own Perſons, and at their own Charges, a plenary Indulgence of all their Sins for which they ſhall have Contrition, and which they ſhall have Confeſs'd: And he promiſes them a more perfect Degree of Eternal Happineſs than to others. He grants likewiſe a plenary Indulgence to all thoſe that ſhall ſend Perſons to it at their own Charges, or to thoſe who ſhall go at the Charges of others, and grants a proportionable Part of this Indulgence to thoſe that ſhall Contribute to the Relief of the Holy Land either by their Goods or their Advice. And Laſtly, He declares, That the Univerſal Synod joins with him in his good Wiſhes, to all thoſe who ſhall Contribute towards ſo Good a Work.

The IV. *General* Lateran *Council held*, 1215.

Hiſtorians tell us of ſeveral other Matters which were Regulated by this Council, or rather by the Pope. The Cauſe of the Empire was there Agitated between the Deputies of *Otho* and *Frederick*, and Adjudg'd in favour of the latter. Therein they likewiſe Treated of the Affair of the Counts of *Toulouſe* and *Foix*, who requeſted to be re-ſettel'd in their Eſtates. The Brother of the Count of *Montfort* maintain'd that they ought not to be reſtor'd to them, and upon their Conteſt, it was Order'd, That the City of *Toulouſe*, and the other Countries which the *Croiſado* Men had Conquer'd, ſhould be given to the Count of *Montfort*. And with reſpect to the Demeans which the Count of *Toulouſe* had in *Provence*, that they ſhould be Sequeſtred to be Surrendred either in whole or in part to the Son of the Count of *Toulouſe*, if he gave any ſigns of the ſincerity of his Faith and of his good Life. This Decree is related by Father *Luke Dachery* in the Seventh Tome of his *Spicilegium*, by which it appears, that there was likewiſe reſerv'd to *Raimond* Count of *Toulouſe* a certain Annual Summ upon his Revenues, and his Wife the Siſter of the King of *Arragon* had reſerv'd to her the Lands which belong'd to her as her Dowry. The Pope Confirm'd the Sentence of Suſpenſion paſs'd by his Legates againſt *Stephen* Arch-Biſhop of *Canterbury*, Charg'd with having held Intelligence with the Barons of *England* who would have Depos'd the King. Thoſe Lords were Excommunicated. 'Tis ſaid likewiſe ſaid, that the Patriarch of the *Maronitæ*, Re-united thoſe of his Nation to the Church of *Rome* in this Council; that there they Debated the Queſtion about the Primacy of *Toledo*: That the Pope did then Inſtitute the *Order of the Croſs*, and Approv'd of the *Dominican* and *Franciſcan* Orders.

This Council which was ſo Numerous at firſt, broke up in leſs than a Month. The Prelates weary with ſtaying at *Rome*, beg'd leave one after another to depart; and the Pope (if *Matthew Paris* may be believ'd) granted them leave, by obliging them before their Departure to take up great Summs from the Merchants of *Rome* to give him. The War between thoſe of *Piſa* and the *Genoeſe*, and the Troubles of *Italy*, immediately oblig'd the Pope to put an end to the Council, and to quit his Care for the Affairs of the Church, to put in order thoſe of *Italy*. Being ſet out from *Rome* on that Deſign he Dy'd at *Peruſa* the 16*th*. of *July* 1216.

The Council of *Melun* in the Year 1216.

POpe *Innocent* III. having Wrote to *Peter* of *Corbeil* Arch-Biſhop of *Sens* and his Suffragans, againſt King *Philip Auguſtus*, whom he ſuſpected of ſupporting his Son *Lewis*, whom he had Excommunicated, becauſe he carry'd on a War againſt *John* King of *England*, tho' he was *Croſs'd* for the Holy Land; they met at *Melun*, in the Year 1216. to return an Anſwer to the Pope, and at the ſame time made ſeveral Orders relating to Church-Diſcipline. They order, That thoſe who ſhall continue in a State of Excommunication above a Year and a Day without being Abſolv'd, ſhall be conſtrain'd thereto by the Secular Power, which ſhall Seize upon their Perſons and Effects. They prohibit a Prior, if he be not a Coventual, from Borrowing more then Forty *Sols* without the leave of his Abbot. They enjoin the Abbots and Priors to give an Account every Year in the Chapter, of the Income and the Expences of the Monaſtery. They prohibit them from Borrowing any Summ without the Conſent of the Chapter and the Advice of the Biſhop, in caſe the Abbot be abſent. And Laſtly, they order, the Abbots and Monks to be Habited according to their Quality.

The Council of Melun, 1216.

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The Council of *Oxford*, in the Year 1222.

The Council of Oxford, 1222.

STephen *Langton* Arch-Biſhop of *Canterbury*, of whom we have already made mention, held a Council at *Oxford* in the Year 1222. wherein he made a great many Orders for Reforming the Church of *England*, and eſpecially the Monaſtical Diſcipline. He therein Condemn'd an Impoſtor who call'd himſelf *The Chriſt*, and ſhew'd marks in his Hands, in his Feet, and in his Side, as the Scars of thoſe Wounds made in his Suffering upon the Croſs. We have the Canons of this Council, divided into Forty nine Chapters.

The firſt declares all thoſe Excommunicated who wrong the Church; thoſe that diſturb the quiet of the State; falſe Witneſſes, eſpecially in the Caſe of Marriage, and Diſ-inheriting; falſe Accuſers; thoſe who unjuſtly or maliciouſly oppoſe the Patronage, or the taking Poſſeſſion of Benefices: and thoſe that obſtruct the Execution of the Orders of the Prince againſt Excommunicated Perſons.

The Second concerns the Duties of Biſhops who are recommended to have honeſt and grave Almoners, to be Charitable, to give Audience to the Poor, and to do them Juſtice, to hear Confeſſions, to ſee that their Dioceſſes be Viſited, to be reſident at their Cathedrals on the Great Feſtivals and during *Lent*, and to ſee that the Profeſſion of Faith which they made at their Conſecration be read.

By the Third, they are prohibited from exacting any thing for the Collation of Benefices; and by the Fourth, from delaying to give Inſtitution and Induction to ſuch as are preſented to them for to ſupply the Benefices. However in caſe there be two Perſons preſented by two Patrons, it is order'd by the Fifth, That neither of them ſhall be promoted by the Biſhop till the Cauſe be determin'd.

The Sixth imports, That the Prieſts ſhall celebrate Maſs and adminiſter the Sacraments with Devotion; that they ſhall repeat the Words of the Canon entirely; that they ſhall not take the Ablution, if they are to celebrate again the ſame day. They are likewiſe prohibited from celebrating the Maſs often on one and the ſame day, except on *Chriſtmas* and *Eaſter-day*: or when a *Corps* is to be interr'd, in which caſe they ſhall ſay the Firſt Maſs of the Day, and the Second for the Deceas'd.

The Seventh prohibits the Eccleſiaſticks who are Benefic'd or in Orders, from being Farmers, Judges, Bayliffs, or Officers, and from giving or paſſing Sentences of Death. Prohibitions are therein likewiſe made from holding a Seſſion to try a Criminal in Conſecrated Places, ſuch as the Church and Church-yard.

The Eighth contains the Catalogue of Feaſts that ought to be Solemniz'd, which are all Sundays, the Five Days of *Chriſtmas*, the *Circumciſion*, the *Epiphany*, all the Feſtivals of the Bleſſed Virgin, except that of the *Conception*, to celebrate which no Man is oblig'd (theſe are the very Words of the Council) the Converſion of St. *Paul*, the Chair of St. *Peter*, all the Feſtivals of the Apoſtles, the Feaſt of St. *Gregory*, Holy Thurſday, the Second, Third and Fourth Holydays in Eaſter-Week, *Aſcenſion*-day, the Second, Third and Fourth Holy-days in *Whitſon-Week*, the Feaſt of St. *Auguſtin* in *May*, the Two Feaſts of the Holy Croſs, the Tranſlation of St. *Thomas* the Martyr, the Two Feaſts of St. *John*, the Feaſt of St. *Margaret*; that of St. *Mary Magdalene*, the Feaſt of St. *Peter in bonds* the Feaſts of St. *Lawrence*, St. *Michael*, St. *Edmund* the Confeſſor, St. *Edmund* the King and Martyr, St. *Catharine*, St. *Clement*, and St. *Nicholas*, the Feaſt of the Dedication of each Church, and the Feaſt of the Holy Patron. There are likewiſe reckon'd ſeveral other Feaſts of a Second Rank which are to be celebrated with leſs Solemnity, and ſeveral of a Third Rank, on which they might go to work after Maſs, with a Liſt of the Vigils and Faſts of the Year.

The Ninth enjoyns the Curates to Preach often, and to take care to viſit the Sick.

The Tenth imports, That every Church ſhall have a Silver-Chalice, with other neceſſary Utenſils, a White Surplice, Altar-cloths, Books and Ornaments proper and ſuitable, and that the Arch-Deacons ſhall take care of it.

The Eleventh prohibits a Man who reſigns a Benefice, from retaining the Vicaridge thereof.

The Twelfth forbids the dividing a Benefice into ſeveral, and the giving it to divers Perſons.

The Thirteenth prohibits the giving the Vicaridge of a Church to a Man who will not ſerve that Church in Perſon.

The Fourteenth orders the Reſidence of the Benefic'd Clergy.

The Fifteenth adjuſts what Allowance is compleat for a Vicar.

The Sixteenth declares, That there ought to be two or three Prieſts in the great Pariſhes.

The Seventeenth imports, That the Biſhop ſhall cauſe him who is preſented to a Benefice to take an Oath, that he has given nothing to him who Preſented him.

The Eighteenth, That there ſhall be ſettled in every Arch-Deaconry Confeſſors for the *Rural* Deans, and the other Eccleſiaſticks, who will not Confeſs themſelves to their Biſhop.

The Nineteenth prohibits *Rural* Deans from taking Cognizance of Matrimonial Cauſes.

The Twentieth forbids all manner of Perſons to keep Robbers in their Service.

The Twenty-firſt forbids the Arch-Deacons to be any Charge to the Churches in their Viſits.

The Twenty ſecond prohibits the Leaſing out of Benefices.

The Twenty third, and the four next order the Arch-Deacons to inform themſelves whether the Canon be as it ought to be, and whether the Prieſts know how to recite it and to pronounce the Words of Baptiſm; to inform themſelves whether the Euchariſt and the Holy Chriſm be under Lock and Key, and to take an Account of the Ornaments and Goods of the Churches.

The Twenty eighth prohibits the Ordinaries, or their Officers from Iſſuing out any Sentences which are not preceeded by a Cononical Admonition.

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The Twenty ninth imports, That nothing ſhall be demanded for Burial, nor for Adminiſtring the Sacraments. *The Council of* Oxford, 1222.

The Thirtieth and Thirty firſt prohibit the Eccleſiaſtical Judges from hindring the Agreement of the Parties, and from obliging any Perſon to clear himſelf, unleſs he has been Accus'd by Men of Probity.

The following Chapters regard the Manners of the Eccleſiaſticks. They are order'd to wear the Clerical Habit, to have cloſe Sleeves, and a Cronet and ſhort Hair, to avoid Drunkenneſs, and to keep no Concubines.

The Thirty ſixth and ſeventh prohibit the Alienation of the Church-Goods, and the giving them in *Fief* to Laicks.

The Thirty eighth and ninth have relation to the Nuns. They are prohibited to wear Silk-Vails, or ſuch as are Embroider'd with Silver, to have Habits with Trains, and to demand any Money for being Admitted into the Nunnery.

The Fortieth prohibits the Farming out of Churches, unleſs for ſome Reaſon to be Allow'd by the Biſhop, and to a Perſon who, one may be aſſur'd, will make a good uſe of it.

The Forty firſt prohibits the granting to any Perſon the enjoying a Benefice with the Charge of Souls, any Revenue in another Church, tho' it be *ſub Titulo Gratiæ.*

The Forty ſecond imports, That the Advocates, who ſhall Diſpute the Validity of a Marriage, which ſhall be declar'd Good by the Sentence of the Judge, ſhall be Suſpended from their Function for a Year, if the Judge do not Diſcharge them by the Sentence it ſelf.

The following Chapters relate to the Monks. 'Tis therein order'd, That they ſhall live in Common, that they ſhall Lie in the ſame Dormitory, and Eat in the ſame Refectory: That no Monk ſhall be Admitted before the Age of Eighteen: That the Nuns ſhall not go out of their Nunnery; That ſilence ſhall be kept in the Monaſteries; That the Monks ſhall not go out of their Monaſtery without the leave of their Superiors: That the Superiors may ſend a Monk into another Monaſtery, if they think fit: That the Nuns ſhall have only ſuch Confeſſors as are Appointed by the Biſhop, *&c.* Laſtly, The Council Confirm'd whatever had been Order'd in the *Lateran* Council under *Innocent* III.

The Council of *Mentz* in the Year 1225.

IN the Year 1224. *Honorius* III. ſent as his Legate into *Germany* Cardinal *Conrade* Biſhop of *O-Porto*, who had formerly been Monk and Abbot of *Ciſteaux*, to endeavour to Reform the Manners of that Kingdom. This Legate Held a Council at *Mentz* the Ninth of *December* in the Year 1225. where he made ſeveral General Conſtitutions for all *Germany*. *The Council of* Mentz 1225.

The Three firſt are againſt the Clerks who keep Concubines.

The Fourth prohibits the Iſſuing out any Excommunication, without a precedent Admonition.

The Fifth declares the Legacies of Church-Goods made by Clerks to their Natural Children, or their Concubines Null.

The Sixth enjoins, That the Clerks who being Excommunicated or Suſpended by their Biſhops, continue to perform their Functions, ſhall be Depos'd from their Offices and Benefices, without hopes of being Reſtor'd.

The Seventh declares thoſe Perſons Excommunicated, who Celebrate the Holy Myſteries before Perſons declar'd Excommunicated.

The Eighth imports, That the Biſhops ſhall Certifie to the Neighbouring Biſhops the Perſons whom they ſhall have Excommunicated, that ſo they may ſhun them and cauſe them to ſhun'd by others, and declares, That if any of them ſhall wittingly Communicate with thoſe whom his Brethren have Excommunicated, the Canons of his Cathedral Church ſhall ſeparate themſelves from his Communion ſo long as he perſiſts in defiance of this Rule.

The Ninth Anathematizes the Patrons, who in beſtowing of Benefices that are in their Gift, ſhall keep back part of the Tithes, or of the Eccleſiaſtical Revenues. In the next 'tis order'd, That thoſe who ſhall be Advanc'd on that Condition, ſhall be Depriv'd of their Office, or their Benefice.

In the Eleventh the Biſhops and Arch-Deacons are forbidden to receive any of thoſe who are Preſented to them by Patrons, till he has taken an Oath, that he has not committed Simony.

By the Twelfth it is prohibited to put any Hireling-Prieſts into Churches: And in thoſe where there ought to be Vicars, 'tis order'd, That they ſhall be *perpetual*, and ſhall be allow'd an honourable Subſiſtence.

The Thirteenth inflicts the Penalty of Suſpenſion on thoſe who ſhall Tempt any Virgins Conſecrated to God, and the Penalty of Excommunication *ipſo facto*, on thoſe who ſhall Debauch them. Laſtly, it is order'd, That thoſe Conſtitutions ſhall be Publiſh'd throughout all *Germany*.

The Council of *Narbonne* in the Year 1227.

LEWIS VIII. King of *France* being at *Pamiez* in the Year 1226. made a Law againſt thoſe who deſpis'd the Keys of the Church, by which he Condemns to a Mulct, thoſe who ſhall permit themſelves to be Excommunicated, and orders, That all the Goods of thoſe who ſhall remain under Excommunication above a Year ſhall be Sequeſtred. This Law was Confirm'd the next Year in a Provincial Council Held in *Lent* at *Narbonne*. This is the firſt Article of that Council. *The Council of* Narbonne *in* 1227.

The Second, Third and Fourth are againſt the *Jews*, by the laſt, they are adjudg'd to pay Yearly Six Pence each to the Pariſh wherein they live.

The Council of Narbonne in 1236.

The Fifth Regulates the Forms of the Last Wills and Testaments, and imports, That they shall be made in the Presence of the Curate and some Catholick Persons.

The Sixth is against perjur'd Persons and false Witnesses.

The Seventh orders, That the Names of those who Confess themselves, shall be Registred, and that those who will not come at least once a Year to Confession, shall be depriv'd during their Lives from entring into the Church, and after their Death of Ecclesiastical Burial. It is likewise enjoin'd, That the Confessions ought to be made Publickly, and not Privately.

The Eighth imports, That every Lord's Day they shall Excommunicate publick Usurers, Incestuous Persons, such who keep Concubines, Adulterers, Ravishers, and those who obstruct the Executing of Last Wills and Testaments.

The Ninth imports, That there shall be given to Priests who serve the Churches a competent and suitable Allowance.

The Tenth, That there shall not be less than three Monks, or three Canons in Religious Houses.

The Eleventh, That the Monks, or Regular Canons shall not perform the Office of Advocates.

The Twelfth, That the Clergy shall not be Tax'd.

The Thirteenth, That they shall not impose any new Customs.

The Fourteenth, That there shall be in every Parish Inquisitors after Hereticks.

The Fifteenth, That the Lords, Governors, Judges, &c. shall be oblig'd to drive out Hereticks.

The Sixteenth, That Hereticks shall be turn'd out of all Offices of Trust.

The Seventeenth, That they shall be declar'd Excommunicated who give any Countenance to *Raimond* the Son of the Count of *Toulouse*, to the Count of *Foix*, and to the Viscount of *Beziers*.

The Eighteenth, That those who have Benefices with the Cure of Souls, shall be Advanc'd to Priesthood.

The Nineteenth, That those who beg Alms shall not Preach in Churches but shall only Read their Leuons.

The Twentieth, That the Feast of St. *Matthias* shall always be Celebrated in Leap-Year the second of the two *Bissextile* Days: That the Ember-Week in *September* shall always be observ'd the first Wednesday of that Month; and that every Year a Provincial Council shall be Celebrated on the Sunday call'd *Lætare*.

The Council of *Toulouse* in the Year 1229.

The Council of Toulouse 1229.

Raimond Junior Count of *Toulouse* having made his Peace with King Saint *Lewis*, and being return'd to his Estates, *Romanus* Cardinal of St. *Angelo*, Legate of the Holy See, follow'd him in order compleatly to destroy Heresie in that Country, and Held there a Council in the Year 1229, which begun in *July* and ended in *November*, at which were present *Peter Amelii* Arch-Bishop of *Narbonne*, *Gerard* of *Malemort* Arch-Bishop of *Bourdeaux*, and *Amaneus* Arch-Bishop of *Auscbe*, and several Bishops of those Provinces: The Counts of *Toulouse* and the other Barons and Lords of the Country, except the Count of *Foix*, were likewise there, with the Seneschall of *Carcassonne* and the two Consuls of *Toulouse*, who were to Swear to and Approve of the Peace. The Legate proceeded therein against several Hereticks, Reconcil'd several of them who Recanted, and made Forty five Orders for the Rooting out of Heresy.

In the First, He enjoins the Arch-Bishops and Bishops to settle in each Parish a Priest and two or three approv'd Laicks, to make Inquisition after Hereticks, and to engage them upon Oath to use their utmost Endeavours to find them out, to Present them forthwith to the Bishop, and to the Lords or their Bayliffs.

In the Second, the same thing is enjoin'd to Abbots exempted with respect to the Places where they have Jurisdiction.

In the Third, the Lords of the respective Places are recommended to search after Hereticks, and to ruin the Places whither they resort.

In the Fourth, there is added the Penalty of Losing their Estates, against those who know that a Heretick lives in their Territories, and will suffer it. And with respect to those who shall neglect to make Inquisition after them, 'tis order'd in the next Canon, That they shall likewise be punish'd for their neglect. The Houses where Hereticks shall be found are not so much as spar'd; and in the Sixth Canon, 'tis declar'd, That they shall be destroy'd, and that the Ground shall be Confiscated. The Bayliffs are Condemn'd to the loss of their Offices and Estates, who shall be careless and negligent in searching after Hereticks.

But to prevent the Abuse that might be made of these Constitutions, in making those pass for Hereticks who were not so; 'tis order'd in the Eighth, That no Person shall be Condemn'd as an Heretick, who has not been judg'd to be one by the Bishop of the Place.

The Ninth gives leave to the Lords and their Officers to Apprehend Hereticks upon the Territories of other Lords.

The Tenth imports, That the Hereticks who voluntarily Recant, shall not remain in the Villages where they were, if they are suspected of Heresy, but shall be Transported into other Catholick Villages, which are free from suspicion; that they shall wear two Crosses on their Cloths, and have Certificates from their Bishops of their being Reconcil'd: That they shall not be admitted any more into Publick Offices, nor do any Publick Acts till they shall have been qualify'd for it again by the Pope, or his Legate.

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In the Eleventh, 'Tis order'd with reſpect to thoſe who are Converted by the fear of Death, or for ſome other ſuch Account, that they ſhall be ſhut up in a Wall'd Place, that ſo they may not corrupt others. *The Council of* Toulouſe, 1229.

The Twelfth imports, That all Men above Fourteen Years Old, and all Women above Twelve, ſhall make an Abjuration of all ſorts of Hereſy, and a Profeſſion of the Faith of the *Roman* Church, and that they ſhall be engag'd to perſecute Hereticks.

In the Thirteenth 'tis order'd, That all Perſons who have the uſe of their Reaſon, ſhall Confeſs themſelves twice a Year to their own proper Prieſt, and Receive the Sacrament of the Euchariſt at *Chriſt-maſs*, *Eaſter* and *Whitſontide*, ſo that Confeſſion ſhall go before the Communion, unleſs the Prieſt think fit for ſome juſt Cauſe, that they ſhould abſtain one time from receiving the Euchariſt, and that thoſe who ſhall abſtain from it upon other Accounts, ſhall be ſuſpected of Hereſy.

The Fourteenth prohibts Laicks from having the Books of the Old or New-Teſtament, unleſs it be a Pſalter or a Breviary, and the Roſary, and does not permit them ſo much as to Tranſlate them into the Vulgar Tongue. This Reſtraint was doubtleſs founded on that frequent Abuſe which was made of them in that Country.

In the Fifteenth, They who are ſuſpected of Hereſy are prohibited the Practice of Phyſick, and Hereticks are forbidden to come near the Sick, after they have receiv'd the *Viaticum*.

The Sixteenth orders, That the Laſt Wills and Teſtaments ſhall be receiv'd by the Curates.

The Seventeenth prohibits the Prelates and Barons from beſtowing Offices which depended on them on Hereticks, and from having for their Domeſticks ſuſpected Perſons, or of an ill Reputation.

The Eighteenth declares thoſe to be of a bad Repute, who are notoriouſly Infamous, or againſt whom Perſons of Worth give in Evidence.

The Nineteenth maintains the Churches and Religious Houſes in their Privileges, and orders the entire Payment of Tithes.

The Twentieth prohibits the laying any Tax on the Clergy.

The Twenty firſt diſcharges them from all manner of Tributes and new Duties, and extends this Favour to the Monks and Pilgrims, provided they do not concern themſelves in Merchandiſe.

The Twenty ſecond obliges thoſe who receive Taxes, to take care of the High-ways, and makes them Reſponſible for the Robberies committed between Sun and Sun.

The Twenty third forbids Laicks from laying any Tax on the Servants of Churches or of Church-Men, if they do not hold any Eſtate of them.

The Twenty fourth orders, That if any Perſon ſhall throw a Clergy-Man into Priſon, even tho' he has not the Tonſure, the Biſhop ſhall be acquainted of it: That the Lay-Judge ſhall be oblig'd to remit him into the Hands of the Eccleſiaſtical Judges, and that if he refuſe to do it, he ſhall be declar'd Excommunicated and forc'd to deliver him up by his Lord.

The Twenty fifth orders all the Maſters and Miſtreſſes of every Houſe, every Sunday and Holy-Day to be at Church, to hear the Preaching and Divine Service, and not to go out till Maſs be quite over: That if they both cannot be there, one of them ſhall, and that if both miſs without being Sick, or having any Lawful Excuſe, they ſhall be oblig'd to pay Twelve *French* Deniers; one Moiety whereof ſhall go to the Lord, and the other to the Prieſt and the Church. They are likewiſe recommended to go to Church on Saturday-Nights in Honour of the Virgin *Mary*.

The Twenty ſixth contains the Catalogue of the Feſtivals, which are as follow: *Chriſt-maſs*-Day, the Feaſts of St. *Stephen*, of St. *John* the Evangeliſt, of the Holy *Innocents*, of St. *Sylveſter*, of the Circumciſion, of the *Epiphany*, of the Purification, of the Annunciation, of the Aſſumption, of the Nativity of the Virgin *Mary*, *Eaſter*-Day, and the two next Days, the three *Rogation*-Days, *Whitſunday* and the two following Days, the Nativity of St. *John Baptiſt*, the Invention and Exaltation of the Holy Croſs, the Feaſts of the Twelve Diſciples, of St. *Mary Magdalen*, of St. *Lawrence*, of St. *Martin*, of St. *Nicholas*, of the Dedication of St. *Michael*, the Dedication of each Church, the Feaſt of the Holy Patron and every Sunday.

In the Twenty ſeventh 'tis order'd, That during all thoſe Feſtivals, they ſhall abſtain from all manner of Work according to Cuſtom, and according to the Order which ſhall be preſcrib'd by the Biſhop, and that the Curates ſhall give notice of them every Sunday at Maſs.

The other Canons relate to the obſerving of Peace, and contain Orders for Civil Affairs.

The Council of *Chateau-Gonthier* in the Year 1231.

IN the Year 1231. *Francis Caſſardi* Arch-Biſhop of *Tours* and the Prelates of the Province, being met in a Council at *Chateau-Gonthier*, being deſirous to Redreſs ſeveral Abuſes which were in that Province, made Thirty ſeven Canons. *The Council of* Chateau-Gonthier *in* 1231.

The Firſt enjoins, That Prelates ought not to tolerate Clandeſtine Marriages, and to proceed without delay and without excuſe, to the Divorcing of thoſe who had Contracted them.

The Second prohibits the Arch-Prieſts and *Rural* Deans from taking Cognizance of Matrimonial Cauſes.

The Third orders the Inſtitution of a Curate into a Church, to be after this manner: The Patron whether an Eccleſiaſtick, or a Laick ſhall Preſent to the Arch-Deacon, or the *Rural* Dean, and afterwards to the Biſhop, or to him who has the Epiſcopal Power, the Perſon whom he has Choſen within the time preſcrib'd by Law: He ſhall be oblig'd to Swear, that he has neither given nor promis'd any thing for that Benefice, and that he does not know, that any one has given, or promis'd any

The Council of Chateau-Gonthier *in* 1231

thing for him: Laſtly, The Biſhop, or he who has the Epiſcopal Power, ſhall give him the Cure of Souls, and he ſhall be oblig'd to Swear, That he will obey his Biſhop, maintain the Rights of his Church, and recover the Eſtates which are Alienated.

The Fourth orders the Biſhops to oblige all the Clergy who have Benefices with Cure of Souls, to ſerve them in Perſon, unleſs they judge that they ought to be diſpens'd from it upon a juſt cauſe.

The Fifth imports, That when a Church ſhall be farm'd out, a ſufficient part of the Revenue ſhall be reſerv'd for the Maintenance of the Caplain.

The Sixth, That the Number of the Canonſhips of each Chapter ſhall be fix'd, that ſo the Prebends may not be divided but given whole to one and the ſame Perſon.

The Seventh, That they ſhall no more give the Preſentation of the Prebend which ſhall be firſt vacant in Cathedral Churches.

The Eighth, That the Cuſtoms of Cathedral Churches ſhall be ſet down in Writing.

The Ninth, That thoſe who communicate with Excommunicated Perſons, if they do not abſtain from ſo doing after notice given them, ſhall be debar'd entring the Church.

The Tenth, That the Ordinaries and Delegates ſhall be very ſparing in Iſſuing out General Excommunications.

The Eleventh, That the Prieſts and other Eccleſiaſticks ſhall not be Tributary to Laicks, and thoſe who ſhall become ſuch, ſhall be Suſpended *ab Officio & Beneficio.*

The Twelfth prohibits Arch-Prieſts, Arch-Deacons and others who are inveſted with Eccleſiaſtical Juriſdiction from having their Offices out of Town, and enjoyns them to diſcharge their Functions themſelves in Perſon.

The Thirteenth forbids the Prelates and others who have Juriſdiction, from receiving the Right of Procuration in Money.

The Fourteenth prohibits the Prelates from demanding Money in Farming out of Churches.

The Fifteenth imports, That the Patrons who give Preſentations to uncapable Perſons, ſhall forfeit their Right of Preſenting *pro hâc vice.*

The Sixteenth, That thoſe on whom Benefices are beſtow'd with Cure of Souls, ſhall underſtand the Vulgar Language of the Country.

The Seventeenth prohibits the ſelling of the Election of Guardianſhips.

The Eighteenth orders, That no Prieſt ſhall be admitted to perform his Functions unleſs Licens'd by his Biſhop, or unleſs his Ordination be evident.

The Nineteenth forbids the Laicks to Vend their Actions to Eccleſiaſticks, in order to trick the Tribunal of the Secular Judge.

The Twentieth imports, That Eccleſiaſticks taken in any enormous Crime, ſhall be put into the Biſhop's Hands, who ſhall degrade them if convicted of any Crime which deſerves that Puniſhment, and that afterwards if they do not amend, the Church ſhall no longer protect them.

The Twenty firſt orders, That Debauch'd Clerks ſhall be ſhaven, that ſo their Clerical Tonſure may not be ſeen.

The Twenty ſecond, That ſuch of the *Croiſade* who are guilty of Enormous Crimes, ſhall be declar'd to have forfeited their Privileges by the Eccleſiaſtical Judge, and if they continue to commit ſuch Crimes, they ſhall be Puniſh'd by the Secular Judge.

The Twenty Third is againſt Tyrants or great Lords, who caus'd the Eſtates of Eccleſiaſticks to be riffled by Perſons of ill fame.

The Twenty fourth orders the Monks to keep Silence, and to ſee, That thoſe of the ſame Order be habited in the ſame manner agreeable to their Rule.

The Twenty fifth prohibits the putting young Monks who are not quite Fifteen years Old into any other Priories beſides Conventuals.

The Twenty ſixth prohibits all Monks from having any thing *de Proprio.*

The Twenty ſeventh orders them to obſerve the Rule about abſtaining from Meat.

The Twenty eighth imports, that an Abbot ſhall not go in the Country without a Monk attending him, nor a Monk without a Foot-boy.

The Twenty ninth, That a ſingle Monk ſhall not be put into Priories, but that there ſhall be two who ſhall ſay the Office which is done at twice, for the Patrons.

The Thirtieth is againſt Uſurers; 'tis therein Ordered, That they ſhall be Excommunicated every Sunday, and that ſuch as are ſuſpected of that Crime ſhall be oblig'd to juſtifie themſelves and to renounce it publickly.

The Three next are againſt the *Jews*, to hinder them from inſulting over the *Chriſtians*; and to deprive them of the Right of being Witneſſes.

The Thirty fourth prohibits under pain of Excommunication the Contracting of Marriage, till after the Banns have been publiſh'd after the uſual manner; that ſo an Engagement to Marry may be granted and given in the Face of the Congregation.

The Two next preſcribe what Oaths the Judges and Lawyers ought to take.

The Laſt confirms the Canons made in the Council held at *Laval.*

The Council of *Beziers* in the Year 1233.

The Council of Beziers *in* 1233.

Gauthier de Marvis Biſhop of *Tournay* and Legate of the Holy See, held a Council at *Beziers* in the year 1233, wherein he Publiſh'd the Twenty ſix following Orders.

The Firſt is, That they ſhall every Sunday Excommunicate the Hereticks and their Favourers.

The

The Second, That any Perſon whatever may apprehend an Heretick and carry him before the Biſhop. *The Council of Beziers in 1233.*

The Third, That the Favourers of Hereticks may not buy Bayliwicks.

The Fourth, That Converted Hereticks who will not wear a Croſs ſhall be treated as Hereticks and their Goods confiſcated.

The Fifth, That the Prieſts ſhall carefully obſerve the Decrees of the Council of *Toulouſe* againſt the Hereticks, and againſt thoſe who are not preſent at Divine Service.

The Sixth, That Examination ſhall be made into the Capacity and Morals of thoſe who are promoted to Holy Orders, and that none ſhall be admitted, who has not a Patrimonial Title to the value of a Hundred *French Sols*.

The Seventh, That the Tonſure ſhall be only given to thoſe who can Read and Sing, who are the Children of Freemen, and born in lawful Wedlock, unleſs the Biſhop of the Place grant a Diſpenſation.

The Eighth prohibits Biſhops from exacting Oaths for their Intereſt of thoſe upon whom they ſhall confer Orders.

The Ninth imports, That the Biſhops ſhall ſupply the Archdeaconeries with Perſons zealous for the Salvation of Souls, and capable of inſtructing both Clergy and Laity.

The Tenth, That the Conſtitutions of the Fourth General *Lateran* Council againſt thoſe who Excommunicate unjuſtly ſhall be read.

The Eleventh, That the Patrons, as well Eccleſiaſticks as Laicks ſhall preſent to the Biſhops, Curates, or perpetual Vicars of the vacant Churches before the Feaſt of *All-Saints*.

The Twelfth, That thoſe who have Benefices with Cure of Souls, ſhall be conſtrain'd to take Orders forthwith, or elſe loſe their Revenues: That if a Cure be united to a Prebend or Dignity, he who enjoys them, ſhall put a perpetual Vicar in his ſtead into the Cure, to whom he ſhall give a competent Maintenance: And that every Pariſh-Church ſhall have a perpetual Prieſt who ſhall ſerve the Cure in Perſon.

The Thirteenth, That the Conſtitutions made in the Fourth General *Lateran* Council about the Life and Morals of the Clergy ſhall be obſerv'd.

The following Canons relate to the Monks.

The Fourteenth prohibits their having any thing *de Proprio*, and declares, That this is ſo annex'd to the *Monachal* Order, that not only the Abbots may not exempt a Monk from this Law, but alſo that the Pope cannot diſpence with it, any more than he can with the Obſervance of Celibacy.

The Fifteenth and Sixteenth preſcribe to the Abbots, Monks, and Regular Canons how they ought to be cloathed.

The Seventeenth enjoyns the Monks to ſhut up their Cloyſters, and not to ſuffer any Seculars to enter without neceſſity.

The Eighteenth orders the Reading in the Refectory, and that a Chapter be held every Day.

The Nineteenth enjoyns them to ſtay in the Cloyſter from the Chapter-Hour till *Tierce*, and forbids them to go out without leave of their Superior.

The Twentieth imports, That every Week Diſtribution ſhall be made to the Poor.

The Twenty firſt, That there ſhall be in the Monaſteries a Monk, or a Secular to teach *Grammar*.

The Twenty ſecond prohibits the giving of Eſtates to Monaſteries in proſpect of having Benefices beſtow'd upon them, diveſts thoſe of them who came to them by ſuch methods, and deprives thoſe likewiſe who gave them, of their Privilege. A Prior or an Abbot is likewiſe forbidden to poſſeſs the Priory of another Monaſtery, unleſs he be call'd by a Canonical Election to ſome Conventual Priory.

The Twenty third imports, That they ſhall not ſell Wine in a Monaſtery, nor ſuffer Perſons of Scandalous Profeſſion to enter therein.

The Twenty fourth, That they ſhall not admit Laicks to poſſeſs Prebends, or the Revenues of thoſe Benefices, as given by way of Oblation.

The Twenty fifth, That they ſhall not ſuffer one Monk to be in a Priory alone, that there ſhall be three or four, but no Irregular Monks ſhall be ſent thither.

The Twenty ſixth, That they ſhall oblige all thoſe who are arriv'd to the Age of Fourteen to ſwear that they will keep the Peace.

The Council of *Arles*, in the Year 1234.

John Bauſſanus Arch-Biſhop of *Arles* held a Provincial Council in the Year 1234, wherein he made Twenty four Conſtitutions. *The Council of Arles in 1234.*

In the Firſt, He orders that the Canons of the Fourth General *Lateran* Council ſhall be put in Execution.

By the Second, He obliges the Biſhops to Preach the Faith themſelves, and to cauſe it to be Preach'd by Perſons of Merit.

In the Third, He admoniſhes the Biſhops to make uſe of Exhortations and even Cenſures to oblige the Officers of Juſtice and the Lords to root out Hereticks out of their Juriſdiction.

In the Fourth it is order'd, That every Sunday an Excommunication ſhall be Publiſh'd againſt Hereticks and their Favourers.

The Fifth imports, That in each Pariſh a Prieſt, and two other Perſons ſhall be ſettled as Inquiſitors.

The Sixth, That the Hereticks Convict ſhall be condemn'd to perpetual Impriſonment, and that thoſe who will not recant ſhall be deliver'd up to the Secular Power.

The

The Council of Arles in 1234.

The Two next are for the Obſervation of Peace.

In the Ninth, He Prohibits the Confraternities and Societies which are not allow'd by the Biſhop.

The Tenth imports, That they ſhall not give Abſolution to thoſe who are Excommunicated for having done any Injury till ſuch time as they have made Satisfaction.

In the Eleventh, He orders, That the Bodies and Bones of thoſe who after their death ſhall be diſcover'd to have been Hereticks, ſhall be dug up again.

In the Twelfth, 'Tis prohibited to beſtow Benefices on Laicks.

In the Thirteenth, He declares, That the Excommunication ought to be uſher'd in by an Admonition, and if the Excommunicated do not get themſelves abſolv'd within a Month, they ſhall not receive Abſolution till they have paid 50 *Sols* a Month from the time of their Excommunication.

In the Fourteenth, He exhorts the Biſhops to be vigilant in reforming the Manners of their Clergy.

In the Fifteenth, He orders, That they ſhould Excommunicate every Sunday the Uſurers, Publick Adulterers, Diviners and Sorcerers.

In the Sixteenth, That the *Jews* and *Jeweſſes* ſhall be diſtinguiſh'd from *Chriſtians* by a Badge which they ſhall wear on their Habits.

In the Seventeenth, He declares, That if the Privileg'd Perſons will not ſubmit to the Sentences of Prelates and to their Cenſures, one may refuſe to do them Juſtice.

In the Eighteenth, That all the Biſhops of the Province ought ſtiffly to maintain the Rights of the *Regale* of the Church of *Arles*.

In the Nineteenth, That each Church of the Country ought to have a Curate, or at leaſt to be ſupply'd by the Biſhop's Order.

In the Twentieth, That Biſhops and other Prelates having the Cure of Souls, ſhall proceed according to the Forms of the Canons in the Affairs relating to Tithes, Legacies, Chapels and other Eccleſiaſtical Rights.

In the Twenty firſt, He prohibits the making any Laſt Will and Teſtament but in the Preſence of the Curate.

In the Twenty ſecond, He prohibits the raiſing any new Taxes.

In the Twenty third, He pronounces an *Anathema* againſt thoſe who treat for the Tithes or other Rights of the Church with the Monks without the Conſent of the Biſhop.

In the Twenty fourth, He orders, That no Biſhop may turn an Eccleſiaſtick out of his Benefice without taking cognizance of the Cauſe.

This ſame Arch-Biſhop held a Second Council at *L'iſle* in *Provence*, in the year 1251; wherein he has renew'd theſe Conſtitutions and Explain'd them, and Couch'd them in Thirteen Chapters, the laſt of which is againſt Clandeſtine Marriages.

The Council of *Narbonne*, held about the Year 1235.

The Council of Narbonne held 1235.

Peter Amelli Arch-Biſhop of *Narbonne*, *John Bauſſanus* Arch-Biſhop of *Arles*, and *Raymond* Arch-Biſhop of *Aix*, being met, as 'tis believ'd, at *Narbonne* about the Year 1235, made Decrees about the Puniſhment of Hereticks, directed to the Brethren Inquiſitors of theirs and the Neighbouring Provinces, who had propos'd to them ſeveral Doubts on that Subject, wherein they return them this Anſwer; That they ought to impoſe for Pennance on the Hereticks and their Favourers (who voluntarily recant, and to whom they have promis'd that they ſhall not be caſt into Priſon) the wearing of Croſſes, the preſenting themſelves every Sunday in the Churches with part of their Body naked, and with Wands in their Hands between the Epiſtle and Goſpel in order to receive the Diſcipline; To do the ſame thing at the ſolemn Proceſſions, to be preſent every Sunday at Maſs, at the Veſpers and at Sermon, to Faſt, to viſit the Holy Places, to defend in Perſon or by others maintain'd at their Charge the Faith of the Church againſt the *Saracens* and Hereticks (but not to order them to go beyond Sea) to make them ſhift their Country, and build Places to ſhut up the Poor Converts. Moreover, They leave it to the Diſcretion of the Inquiſitors to impoſe ſuch Pennances as they ſhall think Convenient, to increaſe or moderate them. They would have them to oblige the Converts to make a publick Confeſſion of their Faults. They commit to the Curates the taking care to ſee that the Converts obſerve the Pennances which the Inquiſitors ſhall have impos'd on them. With reſpect to other Hereticks, who ought to be confin'd according to the Law of the Council of *Toulouſe*; they ſay, That there being ſo great a Number of them, that this cannot eaſily be done, the Pope ſhall be acquainted with it, and only ſuch ſhall be confin'd who are moſt Capable of Corrupting others. As for the Rebels, Apoſtates, Favourers of Hereticks and thoſe who conceal or neglect to puniſh them, they would have them be treated variouſly according to the Variety of their Faults. They Admoniſh the *Jacobine* Friars, not to impoſe any pecuniary Mulcts, nor to demand any. They would not have Perſons ſuſpected of Hereſie, or New Converts to be admitted into a Religious Houſe. They preſcribe ſeveral Laws about the Proceedings of the *Inquiſition*, ſuch as keeping the Names of the Private Witneſſes, the receiving all ſorts of Witneſſes, not to hear them above once, not to credit the Confeſſors, about the Points on which Hereticks ought to be interrogated; about the Errors of the *Vaudois*, and the ſigns whereby to diſcover them.

The Council of *Tours* in the Year 1236.

The Council of Tours 1236.

Jewellus de Mayenne Arch-Biſhop of *Tours*, on the Tueſday before St. *Barnabas*'s day, in the Year 1236, held an Eccleſiaſtical Aſſembly in that City, wherein he Publiſh'd Fourteen Decrees for the Eccleſiaſtical and Civil Polity.

By

By the First, The *Croisado*-Men are deprivd of their Privileges, when they Commit such Crimes as deserve Punishment, and they and the other Christians are prohibited from killing or abusing the *Jews*. *The Council of Tours 1236.*

In the Three next 'tis order'd, That none shall be admitted Lawyers, who have not studied the Law for Three Years, nor Officials, who have not studied it Five Years, nor Notaries who are not acquainted with the Style and Constitutions of the Palace.

In the Fifth, To Obviate the Frauds of those who made an ill use of the Letters of the Holy See, the Commissaries delegated in the Province of *Tours*, are prohibited from Executing their Commission till they have shew'd the Original Copy of it, and unless He that has it, swear that he has procur'd those Letters, that they are true, and that he will not carry him with whom he has to do before other Judges.

By the Sixth, The Judges are order'd to have regard to Appeals.

In the Seventh, The Bishops are recommended to take care, that the Last Wills and Testaments be duly Executed.

The Eighth declares, Those who contract two Marriages at a time to be Infamous, and condemns them to be whip'd.

The Ninth orders, That every Sunday the Sorcerers shall be Excommunicated, and condemns them to severe Correction.

The Tenth, Renews the Prohibitions of Communicating with Excommunicated Persons, made in the Council held at *Chavaux-Gonthier*, under Penalty of a Pecuniary Mulct.

The Eleventh imports, That those who pretend to be exempt from the Jurisdiction of the Ordinary, shall be oblig'd to Exhibit their Letters of Exemption.

In the Twelfth, False Witnesses are Condemn'd to severe Punishments.

In the Thirteenth, The Bishops are enjoyn'd to take care that the New Converts of their Dioceses be instructed, and to provide a Subsistence for them, least they return to their Errors under the pretence of Poverty.

In the Fourteenth, The Abbots and Priors are order'd to use Hospitality.

The Council of *London* in the Year 1237.

Henry III. King of *England* in the Year 1237, sent for Cardinal *Otho* Legate of the Holy See. At first the Clergy and Laity were alarm'd at his Coming, but that Cardinal behav'd himself with a great deal of Moderation and Prudence. He reconcil'd the Lords, refus'd part of the Presents which they offer'd him, and appointed a Synod to be held at *London* for the reforming the Discipline. The King of *England* shew'd him a great deal of Respect, which made the Grandees of the Kingdom to murmur. The King of *Scotland* was more reserv'd, and would not permit the Legate to enter his Dominions, telling him that he had no occasion for a Legate in his Kingdom; that all was well enough there; that they had never seen any Legate there; that he would never suffer any; that besides he would not do well to expose his Person by coming thither, because the People of his Country were Savage and Cruel, and might perhaps abuse him. *The Council of London 1237.*

The Council Appointed to be Held at *London* by the Legate, was Held there on the next Day after the *Octave* of St. *Martin*. The Legate appear'd there seated on a Magnificent Throne, the Arch-Bishop of *Canterbury* on his Right-Hand, and the Arch-Bishop of *York* on his Left, who both of them made Protestations for the preservation of their Privileges. Afterwards the Legate made a Speech to the Prelates of the Council on the Prudence and Wisdom of Ecclesiasticks. On the Morrow the King sent Commissioners to the Council, who should warn the Legate, That he did nothing which might infringe the King's Prerogative; and one of them stay'd in the Council to take care of it. The Legate order'd the Letters of his Legation to be Read. On the third Day they made an end of Reading the Decrees, which the Legate propos'd in the Council, which began to be Read the first Day. They are Thirty one.

The First concerns the Dedication of Churches, and implies, That it deriv'd its Original from the Old and New Testament, and has been observ'd by the Holy Fathers under the New. That it ought to be Solemniz'd with greater Dignity and Care, since then they only Offer'd Sacrifices of Dead Beasts, whereas now they Offer on the Altar, by the Hands of the Priest, a Living and True Sacrifice, namely the Only Son of God: Therefore the Fathers have with Reason order'd, That so Sublime an Office, should be Celebrated only in Consecrated Places, at least, when no necessity requires its being done elsewhere. Having therefore seen and understood that a great many despise or neglect this Sacred Ministry, and having met with a great many Churches, even Cathedrals, which tho' Ancient, have not as yet been Consecrated with the Holy Oyl; to remedy this Neglect, they order, That all Cathedral, Conventual and Parochial Churches which are compleatly Built, shall be Consecrated within two Years by the Diocesan Bishops, or by their Authority; and the same time is prescrib'd for those which shall be Built hereafter. And that this Statute may be observ'd, they prohibit the Celebration of Mass in those Churches which shall not have been Consecrated within two Years after they shall be Built. They forbid the Abbots and Curates to pull down old Consecrated Churches, under a pretence of making them finer, without the consent of the Bishop of the Dioces, who shall take care to see whether it be fit to be granted, or no; and if he grants it, he shall see that the new One be finish'd forthwith. As to Chappels, they order nothing in particular with respect to them.

The next Canons contain the Doctrine of the Sacraments: In the Second the number of them is determin'd, and 'tis declar'd. That they ought to be Celebrated with Purity and Gratuitously.

The

The Council of London 1237.

The Third is upon Baptiſm, 'tis therein determin'd, That the time of Adminiſtring it Solemnly is Holy Saturday, and the Saturday in *Whitſun-Week*, that Infants ought to be Baptiz'd on thoſe Days, and it enjoins Curates to Teach their Pariſhioners the Form of Baptiſm, that ſo they may Adminiſter it in Caſe of neceſſity.

The Fourth is againſt thoſe who require Money for giving Abſolution and the other Sacraments.

The Fifth imports, That the Biſhops ſhall take care to Nominate in each Deanery Prudent and Wiſe Confeſſors, to Confeſs the Clerks who are aſham'd to Confeſs themſelves to the Deans, and that there ſhall be in Cathedrals a General *Penitentiary*.

The Sixth, That thoſe who are to be Ordain'd ſhall be Examined, and that a Regiſter ſhall be kept of thoſe who ſhall be Approv'd, that ſo others might not mix themſelves with them.

The Seventh prohibits the Farming out of Benefices, and eſpecially Dignities.

The Eighth imports, That if any Churches be Leas'd out, it ſhall be only for five Years.

The Ninth, That they ſhall not Let out Leaſes for ever.

The Tenth, That the Vicars ſhall be Prieſts, and oblig'd to Perſonal Reſidence in the Churches which they are to Serve.

The Eleventh, That they ſhall not give away the Benefices of the Abſent upon the Report of their being Dead, unleſs they are aſſur'd of it.

The Twelfth prohibits the dividing of Benefices.

The Thirteenth renews the Decrees concerning Reſidence, and againſt thoſe who have Pluralities.

The Fourteenth regulates the manner of the Habits of the Clergy, and recommends to the Biſhops to be the firſt in giving an Example to others.

The Fifteenth to prevent the Marriages which ſome Clerks contracted Clandeſtinely to ſave their Benefices, declares the Children born of ſuch Marriages uncapable of holding Benefices.

The Sixteenth renews the Eccleſiaſtical Statutes againſt Clerks who kept Concubines.

The Seventeenth prohibits the Children of Clerks from Poſſeſſing the Benefices of their Fathers.

The Eighteenth is againſt thoſe who Protect, and give Shelter to Highway-Men.

The Nineteenth prohibits, all the Monks from Eating Fleſh, and orders, That their Novices ſhall be oblig'd to Profeſs at the end of their Year: Which is likewiſe extended to Regular Canons.

The Twentieth enjoins the Arch-Deacons to do their Duty with Diligence, and not to burden the Churches by exceſſive Duties of Procuration.

The Twenty firſt forbids the Eccleſiaſtical Judges to hinder the Parties from Agreeing.

The Twenty ſecond exhorts the Biſhops to Reſide in their Churches; there to Celebrate Divine Service on the chief Feſtivals of the Year, on the Sundays of *Advent* and *Lent*, and to ſee that their Dioceſſes be Viſited.

The Twenty third imports, That Care ſhall be taken to Place able Judges, eſpecially in Matrimonial Cauſes; and that the Judges of Abbots who are in Poſſeſſion, ſhall not paſs a definitive Sentence, till after they have Conſulted the Biſhop of the Dioceſs.

The Eight other Conſtitutions relate to the various Forms of Juſtice, and the Conditions which make theſe Acts Authentick. Theſe Decrees were Read in the Council, and the Prelates of *England* hearkened to them very quietly. There was only the Biſhop of *Worceſter* who Remonſtrated touching the Prohibition of having Pluralities, That this Law could not be obſerv'd in *England*, becauſe there were a great many Perſons of Quality that enjoy'd ſeveral Benefices, who liv'd honourably upon them, and beſtow'd large Alms. He ſaid likewiſe, That it would be very difficult to obſerve the Abſtinence from Meat, according to the Rule of St. *Benedict*, in all Monaſteries, and he deſir'd the Legate to ſend the Pope Word of theſe things. The Legate conſented thereto, provided the other Prelates of the Council would join with him. Laſtly, Becauſe ſeveral gave out, That the Orders which ſhould be made by the Legate, ſhould only be of Force during his Legation, he caus'd a Decretal to be Read which Authoriz'd them for ever.

The Council of *Cognac* in the Year 1238.

The Council of Cognac, 1238.

IN the Year 1238. *Gerard* Arch-Biſhop of *Bourdeaux* call'd a Council at *Cognac* the Munday after the *Octave* of *Eaſter*, wherein he Publiſh'd Thirty nine Decrees.

The Firſt Excommunicates thoſe what made uſe of ſeveral ſorts of Tricks, which are expreſs'd in particular.

The Second likewiſe declares thoſe Men Excommunicated, who Conſpire againſt Eccleſiaſticks; the Perſons who Cite any one before them without having ſeen the Authentick Letters of their Commiſſion; and thoſe who inlarge them, and thoſe who detain the Goods or the Perſons of Eccleſiaſticks.

The Third Excommunicates the Laicks who detain Churches, Hoſpitals, or Religious Houſes.

The Fourth forbids the Arch-Deacons, Arch-Prieſts, and Deans to have Vicars: And the Fifth forbids Curates to be Vicars in other Churches.

The Sixth orders, That every Pariſh ſhall have a particular Seal.

The Seventh, That no Perſon ſhall be Cited before the Commiſſaries of the Holy See, till the Original of the Letters of the Commiſſion be Exhibited, and a Copy be given thereof.

The Eighth prohibits the Biſhops and other Eccleſiaſtical Judges from taking off Excommunications made for Offences committed, till ſuch time as they have oblig'd the Party Offending to make Satisfaction.

The Ninth enjoins the Biſhops to ſee that the Sentences of Excommunication Iſſued out by their Colleagues be duly Executed in their Dioceſſes.

The

The Tenth orders, That none ſhall be Commiſſion'd to Try Cauſes of Matrimony, but able And Diſcreet Perſons. *The Council of Cognac in 1238.*

The Eleventh, lays the Penalty of Excommunication on ſuch Lay-Judges as oblige the Eccleſiaſticks to Plead before them.

The Twelfth and Thirteenth prohibit the Monks and Prieſts from being Advocates and Proctors.

The Fourteenth orders, That Advocates ſhall be appointed for *Pauper's.*

The Fifteenth, That if two Lords have Vaſſals who are ſubject to them promiſcuouſly, they ſhall be Interdicted for the Faults of either of them.

The Sixteenth, That the Lords ſhall reſtore to the Churches, what they have taken away from them upon the account of the Interdiction Iſſued out againſt them.

The Seventeenth preſcribes the Formalities which ought to be obſerv'd in the Excommunication of Barons.

The Eighteenth condemns them to a Fine of Ten *Livres*, who remain in a State of Excommunication for 40 Days.

The Nineteenth, deprives thoſe who Apprehend or Abuſe the Clergy, of the Right of being admitted into Holy Orders, and of Poſſeſſing Benefices themſelves, or by their Deſcendants to the Third Generation.

The Twentieth prohibits the Abbots from giving Money to the Monks or Regular Canons for their Subſiſtence, and from receiving any thing for Admiſſion into their Monaſteries.

The Twenty firſt orders, That the Stewards ſhall give an Account of their Management every Month, and the Abbot, every Year, and that the Cloyſters ſhall be ſhut up at ſeaſonable Hours.

The Twenty ſecond prohibits the Monks from going out of their Monaſtery without leave of their Abbots, and from ſtaying, or Eating abroad.

The Twenty third prohibits them likewiſe from preferring any Petition in a Court of Judicature, without the Order of their Abbot.

The Twenty fourth prohibits the Monks and Regular Canons from wearing Cloaks in their Monaſtery, or in the Places of their Abode.

The Twenty fifth forbids them to have any thing *de Proprio*, under the Penalty of being depriv'd of Eccleſiaſtical Burial.

The Twenty ſixth prohibits them likewiſe from having certain kinds of Habits, and from wearing a Gown which is not cloſe, and which has not Sleeves.

The Twenty ſeventh enjoins the Abbots twice every Year to publiſh an Excommunication againſt the Monks who ſhall have any thing by way of Property, or who ſhall not be Habited conformably to their Quality.

The Twenty eighth prohibits Monks from being Bail for any, and from borrowing more than Twenty *Sols*.

The Twenty ninth, enjoins them to obſerve the Rule of Saint *Benedict* about abſtaining from Meats.

The Thirtieth prohibits them from holding Curacies, unleſs in caſe of neceſſity, and with the leave of the Biſhop their Dioceſan.

The Thirty firſt prohibits the Monks and Regular Canons from being alone in Priories, or in Barns.

The Thirty ſecond orders, That no *Co-Friaries* ſhall be eſtabliſh'd without the leave of the Dioceſan Biſhop.

The Thirty third imports, That a Competent Allowance ſhall be given to thoſe that Serve the Cures, enough to maintain them.

The Thirty fourth prohibits the Building of New Monaſteries, or Hoſpitals, without the leave of the Biſhop.

The Thirty fifth, renews the Prohibitions againſt Alienating the Goods of the Church, without ſpecial Licence from the Biſhop.

The Thirty ſixth orders, That the Curates who have Pariſhioners in Common ſhall be oblig'd to divide them between them.

The Thirty ſeventh prohibits the allowing Eccleſiaſticks of another Dioceſs to Celebrate Divine Service, unleſs they have Teſtimonials from their Biſhop of their Orders, of their Morals, and of the occaſion of their Journey.

The Thirty eighth prohibits him who Preſents to a Benefice, the demanding of him whom he Preſents an Oath, whereby he engages himſelf to take nothing of any Perſon, becauſe this looks like Simony.

The Thirty ninth imports, That no Perſon ſhall provide for the Vacant Churches, the Preſentation of which is laps'd to the Ordinary.

The Council of *Tours* in the Year 1239.

Jewellus de Mayenne Arch-Biſhop of *Tours* Held another Council in that City in the Year 1239, in which he made the following Decrees. *The Council of Tours 1239.*

The Firſt is, That the Biſhop ſhall Nominate in each Pariſh three Clergy-Men, or at leaſt three Creditable Laicks, of whom he ſhall take an Oath to ſpeak the Truth about the Scandals which ſhall happen in that, or the Neighbouring Pariſhes in matters of Faith, or other Eccleſiaſtical Crimes.

The Second imports, That the Clerks Convicted of Crimes, ſhall at firſt be puniſhed according as the Biſhop pleaſes, and for the ſecond Offence by the forfeiture of their Benefices.

The Council of Tours in 1239.

The Third orders, The Prieſts to wear cloſe Habits, under the Penalty of five *Sols* Fine.

The Fourth imports, That nothing ſhall be demanded, or exacted before the Adminiſtration of the Sacraments, but that they might demand the uſual Dues after they have been Adminiſtred.

The Fifth and Sixth prohibit the Prieſts and Curates from Excommunicating their Pariſhoners by their own Authority.

The Seventh, declares thoſe Legacies Null, which are made by a Beneficed Clergy-Man, or one in Orders to his Natural Son.

The Eighth, renews the Prohibition made in the Council of *Chateau-Gonthier*, againſt Arch-Deacons and other inferior Prelates having of Officials.

The Ninth forbids the Prelates to Iſſue out Sentences of Excommunication haſtily, and enjoins them to do it maturely, and after the Admonitions preſcrib'd by the Laws, and made in a competent diſtance of time, at leaſt if the Affair does not require ſpeed. The ſame Canon does afterwards preſcribe the order that is to be obſerv'd in the pronouncing of Excommunication.

In the Tenth, 'tis prohibited to Excommunicate in general Terms all thoſe who Communicate with Excommunicated Perſons.

The Eleventh prohibits the giving of Money to the Regulars for their Maintenance.

The Twelfth prohibits the Clergy and Monks from having Servant-Maids in their Houſes, or in their Priories.

The Thirteenth, interdicts the Monks from the Right of ſerving Curacies, if the Biſhop has not intruſted them with the Cure of Souls,

The Council of *Laval* in the Year 1242.

The Council of Laval in 1242.

THE ſame Arch-Biſhop of *Tours* Held a Third Council at *Laval* in the Dioceſs of *Mans* in the Year 1242, wherein in the firſt place he renew'd the Statutes about the Monaſtical Habits and Diſcipline.

2. He order'd that the Abbots ſhould take care to keep the Priories in good Condition.

3. He prohibited them from changing the Priors.

4. He prohibited the Arch-Deacons from taking Cognizance of Matrimonial or Simoniacal Cauſes without a ſpecial Power from the Biſhop, and from having Officials out of the City.

5. He renew'd the Penalties inflicted by the Canons on Clergy-Men, who Plead in Secular Courts of Judicature.

6. He regulated the manner of Celebrating Divine Service during the Interdiction.

7. He likewiſe renew'd the Prohibition made againſt Monks having Money of their own to buy themſelves Cloaths.

8. He declar'd, That he who remain'd a whole Year Excommunicated ought to be baniſh'd from the Place where he dwelt.

9. He order'd, That thoſe who were accus'd of having injur'd the Churches, and againſt whom there were ſtrong Suſpicions, ought to clear themſelves Canonically, and that if they cannot come off with this Purgation, they ought to be Puniſh'd.

The firſt General Council of *Lions* in the Year 1245.

The firſt General Council of Lions 1245.

WE will not here repeat what we have already ſaid concerning the Hiſtory of this Council, and of the Sentence which the Pope herein paſs'd againſt the Emperor *Frederick*; but ſince we have not ſpoken of the other Affairs which were Tranſacted, nor of the Decrees which were made in it, we are oblig'd to ſay ſomething of them in this Place.

There were three principal Affairs beſides that of *Frederick*: The Relieving of the Empire of *Conſtantinople* againſt the *Greeks*; that of the Empire of *Germany* againſt the *Tartars*; and that of the Holy Land againſt the *Saracens*. The Pope willing to provide for thoſe three urgent Neceſſities orders for the Relief of *Conſtantinople*, That a Moyety of the Revenues of all Benefices, on which the Incumbents did not actually Reſide, ſhould be given. However excepts out of this Act the Clergy of the Church of *Rome*, the *Croſaido*-Men, and thoſe who have Lawful Excuſes for their *Non-Reſidence*. He likewiſe join'd to this Supply the Third Part of what any Benefices might be worth above an Hundred Marks. He promis'd likewiſe that the Church of *Rome* ſhould give a Third Part of its Revenues towards the Relief of the Empire of *Conſtantinople*. He Excommunicates the Beneficed Clergy who ſhould uſe any Fraud, and grants Indulgences to all thoſe that ſhall go to the Succour of that Empire, equal to thoſe which they had who go to the Holy Land.

To put a ſtop to the Incurſions of the *Tartars* into *Poland*, *Ruſſia* and *Hungary*, he could find no better way than to make Trenches and Forts, in order to prevent their Inroads till ſuch time as the Holy See conſider of it, and be able to provide for their Relief.

Laſtly, As to what concerns the Relief of the Holy Land, where the Affairs of the *Chriſtians* were in a very bad Poſture, he admoniſhes the Prieſts and other Eccleſiaſticks in the Army of the *Chriſtians*, to Pray continually, and to exhort the *Croiſado*-Men to Repentance, and the Practice of Vertue; and grants to thoſe Clergy-Men the Privilege of enjoying their Benefices. In the ſecond place, he appoints for the Relief of the Holy Land the Twentieth Part of all the Revenues of Benefices for the ſpace of three Years, and the Tenth of the Revenues of the Pope and Cardinals. He exempts the *Croiſado*-Men from Taxes and all manner of Contributions. He diſcharges them from the Intereſt of thoſe Summs which they had Borrow'd. He pronounces an *Anathema* againſt the Pirates and againſt all thoſe

thoſe who ſupply'd the *Saracens* with Ships, Arms, or other Ammunitions. He orders a Peace to be made between the *Chriſtian* Princes for four Years, under the Penalty of Excommunicating and Interdicting thoſe who oppos'd it. He prohibited Turnaments, and Laſtly heap'd very large Indulgencies on the *Croiſado*-Men. *The firſt General Council of* Lions *in* 1245.

He made uſe likewiſe of another method of Raiſing Funds for the Relief of the Holy Land and the Empire, which was to admoniſh thoſe who had the Cure of Souls, to incline the Faithful to give ſomething by their Laſt Wills and Teſtaments, or otherwiſe, to be employ'd in this Good Work, and to take care to keep it.

The Pope likewiſe in this Council made ſeveral Decrees relating to the Canon-Law, ſuch as about Commiſſions, Elections, the providing of a Delegate-Judge; about Proceſſes, Appeals and Accuſations; about Excommunication, and Debts Contracted by Churches, and other Points of Law which are to be met with in the Decreetals, and which are related by *Matthew Paris* in his Hiſtory.

Some of theſe Decrees were made in the Council, and others before or after the Council: But the Decree about Raiſing the *Pence*, diſpleas'd ſeveral Prelates, who openly oppos'd it; and the more, becauſe it was ſaid, That it was to be done by the Pope's Commiſſaries, and they complain'd that the Court of *Rome* had often Rob'd them of their Revenues under this Pretence.

The Council of *Beziers* in the Year 1246.

IN the Year 1246. *William de Broa* Arch-Biſhop of *Narbonne* Held a Council of the Biſhops of his Province in the Town of *Beziers*, wherein he made a Collection of Forty ſix Canons Extracted out of the preceeding Councils: Namely, the Fourth General *Lateran* Council, the Council of *Narbonne*, in the Year 1228, and the Council of *Avignon*. He likewiſe drew up Thirty ſeven Decrees for the Inquiſitors of that Country, containing ſeveral Rules of the things which they ought to obſerve. *The Council of* Beziers *in* 1246.

The Council of *Valenza* in the Year 1248.

PEter Cardinal Biſhop of *Albany* and *Hugh* Cardinal Prieſt of Saint *Sabina*, in the Month of *December* 1248. Held at *Valenza* a Council of the Biſhops of the Provinces of *Narbonne*, *Vienna*, *Arles*, and *Aix*, in which they Publiſh'd Statutes againſt the Emperor *Frederick* and his Adherents, about the Inquiſition and Excommunication; againſt Perjur'd and Sacrilegious Perſons, Sorcerers, Relapſers and other Criminals, *The Council of* Valenza *in* 1248.

The Council of *Saumur* in the Year 1253.

PEter *de Lambale* Arch-Biſhop of *Tours*, after he had Viſited his Province, call'd a Council at *Saumur* in *December* 1253, to Reform the Diſorders and Abuſes which he had taken notice of in his Viſitation. He thereupon made Thirty two very uſeful Decrees. *The Council of* Saumur *in* 1253.

By the Firſt it is order'd, That they ſhall recite the Offices for the Canonical Hours in all Cathedral and Collegiate Churches at the times appointed, and with requiſite Devotion; and that one ſide of the Quire ſhall not begin a Verſe, till the other ſide has ended the foregoing Verſe.

By the Second, The Arch-Deacons, Arch-Prieſts, Rural Deans and others are enjoyn'd to take Care, that the Sacriſty, the Fonts, the holy Oyls, the holy Chriſm be kept under Lock and Key, and that the Sacraments in populous Places and eſpecially in Cities be carry'd with Veneration.

The Third imports, That the Corporals ſhall be waſh'd by the Prieſts habited with Surplices in a very clean Veſſel, and ſet apart for that uſe, and that the firſt Water ſhall be caſt into the Pond; that the Linnen of the Altar and of the Prieſts ſhall be waſhed by a Woman or by a Girl ſeparately from others, and that they ſhall take care to keep them well.

The Fourth renews the Statute made in the Council of *Laval* about the Inventory of the Ornaments and Goods of Churches, which ought to be kept by the Arch-Deacon.

The Fifth enjoyns, That the Arch-Deacons, Prieſts and Rural Deans ſhall be oblig'd to take Holy Orders within a Year.

The Sixth prohibits the holding of Pleadings in Churches and in their *Portico's*.

The Seventh prohibits the Arch-Deacons and other Inferior Prelates from holding their Pleadings in the preſence of their Biſhops.

The Eighth prohibits them from having *Officials* out of Town.

The Ninth prohibits the Exacting the Duty of Procuration unleſs they actually Viſit.

The Tenth revives the Statute made in the Council of *Chateau-Gonthier* to prevent the dividing of Prebends.

The Eleventh prohibits the Admitting any Canon who is not born in lawful Wedlock.

The Twelfth prohibits the Prelates from exacting any Subſidy from their Inferiors, unleſs they have occaſion for it, and then to receive a Moderate one with Charity.

The Thirteenth revokes the Penſions laid on Curates.

The Fourteenth and Fifteenth enjoyn the Regulars to obſerve the Rules preſcrib'd in the Letters of the Pope which relate to them, and to keep Copies of 'em by them.

The Sixteenth revives the Statute of the Council of *Chateau-Gonthier*, which prohibits the Monks from having any thing *de Proprio*.

The Seventeenth prohibits the Monks from concerning themſelves with Secular Pleadings.

The Eighteenth prohibits the Abbots from beſtowing Regular Places on Seculars.

The Council of Saumur in 1253.

The Nineteenth orders, That the Ancient Number of Monks ſhall be reſtabliſh'd in each Monaſtery.

The Twentieth and Twenty firſt prohibit the Abbots from exacting New Penſions of Priories, and from retrenching their Revenues.

The Twenty ſecond imports, That the Abbots or Priors ſhall not keep their Regiſters out of the Monaſtery.

The Twenty third prohibits the Clergy from concerning themſelves with Merchandiſe, and from making any Contracts of Society with Merchants.

The Twenty fourth prohibits the Eccleſiaſtical Judges from commiſſioning ſeveral Perſons to cite without diſtinction ſuch as they pleaſe before them.

The Twenty fifth and ſixth are againſt thoſe who hinder the Exerciſe of the Eccleſiaſtical Juriſdiction, or the Execution of the Sentences.

The Twenty ſeventh prohibits Clandeſtine Marriages.

The Twenty eighth is againſt an Abuſe which was practis'd at that time of granting ſeveral Curacies in *Commendam* to one and the ſame Perſon, who has already one in Title. They who receive thoſe Benefices are depriv'd of them, and thoſe who Collate them, of the Power of Preſenting.

The Twenty ninth prohibits Biſhops from applying to their Profit a part of the Revenues of Parochial Churches, and from charging them with New Penſions.

The Thirtieth prohibits the Clergy from bequeathing any thing to their Natural Children or their Concubines.

The Thirty firſt orders, That thoſe who have Sacerdotal Prebends in Chapters, ſhall take upon them Prieſts Orders, and ſerve them in that Quality.

The Thirty ſecond orders, That all the Canons made by the Arch-Biſhops of *Tours*, Predeceſſors to *Peter*, ſhall be inviolably obſerv'd under Pain of Excommunication.

The Council of *Alby* in the Year 1254.

The Council of Alby in 1254.

THis Council was held by *Zoan* Biſhop of *Avignon* and Legate of the Holy See, and conſiſted of ſeveral Biſhops of the Provinces of *Narbonne*, *Bourges*, and *Bourdeaux*. Therein they reviv'd a great many Decrees made in the Preceeding Councils.

The Twenty eight Firſt, relate to the Inquiſition and the Puniſhment of Hereticks.

The Twenty ninth orders the Execution of the Canon ſtyl'd *Omnis utriuſque ſexus* concerning the *Eaſter*-Confeſſion; and obliges all the Faithful to Receive the Communion at *Chriſt-maſs*, *Eaſter* and *Whitſontide*.

The next to the Fortieth revive the Decrees of the Councils of *Narbonne*, *Valenza*, and *Toulouſe*, about being preſent at the Divine Service of the Pariſh, about Ecommunications, Perſons Excommunicated, and Laſt Wills and Teſtaments.

The Forty firſt prohibits the Prieſts from keeping Women within the Incloſures of the Church.

The Forty ſecond orders, That there ſhall be Silver-Chalices in all Churches which have Fifteen Pounds a Year Revenue.

The Forty third enjoyns the Biſhops to make uſe of Eccleſiaſtical Cenſures to oblige thoſe who hold Churches to repair and maintain them.

The Forty fourth and fifth revive the Laws which prohibit Eccleſiaſticks from having any ſecular Employments or Offices.

The Eight next preſcribe the Modeſty which Eccleſiaſticks and Regulars ought to obſerve in their Habits and in their way of Living.

The Fifty fourth and fifth import, That there ſhall be at leaſt Three Monks or Two Regular Canons in each Priory.

The Fifty ſixth orders the Patrons to preſent the Benefices in their Gifts to able Perſons within the time perfix'd, without any Compact and without diminiſhing the Revenues: And prohibits the Applying the Revenues of a Vacant Church to any other Uſes than to the Intereſt of that Church.

The Four next fix the Duties of Viſitations.

The Sixty firſt and Second revive the Decrees of the Council of *Avignon* againſt Perjur'd Perſons and Uſurers.

The Eight next are againſt the *Jews*.

The Seventy firſt prohibits any new Impoſts under pain of Excommunication.

The Council of *Bourdeaux* in the Year 1255.

The Council of Bourdeaux in 1255.

THis Council properly ſpeaking is only a Synod of the Clergy of *Bourdeaux* held the 13th of *April* in the Year 1255, wherein *Gerard de Malemort* Arch-Biſhop of that Church publiſh'd the following Conſtitutions.

1. He order'd the Clergy-men who have Churches to be reſident, and to preſent themſelves in time to receive Orders under the Penalty of loſing their Benefices.

2. He prohibits the Prieſts and Curates from tolerating Queſtors in Churches without his or the Holy See's Order.

3. From admitting of ſtrange Clergymen without his Leave.

4. From Executing the Letters of Commiſſion iſſu'd out of the Holy See, when a great part of the time perfix'd is elapſed

5. From giving Conſecrated Hoſts to Children on *Eaſter*-day; inſtead of which he permits the giving them Conſecrated Bread.

6. He

6. He orders the Curates to write in the *Miſſals* the Inventory of the Goods of their Church, and forbids them to alienate them without the Conſent of the Biſhop. *The Council of* Bourdeaux *in* 1225.

7. He forbids the preſenting of Relicks to Lay-men to ſwear by them in the ſeaſons wherein 'tis unlawful to ſwear upon the Evangeliſts, upon any other account than that of Peace, which Seaſons are from *Septuageſima* Sunday to *Eaſter*; from the beginning of *Advent* to the *Octave* of *Epiphany*, during the *Rogation-days*, and every Sunday in the Year.

8. He forbids the Prieſts to carry any Proceſs before a Secular Judge, unleſs it be with the Conſent of the Biſhop.

9. He orders, That they ſhall not any more bring any Relicks out of their Caſes to expoſe them to the Weather, and that no new ones ſhall be honor'd till they have been approv'd of by the Pope.

10. He prohibits the Clerks from taking any Cognizance or paſſing any Sentence in Criminal Matters.

11. He prohibits the giving of Abſolution to Excommunicated Perſons at the point of Death, till they have ſatisfied all Parties, and given ſecurity for ſo doing, and makes them Reſponſible for it who abſolve them otherwiſe.

12. He orders, That no Pleadings ſhall be in the Cloyſters of the Monks under pain of Interdiction.

15. He made ſeveral Decrees relating to Tithes. He Excommunicates and deprives of Eccleſiaſtical Burial the Laicks who poſſeſs or detain them: Declares that the Tithes belong to the Curates: Prohibits the Engaging or Alienating of Tithes, and beſide the Tithes would have the Laicks pay the firſt fruits, which is the Thirtieth, Fortieth or Fiftieth Part, and the other Dues which they ow to their Curates. This is the Subject Matter of Ten of theſe Conſtitutions.

In the Twenty ſixth, He forbids the exacting any thing for the Adminiſtration of Sacraments, or for the Collating to Benefices.

In the Twenty ſeventh and eighth, He revives the Temporal Puniſhments againſt thoſe who infringe the Excommunication, or who deſpiſe and neglect to take it off

In the Two Laſt, He reforms the Abuſes which were crept into the Societies, and prohibits them from making Conſtitutions or Chooſing an Head without the conſent of the Curate, and for the good of the Church.

The Council of *Beziers* in the Year 1255.

Peter d'Antevil Chief Juſtice of *Carcaſſonne* and *Beziers*, laying Seige to *Querbus* in behalf of King Saint *Lewis* in the Year 1255, gave orders to *William de Broa* Arch-Biſhop of *Narbonne*, and the Biſhops his Suffragans to give him Supplies. They met upon that account the 8th of *May* the ſame Year at *Beziers*, where they concluded on what they ſhould do, and in the Council they Publiſh'd the Laws made in the foregoing Year by Saint *Lewis*, which have been publiſh'd by *Baluzeius*, and are to be met with in the laſt Editions of the Councils. *The Council of* Beziers *in* 1255.

The Council of *Ruffec* in the Year 1258.

Gerard de Malemort Arch-Biſhop of *Bourdeaux* Held a Synod in *Auguſt* 1258, at *Ruffec* for Maintaining the Rights of the Church. He therein order'd, That for three Sundays ſucceſſively They ſhould be Excommunicated, who hindred the Juriſdiction of Churches, or Violated the Rights and Liberties and Seiz'd upon the Revenues of them. He condemn'd ſeverely the Monks who deſpis'd the Cenſures of their Biſhops. He prohibits Eccleſiaſticks from making their Anſwers before Secular-Judges, and from having any Secular Employments. He regulates the Forms of Laſt Wills and Teſtaments, according to the preceding Councils, as well as the Abſolution of Excommunicated Perſons at the Hour of Death. He admoniſhes the Commiſſaries of the Holy See of what they ought to obſerve in the Executing of their Commiſſion, and prohibits the Trying of Cauſes in Monaſteries. This is the Subject Matter of Ten Chapters of this Council. *The Council of* Ruffec *in* 1258.

The Council of *Montpellier* in the Year 1258.

James Arch-Biſhop of *Narbonne* Reviv'd in a Synod Held at *Montpellier* the Sixth of *September* 1258. the following Decrees. *The Council of* Montpellier *in* 1228.

The Firſt is againſt thoſe who Violate the Rights and Liberties of Churches and Church-Men.

The Second prohibits the Biſhops from Granting the Tonſure, or Holy Orders to thoſe who are not of their Dioceſs, and enjoins them not to Confer it on Perſons under Twenty Years of Age, who require it out of a ſenſe of Devotion, and to Serve the Church, and who have ſome Tincture of the Clerical Learning.

The Third, declares the Clerks who do not live Clerically, and who are concern'd in any Secular Buſineſs, to be depriv'd of their Immunities and Privileges.

The Fourth imports, That thoſe who ſhall Interdict or Excommunicate any Perſon as Delegates or Sub-Delegates of the Holy See, ſhall ſhew their Commiſſion.

The Fifth, That the *Jews* may not exact Uſury.

The Sixth, renews the Second Canon of the Council of *Bourdeaux* in the Year 1255, againſt Queſtors.

The Seventh, orders the Execution and Publication of theſe Orders.

The Eighth imports, That the Decree againſt thoſe who Seiſe on the Goods of the Church, ſhall be Publiſh'd every Sunday at the Homily.

The

The Council of *Cologne* in the Year 1260.

The Council of Cologne in 1260.

Conrad Arch-Biſhop of *Cologne* Publiſh'd in the Year 1260, ſeveral Conſtitutions for the Reforming of Church-Men and Monks. He therein revives the Canons againſt Clerks who keep Concubines, againſt the Simoniacal and Merchandizing Clergy: He orders, That they ſhall be able at leaſt to Read and Sing the Praiſes of God. He recommends to them the being Habited Clerically. He makes ſeveral Orders about the Life and Offices of Canons. Laſtly, He makes ſeveral particular Orders in the ſecond Part about the Monaſtical Life. There are Fourteen of thoſe Rules for the Clerks and Twenty eight for the Monks.

The Council of *Arles* in the Year 1260.

The Council of Arles in 1260.

THis Council was Held by *Florence* Arch-Biſhop of *Arles*, and conſiſted of the Biſhops of his Province. In the Preface there is an Account of the Errors of thoſe who are ſtyl'd *Joachites*, who defended the Doctrine of a Book call'd, *The Eternal Goſpel*, and they are Condemn'd in the Firſt Canon.

In the Second 'tis order'd, That the Curates ſhall Teach their Pariſhoners the Form of Baptizing Infants in Caſe of Neceſſity.

In the Third 'tis order'd, That they who Adminiſter and thoſe who Receive the Sacrament of Confirmation ought to be at the Faſt.

In the Fourth 'tis forbidden to Contract Marriage without the Authority of the Church.

In the Fifth 'tis order'd, That there ſhall be at leaſt, perpetual Vicars in all Pariſh-Churches.

In the Sixth, That the Office of the Trinity ſhall be Celebrated the Sunday after *Whitſuntide*.

By the Seventh 'tis prohibited to make uſe of Torches of Wood in Churches; and 'tis order'd, That they ſhall make uſe of Wax-Tapers.

In the Eighth 'tis order'd, That the *Jews* ſhall be diſtinguiſh'd from the *Chriſtians* by ſome Mark.

In the Ninth, The Clerks who have Benefices are prohibited from Exerciſing the Functions of Advocates in a Lay-Court.

In the Tenth, The Monks and Regular Canons are prohibited from receiving any Salary for their Preaching.

In the Eleventh, The Regular Canons are order'd to live according to the Rule of St. *Auguſtine*, to Eat in Common in one and the ſame Refectory, and to Wear a Habit agreeable to their Condition.

The Twelfth is againſt an Abuſe which was then Practiſed by the *Knights-Templars*, who being themſelves and their Servants exempted from the Juriſdiction of Ordinaries, beſtow'd that Quality on ſeveral Clerks who ſtill retain'd their Habit, that ſo they likewiſe might be exempted from the Juriſdiction of their Biſhop. This Council orders, That the Exemption ſhall only extend to thoſe who are really of that Order, and that the others ſhall be ſubject to the Correction and Juriſdiction of the Ordinaries.

In the Thirteenth 'tis order'd, That Religious Perſons ſhall be ſettled in the Hoſpitals to take care of them.

The Fourteenth imports, That no Credit ſhall be given to the Deeds by which the Biſhops raiſes Money, unleſs ſeal'd with his own Seal.

In the Fifteenth, The Monks are prohibited from admitting Laicks into their Churches on Sundays or Holy-Days, and from Preaching in the time of the Parochial Divine Service.

In the Sixteenth, The *Penitentiaries* who are ſent into Pariſhes to Abſolve Men in ſuch Caſes as are reſerv'd to the Biſhop, are enjoin'd not to hear any Confeſſions, but in ſuch Caſes; and to refer them in other Caſes to the Curate.

The Seventeenth, is againſt thoſe who uſe any force to keep their Relations or Friends in Benefices, or to cauſe them to be Elected into them.

The other Canons of this Council are loſt.

The Council of *Cognac* in the Year 1260.

The Council of Cognac in 1260.

PEter de Roſcidavella who in the Year 1259, ſucceeded *Gerard de Malemort* in the Arch-Biſhoprick of *Bourdeaux*, Held a Provincial Council in the Year 1260, at *Cognac*, wherein the following Decrees were Publiſh'd.

The Firſt prohibits the Holding of Nocturnal Aſſemblies, call'd *Vigils*, in the Churches and Church-Yards, becauſe ſeveral Lewd things were committed in them, and ſometimes Murder; which oblig'd them to ſend for the Biſhops to Reconcile thoſe Churches. However it permits Luminaries and other Acts of Devotion which were us'd to be obſerv'd.

The Second Aboliſhes the Balls which were us'd to be kept in Churches on *Innocents-Day*, and the Cuſtom of chuſing on that Day one of the Company, on whom they Conferr'd the Title of Biſhop.

The Third orders, That the Revenues of Vacant Churches ſhall be reſerv'd for the Succeſſors.

The Fourth, That the *Commendams* and Collations of Vacant Benefices ſhall belong to the Biſhop, or Arch-Biſhop.

The Fifth prohibits the Curates from Marrying of Women of another Pariſh without the conſent of their Curate.

The Sixth prohibits the admitting of Prieſts of another Dioceſs to the Celebration of the Holy Myſteries.

The

The Seventh prohibits Cock-fighting, which was a kind of Sport practis'd in Schools. *The Council of* Cognac *in* 1260.

The Eighth is a Revival of the Orders about the Habits of Eccleſiaſticks.

The Ninth prohibits the giving the Holy Chriſm to Exempt Perſons who will not Pay to the Biſhop of their Dioceſs what they owe him; and from Adminiſtring the Sacraments to thoſe who are under their Juriſdiction.

The Tenth orders the Benefic'd Clergy who are abſent for their Studies or for ſome other lawful Cauſe with the Leave of their Biſhop, to put Vicars into their Benefices, to whom they ſhall allow a ſufficient Penſion for their Maintenance.

The Eleventh enjoyns the Patrons to allow convenient Salaries to the Curates who depend on them.

The next Canon orders, That thoſe who have Priories ſhall maintain two Monks in each.

The Thirteenth prohibits the Prieſts from holding Cures by Leaſe.

The Fourteenth revives the Prohibitions againſt laying New Penſions on Churches.

The Fifteenth and Sixteenth prohibit the Interring any Corps out of the Pariſh.

The Seventeenth orders, That the Curates ſhall have a particular Houſe of their own.

The Eighteenth and Nineteenth renew the Conſtitutions of the former Councils concerning Tithes, and enjoyn the Curates to take Poſſeſſion of the Tithes, under pain of Excommunication and Forfeiture of their Benefices.

The Council of *Lambeth* in the Year 1261.

Boniface Arch-Biſhop of *Canterbury* Held a Council the beginning of *May* 1261, at *Lambeth*, where- *The Council of* Lambeth *in* 1261.
in he made ſeveral Conſtitutions for the maintenance of the Immunities, Privileges and Liberties of the Church of *England*. There are likewiſe ſeveral about the Eccleſiaſtical Judgments and Officers, about Confeſſion and Pennance, and about the Clerical Tonſure and Crown.

The Council of *Cognac* in the Year 1262.

Peter de Roſcidavella Arch-Biſhop of *Bourdeaux* in the Year 1262, Held a Council at *Cognac*, where- *The Council of* Cognac *in* 1262.
in he order'd:

1. That the Places where any Clerks are detain'd by force, ſhall be Interdicted.
2. That thoſe who moleſt the Eccleſiaſtical Juriſdiction ſhall be Excommunicated.
3. That the Lords ſhall be engag'd by Eccleſiaſtical Cenſures to force thoſe who ſlight Excommunications to re-enter into the Communion of the Church.
4. That they ſhall not Abſolve the Excommunicated, till they have made Satisfaction and Reſtitution.
5. That during the Interdiction the Pariſhioners ſhall be prohibited going to Divine Service in any Interdicted Church.
6. That the Arch-Deacons, Arch-Prieſts and Curates ſhall not cauſe their Benefices to be Serv'd by Vicars.
7. That theſe Conſtitutions ſhall be Publiſh'd every Year in the Synods.

The Council of *Bourdeaux* in the Year 1262.

THE ſame Arch-Biſhop made ſeveral other Conſtitutions of the like Nature, in a Synod Held the ſame Year at *Bourdeaux*. *The Council of* Bourdeaux *in* 1262.

The Firſt imports, That the Excommunicated ſhall be eſteem'd ſuch, till they have receiv'd Letters of Abſolution from their Biſhop.

The Second, That thoſe who ſhall continue in a State of Excommunication during a Year, ſhall be deem'd Heretical.

The Third, That a Curate ſhall not Bury one of another Pariſh.

The Fourth, That the Curates ſhall Exhort thoſe who are of Age, to preſent themſelves to receive Confirmation, at the time of the Biſhop's Viſitation.

The Fifth, That thoſe who ſhall Contract Clandeſtine Marriages, both the Miniſters and Witneſſes ſhall be Excommunicated and Suſpended *ab Officio & Beneficio*, and that thoſe Marriages ſhall be reckoned Clandeſtine, which are not Contracted by the proper Curate or Paſtor of the Husband or the Wife, with the conſent of the other Curate.

The Sixth, That each Curate ſhall have in his Pariſh a Liſt of the Excommunicated.

The Seventh, That Abſolution from Excommunication cannot be granted, but by the Judge who Iſſu'd out the Excommunication, and that in Caſe the Excommunicated Perſon happen to Die, after his Death Abſolution ſhall be requir'd of that Judge.

The Council of *Nants* in the Year 1264.

Vincent de Pilenes Arch-Biſhop of *Tours* Held a Council at *Nants* the Tueſday after the Feaſt of St. *Peter* and St. *Paul*, and therein made the following Conſtitutions. *The Council of* Nants *in* 1264.

By the Firſt, The Patrons of Livings are prohibited from engaging themſelves to give any Benefice which is not yet Vacant.

By the Second, He forbids the diminiſhing the Number of Monks.

By the Third, He prohibits the Clergy from Hunting.

By the Fourth, He forbids the eſtabliſhing of Vicaridges.

By

The Council of Nants in 1264.

By the Fifth, He regulates the Treats which ought to be given to Bishops during their Visitation.
The Sixth is against the Clergy who are not resident, or hold Pluralities.
The Seventh exempts the Clergy from paying Taxes.
The Eighth prohibits the Ecclesiastical Judges from citing by Virtue of an Extraordinary Power, any Persons to Places of no Note, and from citing before them any more than four Persons by Virtue of the Clause: *Et quidam alii.*
The Ninth imports, That Provision shall be made for Ecclesiasticks against Laicks.

The Decrees of *Engelbert* Arch-Bishop of *Cologne* in the Year 1266.

The Decrees of Engelbert in 1266.

Engelbert Arch-Bishop of *Cologne*, publish'd on the 10th of *May* 1266, Forty five Canons about the Ecclesiastical Jurisdiction; against those who assaulted the Persons of Clergy-men, who drew them before Secular Judges, who hinder'd them in the Exercise of their Jurisdiction, who violated the Rights and Immunities of the Churches, seiz'd upon their Goods, or kept back the Tithes; against Excommunicated Persons who slighted the Excommunication or Interdiction, &c. These Decrees were ratified by *Henry* Arch-Bishop of *Cologne* in the Council which he held in the Year 1322.

The Council of *Vienna* in *Austria* in the Year 1267.

The Council of Vienna in 1267.

Guy Cardinal Legate in *Germany* held a Council at *Vienna* in *Austria*, consisting of Six Bishops, on the 10th of *May* 1267, wherein he publish'd Twenty one Heads for the Reforming the Discipline of the Churches of *Prague* and *Saltzburg*.
In the First, He orders the Clerks to live and be choath'd Clerically.
In the Second, He enjoyns the Bishops not to be any Charge to their Inferior Clergy in their Visitations.
By the Third, He recommends Continency to the Clergy, and orders the Punishing of those who kept Concubines.
The Fourth and Fifth are against those who offer any Violence to the Persons or Estates of Churchmen.
The Sixth is against those who hold Pluralities without a Dispensation.
The Seventh is against Laicks who are in Possession of Tithes.
The Eighth is against Usurers.
The Ninth is against the Clerks who oppose by force the Correction of their Superiors, and against Patrons who bestow Benefices on Persons under the Age of Eighteen.
The Tenth is against those who Seize on the Goods of the Church during the Vacancy.
The Eleventh imports, That the Lay-Patrons shall not institute into Benefices, but only the Ordinaries.
The Twelfth, That the Curates are oblig'd to Actual and Personal Residence on their Benefices.
The Thirteenth orders the Bishop of *Prague* and the Bishops of the Province of *Saltzburg*, to Visit the Monasteries of the Black-Friars, being attended with the Monks of the Order of *Cisteaux*.
The Fourteenth prohibits the Abbots from Consecrating Chalices, Patins, and from Blessing the Holy Vestments, and from performing any of the Episcopal Functions.
The Five last are about the *Jews*.

The Council of *London* in the Year 1268.

The Council of London 1268.

Ottobon Cardinal Legate of the Holy See in *England*, Held a Council at *London* in the Year 1268, wherein he Publish'd Fifty four Decrees upon several Points of Church-Discipline.
The First contains an Instruction about the Sacrament of Baptism.
The Second forbids the demanding any thing for the Administration of the Sacraments, and prescribes the Form of Absolution.
The Third orders, That the Churches shall be Consecrated.
The Fourth prohibits the Clergy from bearing Arms.
The Fifth is about the manner how Clerks are to be Habited.
The Sixth and Seventh prohibit them from being Advocates, or Judges in Secular Causes.
The Eighth renews the Laws against the Clerks who keep Concubines.
The Ninth orders those that are Advanc'd to Benefices with the Cure of Souls, to take Priests Orders forthwith, and to be Resident.
The Tenth and Eleventh relate to the Collation of Benefices, to the Qualifications requisite in Persons who are to be Presented to them, and fix Penalties on Intruders, who get themselves to be Presented to a Benefice before 'tis Vacant.
The Twelfth prohibits the dividing a Benefice into several, and the Imposition of new Pensions.
The Thirteenth denounces Excommunication against the Clergy, who shall Violate the Sanctuary of Churches.
The Fourteenth is against those who obstruct the Celebration of Matrimony.
The Fifteenth relates to Last Wills and Testaments, and obliges the Executor to renounce the Right which he has to Plead in his Jurisdiction.
The Sixteenth prohibits Patrons from retaining the Fruits of Vacant Benefices, if they have not a Right to it by some acquir'd Title, or by Ancient Custom. The

The Seventeenth imports, That the Chaplains of Chappels granted without prejudicing the Rights of Pariſh-Churches, ſhall be bound to give to the Curates the Offerings which are made in thoſe Chappels. *The Council of London in 1268.*

The Eighteenth enjoins the Benefic'd Clergy, to keep the Buildings of their Benefices in Repair; and if they do it not, it allows the Biſhops to ſee that it be done at their Coſt and Charges.

The Nineteenth prohibits the demanding the Duty of Procuration, unleſs they actually Viſit, and renews the Canon of the Fourth General *Lateran* Council upon that ſubject.

The Twentieth prohibits the Arch-Deacons from taking Money for a ſcandalous and Notorious Offence, and from exchanging a Canonical Penalty, for a Pecuniary Mulct.

The Twenty firſt prohibits the Leaſing out of Eccleſiaſtical Dignities, Benefices, or Offices.

The Twenty ſecond declares, The Biſhops oblig'd to Reſidence, both by Divine and Eccleſiaſtical Laws.

The Twenty third prohibits the Biſhops from granting a Church of their Dioceſs to another Biſhop, or to a Monaſtery, if it be not out of Charity, and to relieve a very poor Church.

The Twenty fourth imports, That the Goods of thoſe who die Inteſtate, ſhall be converted to Pious Uſes.

The Four next Canons concern the Judiciary Forms.

The Twenty ninth orders, That when Abſolution ſhall be given from Cenſures, it ſhall be Publiſh'd.

The Thirtieth relates to the Collating of Benefices, and prohibits Pluralities.

The Thirty firſt prohibits *Commendams*.

The Thirty ſecond declares the Preſentations of Benefices made to Perſons who already have Benefices which oblige them to Reſidence, to be Null and Void.

The Thirty third, To hinder Colluſion in Reſignations of Benefices, prohibits the reſtoring a Benefice to him who has Reſign'd it.

The Thirty fourth declares, All the Compacts made for the Preſentations of Benefices, and the Penſions newly impos'd, to be Null.

The Thirty fifth prohibits the holding of Markets, or exerciſing any other Trade in Churches.

The Thirty ſixth orders Proceſſions and Solemn Prayers for the Peace of the Kingdom, and of the Holy Land.

The Thirty ſeventh, That theſe Statutes ſhall be Read every Year in the Provincial Councils.

The following Articles relate to the Regular Canons and Monks, about the Profeſſion, and the time of the Noviceſhip; the Obſervation of the Decretals of the Popes about the Monks, the Prohibitions againſt the Monks having any thing *de Proprio*, the Veſtments, Churches, Utenſils, the manner of the Monks Living, their Number and Employments, the Cloyſtering and the Affairs of Nuns. The Monks are deſir'd to Confeſs themſelves and to Celebrate Maſs often.

The Ordinance of St. *Lewis* in the Year 1268.

THE ſubſtance of this Ordinance is as follows, *Lewis* King of *France*, *ad perpetuam rei memoriam*, for the Safety and Tranquillity of the Church within our Dominions, for the increaſe of Divine Worſhip, for the Salvation of the Faithful Chriſtians, and for obtaining the Succour of Almighty God, to whoſe Power alone our Kingdom always has been ſubject, and to whom alone we would that it ſhould be always ſubject: We have Decreed and Order'd by this moſt Wiſe Decree, which ſhall be Perpetual: *The Ordinance of St.* Lewis *in* 1268.

That the Prelates of the Churches within our Kingdom, and the Patrons and uſual Collaters of Benefices ſhall fully enjoy their Privilege, and that each of them ſhall preſerve his Juriſdiction.

Item, That the Cathedral and other Churches of our Kingdom ſhall have free Elections, and that they ſhall be duly Executed.

Item, We Will and Command, That the Sin of Simony, the Peſt of the Church, be entirely baniſh'd our Kingdom.

Item, We Will and Command, That the Promotions, Collations, Proviſions and Diſpoſals of Prelacies, Dignities, and of other Eccleſiaſtical Benefices and Offices of the Kingdom, be made according to the Orders and Determination of the Common Law, of the Holy Councils, and of the Ancient Decrees of the Holy Fathers.

Item, We prohibit the Levying or Raiſing the too burdenſome Taxes and Exactions, Impos'd, or to be Impos'd by the Court of *Rome* on our Kingdom, which have miſerably impoveriſh'd it; unleſs it be for a very urgent Cauſe of Religion, an indiſpenſible Neceſſity, and by our Voluntary and Expreſs Conſent, and by the Conſent of the National Church.

Item, We Renew and Confirm the Liberties, Franchiſes, Prerogatives, Rights and Privileges Granted by the Kings of *France* our Predeceſſors, of Bleſſed Memory, or by Us to the Churches, Monaſteries, Places of Piety, Monks, or Eccleſiaſtical Perſons.

Afterwards he orders all his Officers to take care to Execute this Ordinance, which bears Date *May* in the Year 1268.

Some queſtion the Truth of this Conſtitution, but without Reaſon: And we find it quoted in the Articles preſented by the Parliament to *Lewis* XI. at the Convention of the States at *Tours* in the Year 1483. and in the Act of Appeal made by the Univerſity of *Paris* in the Year 1491.

The Council of *Chateau-Gonthier* in the Year 1268.

The Council of Chateau-Gonthier *in* 1268.

Vincent de Pilenes Arch-Biſhop of *Tours* Held a Council in *Auguſt* 1268. at *Chateau-Gonthier*, wherein he reviv'd the Decrees of the former Councils againſt thoſe who Seis'd on Church-Lands, who obſtructed the Exerciſe of Eccleſiaſtical Juriſdiction, and who continu'd Excommunicated during a Year; to prevent the rifling of Vacant Priories: That the Monks ſhall not keep their Regiſtry out of the Monaſtery; about the Habits which Arch-Deacons and Deacons ought to wear, and about the Power of the Biſhop to Abſolve Men from Excommunications. They are Eight Articles in all.

The Council of *Angers* in the Year 1269.

The Council of Angers *in* 1269.

THere are Two Canons of the Council Held at *Angers* in *June* 1269. The one againſt thoſe who hinder any from making Legacies to Churches: And the other to prevent the Clergy from being Advocates in Secular Courts.

The Council of *Sens* in the Year 1269.

The Council of Sens *in* 1269.

IN the ſame Year a Council was Held at *Sens* the Saturday before the Feſtival of *Simon* and *Jude*, in which they reviv'd the Eccleſiaſtical Decrees againſt the Clergy who kept Women in their Houſes, againſt Uſurers, the Canon call'd *Omnis Utriuſq; Sexus*, the Prohibitions againſt Citing the Clergy before Secular-Judges, and againſt the Abuſes of Privileges.

The Council of *Compeign* in the Year 1270.

The Council of Compeign *in* 1270.

John of *Courtnay* Arch-Biſhop of *Rheims* on the Monday before *Aſcenſion-Day* 1270, Held a Council at *Compeign*, conſiſting of Seven Biſhops of his Province, wherein he Publiſh'd a very ſevere Decree againſt thoſe who Seiſed on the Goods of Churches, againſt their Abetters, and thoſe that harbour'd them, or receiv'd the Goods which they had taken.

The Council of *Avignon* in the Year 1270.

The Council of Avignon *in* 1270.

THE ſame Year *Bertrand* of *Malferrat* Arch-Biſhop of *Arles*, Held a Council at *Avignon* the 15*th* of *July*, in which he order'd:

1. That thoſe who Alienate the Goods of Churches without the conſent of the Dioceſan Biſhop, ſhall be forc'd by Cenſures to Cancel ſuch Contracts.
2. That the Money Bequeath'd to be made uſe of according to the Will of the Executors, be Employ'd in Pious Works, and according to the Advice of the Biſhop.
3. That the Arch-Biſhops and Biſhops ſhall aſſiſt each other in Publiſhing and Executing their Sentences.
4. That thoſe who have Benefices with the Cure of Souls, ſhall take Prieſts Orders within a Year, except Arch-Deacons, for whom 'tis enough to be only in Deacon's Orders.
5. That the Expences in Receiving the Legates and Nuntio's of the Pope, ſhall be defray'd by the whole Dioceſs.
6. That the Biſhops and Chapters ſhall give Competent Revenues to Church-Men ſettled in Perſonates, or Dignities.
7. That the Clergy who have recourſe to the Secular Power againſt their Biſhop, ſhall be Excommunicated, and if they ſlight the Excommunication, they ſhall loſe their Benefices.
8. That the Clergy who have by Words or Actions injur'd a Biſhop, a Provoſt, or any other Perſon plac'd in Authority, ſhall be incapable to hold any Benefice in their Church, till after they have made them ſatisfaction.

The Council of St. *Quentin* in the Year 1271.

The Council of St. Quentin *in* 1271.

IN the Year 1271. The See of the Church of *Rheims* being Vacant, *Milo* Biſhop of *Soiſſons* Appointed a Provincial Council according to Cuſtom to be Held at St. *Quentin*. The Canons of *Rheims* oppos'd it, pretending it was their Right to appoint it: The Difference being adjuſted, the Council met, in which they made ſeveral Orders about the Privileges of Churches and Church-Men.

The Council of *Rennes* in the Year 1273.

The Council of Rennes *in* 1273.

John de Montfereau Arch-Biſhop of *Tours* the Monday after *Aſcenſion-Day* 1273, Held a Council at *Rennes*, wherein he renew'd the Orders againſt thoſe who abus'd Eccleſiaſticks, and Monks, who Rob them of their Goods, or Seiſe upon the Goods of the Churches; and the Decrees of the Council of *Chateau-Gonthier* againſt thoſe who rifled Priories. This is contain'd in Seven Articles.

The

The Second General Council of *Lions* in the Year 1274.

The second General Council of Lions in 1274

Gregory X. Appointed this Council two Years before it was Held, for three Reasons which are taken notice of in his Bull of Indiction. 1. For the Re-union of the *Greek* Church, with whom they were in a fair way of Agreement. 2. For the Relief of the Holy Land. 3. And for the Reforming the Church-Discipline and the Lives of the Clergy. The Pope himself presided there in Person. The *Latin* Patriarchs of *Constantinople* and *Antioch* were likewise there, with about Five hundred Bishops, Seventy Abbots, and a Thousand other inferiour Prelates: The Ambassadors of the Kings of *France*, *Germany* and *Sicily*, and those of *Michael Palæologus* Emperor of the *East* were sent thither by their Masters. *James* King of *Arragon* was present at the First Session; but because the Pope would not Crown him, till he had paid the Tribute which his Father had engag'd to give every Year to the Holy See, he retir'd in a great Passion with the Pope.

The First Session of the Council was Held in the Great Church of *Lions* the Seventh of *May* 1274. After the usual Prayers the Pope made a Speech, and propos'd to the Assembly, The three Reasons for which he had Appointed that Council, and Adjourn'd the Second Session to Munday the Eighteenth of the same Month. He made another Harangue in the Second Session, and Adjourn'd the Council to the Eight and twentieth of the same Month, after he had dismiss'd several of the inferior Prelates. Between these Two Sessions the Pope prevail'd upon the Bishops and Abbots to give the Tenth of their Revenues for Six Years, for the Relief of the Holy Land.

The Third Session was not Held till the Seventh of *June*, and then the Cardinal of *Ostia* made a Speech to the Council: They therein Read Part of the Constitutions of this Council about Discipline, and afterwards the Pope having made a Speech, permitted the Prelates to retire and go Abroad, but not above six Leagues from thence. He did not appoint a Day for the next Session, because it was uncertain when the Ambassadors of the *Greeks* would arrive. They came the Twenty fourth of that Month, presented their Letters to the Pope, and were very well receiv'd by him: They were present at High-Mass the 28*th.* of the same Month, in which they Sung the Gospel and the Creed in *Latin* and *Greek*, and the *Greeks* repeated thrice the Article of the Procession of the Holy Ghost from the Father and the Son. Between this and the next Session the Pope oblig'd the Bishop of *Liege*, and the Abbot of St. *Paul* at *Rome*, Accus'd of Irregularities, to lay down their Dignities. He likewise gave Audience to the Envoys of the *Tartars*.

The Fourth Session was Held the sixth of *July*: Therein the Letters of the *Greecian* Emperor were Read, and one of the Ambassadors swore to the Re-union, and Obedience to the Church of *Rome*. Afterwards they Sung *Te Deum*, the *Creed* with the Article of the Procession of the Holy Ghost from the Father and the Son, and with the other Prayers. The Pope Communicated the Letters of the King of *Tartars* to the Council, and concluded this Session with a Speech; appointing the Fifth Session for the Tuesday following. It was put off to the sixteenth Day of the Month, because the Pope Negotiated in particular with the Prelates and Cardinals, to get them to pass a Constitution which he had drawn up about the Election of a Pope.

The Fifth Session was usher'd in with the solemn Baptizing of one of the *Tartar*-Ambassadors. They therein Read several other Constitutions, and put off the rest till the Morrow, on which was Held the Sixth and last Session. They therein made an end of Reading the two Canons which remain'd; after which the Pope made a Speech, wherein he declaim'd against disorderly Church-Men, and threatned if they did not Reform to proceed against them. He promis'd to apply likewise Remedies, whereby to oblige the Curates to Residence in their Parish-Churches, and to supply them only with able Persons. The Council afterwards was Concluded with the usual Prayers.

The Constitutions Read and Publish'd in this Council by Pope *Gregory*, which he order'd, and which should be observ'd and inserted in the Decretals under Heads, are One and thirty in all.

The First has for its Title *De Trinitate & fide Catholicâ; concerning the Trinity and the Catholick Faith*, It is therein declar'd, That the Holy Ghost proceeds from the Father and the Son, as from one single Principle and by one single Spiration: And they are Condemn'd who deny that the Holy Ghost proceeds from the Father and the Son, and those who dare averr, That he proceeds from the Father and the Son, as from two Principles.

The following Articles to the Fifteenth are under the Title, *Of the Election and Promotion of the Elected.*

The Second contains several Rules about the *Conclave* and the Election of a Pope.

The Third obliges those who oppose the Elections and Postulations, to declare in their Letters of Appeal the Causes and Reasons of the Nullity, which they think fit to make use of, and prohibits them from alledging any others afterwards.

In the Fourth, A Person Elected to a Benefice, is prohibited from taking Possession thereof till his Election be Confirm'd.

The Fifth declares, That he who is Elected, shall be bound to give his Consent to the Election within a Month, reckoning from the Day on which the Election shall be Notify'd to him, and to get it Confirm'd within three Months.

The Sixth imports, That those who give their Vote for an unworthy Person, ought not to forfeit the Power of Electing, unless the Person they Vote for be Elected; tho' their Action be very Criminal.

The Seventh, That he who has given his Vote for a Person, or consented to his Election, is not to be admitted to oppose it afterwards; unless he discovers in that Person some Vice or Defect which lay conceal'd before.

The ſecond General Council of Lions *in* 1274.

The Eighth, That when there are two Thirds of Votes for one Perſon, the other Third is not to be allow'd to object any thing againſt the Electors, or the Elected.

In the Ninth 'tis declar'd, That tho' Pope *Alexander* III. has with Reaſon plac'd the Cauſes of the Elections of Biſhops in the number of Greater Cauſes, yet if it happens that an Appeal be injudiciouſly made for an apparently frivolous Cauſe; thoſe kinds of Appeals ſhall not be brought before the Holy See: But that 'tis requiſite in order to have any Cauſe brought immediately before it, that the Appeal be grounded upon a probable Reaſon, and which would upon Proof appear to be Lawful: That the Parties are allow'd to deſiſt from the Appeal, provided there be no Trick in ſuch a deſiſting; for if the Judges to whom it belong'd to take Cognizance thereof, do find that there is any, they ought to enjoin the Parties to appear before the Holy See within a convenient Time.

The Tenth imports, That if it be objected againſt a Perſon, That he is incapable becauſe of his Ignorance; it ſhall be referr'd to a Tryal, and if in the Iſſue he be found Capable, no regard ſhall be had to any of the Reaſons of his Adverſary.

The Eleventh Iſſues out Excommunication againſt thoſe who do any wrong to the Electors; becauſe they would not give their Votes for thoſe whom they recommended to them.

The Twelfth likewiſe Iſſues out Excommunication againſt thoſe who would *de Novo* take up the *Regalia*, the Care and the Title of the Defender of Churches and Monaſteries, or who favour thoſe who do ſo: And for thoſe who enjoy thoſe Privileges, either by Virtue of the Foundation or by any ancient Cuſtom, they are prohibited from abuſing their Power, and from Seiſing during the Vacancy, the Goods of the Church which are not Part of the Incomes or Revenues thereof, and from ſuffering the Goods of the Church to be rifled.

The Thirteenth declares, The Preſentations of Cures made by Perſons under Five and twenty Years of Age, to be Null and Void, and obliges the Curates to Reſidence, and to take Prieſt's Orders in the Year of their Promotion.

The Fourteenth prohibits the giving a Curacy in *Commendam* to a Perſon under Age, or for above ſix Months.

The Fifteenth has for its Title, *Of the Seaſons of Ordinations, and of the Qualification of thoſe who are to be Ordain'd.* They are therein Suſpended from the Power of Ordaining for a whole Year, who ſhall Ordain the Clerks of another Dioceſs.

The Sixteenth has for its Title, *Of Bigamy.* The Pope therein Determines, That thoſe who have been Marry'd twice, have forfeited all the Privileges of the Clergy, and that they are prohibited from having ſo much as the Clerical Habit and Tonſure.

The Two next are under the Title, *Of the Office of Ordinary Judges.*

The Seventeenth imports, That the Chapters who would be diſcharg'd from ſeveral Offices, ought before they Cauſe it to ceaſe, to exhibit a Declaration in Writing of the Reaſons why they are willing to have that Office ceaſe: And that 'tis not Lawful to throw down the Images or Statues of the Virgin *Mary*, and of the other Saints.

The Eighteenth imports, That all thoſe who have Pluralities of Dignities, or Benefices with the Cure of Souls, ſhall bring their Diſpenſations to the Ordinaries, and if they ſhall not be found to be Canonical; then they ſhall appear before the Holy See. It likewiſe prohibits the Ordinaries from beſtowing ſuch ſort of Benefices on thoſe who have the like already.

The Nineteenth has for its Title, *de Poſtulatione*: It relates to the Oath which Advocates and Proctors are bound to take.

The Twentieth, under the Title, *Of what is done through force or fear*; declares the Abſolutions of Excommunication extorted by Force or by Fear, to be Null and Void.

The Twenty firſt moderates the Canon of *Clement* V. of Benefices Vacant *in Curiâ*, the Preſentation of which belongs to the Pope, by granting the Ordinaries leave to Collate them within a Month.

The Twenty ſecond prohibits the Biſhops from Alienating the Goods of Churches in any manner whatever, without the Conſent of the Chapter, and Declares the Alienations otherwiſe made to be Null and Void.

The Twenty third cancels and puts down all the Orders of Mendicant Friars eſtabliſh'd ſince the *Lateran* Council under *Innocent* III. which have not been approv'd by the Holy See; and with reſpect to thoſe which have been approv'd of by the Holy See, he allows thoſe who are admitted Monks to live in their Houſes; but forbids them to admit Novices, and to make any new Acquiſitions: And as to thoſe Houſes and Eſtates which they have acquir'd, he would have them be reſerv'd for the uſe of the Holy Land. He declares, That this Conſtitution does not extend to the Orders of *Minor* and *Jacobine* Friars, and allows the Orders of the *Auguſtine* Carmelites and Hermits eſtabliſh'd before this Council to remain in their preſent State and Condition, till there ſhall be ſome new Order made upon their account. Laſtly, He permits thoſe of the Orders which are not approv'd of to go into another Order, provided notwithſtanding that no entire Order, nor Monaſtery ſhall enter into another without ſpecial Leave from the Holy See.

The Twenty fourth Renews the Prohibitions of Exacting or even receiving any thing for the Right of Procuration, without Perſonal Viſitation.

The Twenty fifth is about the Sanctity of Churches: 'Tis therein forbidden to hold Aſſemblies, Pleadings, Markets, *&c.* in Conſecrated Places.

The Twenty ſixth and ſeventh are againſt Uſurers, who are Condemn'd to very ſevere Penalties.

The Twenty eighth aboliſhes the Uſe of Repriſals.

The Three laſt Canons are about Excommunication. The Firſt imports, That the Canonical Admoni-

Admonition ought to expreſs by Name thoſe who are to be Excommunicated, and that it ought to be done three times one after another within the ſpace of ſome Days. The Second, That the Abſolutions *ad Cautelam* cannot be of force in the Sentences of General Interdictions of Towns or other Places. The Third which is the Thirty firſt and Laſt Canon of this Council declares thoſe Men Excommunicated who would force the Eccleſiaſtical Judges by the ſeiſure of their Temporalities to revoke the Sentences of Interdiction or Excommunication which they have paſs'd.

The ſecond General Council of Lions *in* 1274.

Theſe Conſtitutions bear date *November* the Firſt, in the third Year of the Pontificate of *Gregory* X.

The Council of *Saltzburg* in the Years 1274 and 1281.

The Council of Saltzbourg *in* 1274 *&* 1281.

Frederick Arch-Biſhop of *Saltzburg* and Legate of the Holy See, in the Year 1274, held a Provincial Council in his Metropolis, wherein he Publiſh'd the Canons of the Second General Council of *Lions*, and order'd the Reading the Conſtitutions publiſh'd by *Guy* Cardinal and Legate of the Holy See, in the Council held at *Vienna* in *Auſtria* in the Year 1267, to which he added Twenty Four Articles.

By the Firſt, He Orders the Abbots of the Order of Saint *Benedict* to hold Provincial Chapters every Year for the Reforming the Monaſtical Diſcipline.

By the Second, He orders, That the Run-away Monks ſhall be fetch'd back again, That thoſe who Commit Enormous Crimes ſhall be put into Priſon. He prohibits Abbots from diſpenſing from their Obedience the Monks who paſs into a more Auſtere Order.

In the Third, He reproves the Abuſe of ſeveral Abbots who ſent Monks into other Monaſteries for ſlight Faults: He orders, That they ſhall puniſh them for their Faults in the Monaſteries where they have Committed them, and that they ſhall not make the Monks change their Monaſtery unleſs the Biſhop conſents to it.

In the Fourth, He prohibits the Abbots the Uſe of Pontifical Habits, the Bleſſing of Holy Veſtments and Veſſels, the Power of granting Indulgences and the other Sacerdotal Functions, if they do not juſtifie their Privileges in the firſt Provincial Council.

In the Fifth, He prohibits the Regular Canons the ſame thing, and leaves the other Abuſes to be reform'd at a Provincial Chapter.

In the Sixth, He repeals the Powers given to Monks of Confeſſing, of granting Indulgences, or of doing any other Sacerdotal Functions.

The Seventh imports, That thoſe who have Pluralities of Benefices, ſhall be contented with the Laſt that has been given them, and ſhall be turn'd out of the reſt, unleſs before the holding of the firſt Provincial Council, they make it appear, that they have obtain'd a Diſpenſation to hold them from the Superior who has the Right to grant it.

The Eighth obliges all the Clergy who have Benefices with the Cure of Souls to Reſidence, on pain of forfeiting the Incomes and the Benefit of the Temporalities of their Benefices.

The Ninth ſubjects to the ſame Penalty thoſe who take not Orders within the time preſcrib'd by the Canons.

The Tenth orders, That in Benefices where there ought to be Vicars, a competent Stipend ſhall be allow'd them for their Maintenance.

The Eleventh revives the Laws about the Clerical Tonſure and Habit.

The Twelfth and Thirteenth Suſpend the Clerks who frequent Taverns or play at Dice.

The Fourteenth Excommunicates thoſe who ſhall break a Priſon, in favour of a Clerk Impriſon'd by the Order of his Biſhop.

The Fifteenth prohibits Men and Women from taking upon them the Religious Habit, if they do not make Profeſſion of a Rule in an Order already approv'd, and deſign to enter a Monaſtery.

The Sixteenth prohibits the giving any thing to Vagrant Scholars.

The Seventeenth prohibits certain Sports which were kept in Churches.

The Eighteenth orders the Biſhops to ſee that the Cenſures paſs'd by other Biſhops be obſerv'd.

The Nineteenth imports, That they ſhall cut their Stubble in all the Province on the Feſtivals of St. *Rupert*, St. *Vigilius*, and St. *Auguſtine* Patrons of *Saltzburg*.

The Twentieth prohibits the Monks from chooſing Confeſſors out of their Order, unleſs it be by the Biſhop's Leave.

The Twenty firſt orders, That the Clerks or Monks ſhall be caſt into Priſon, who make uſe of the Secular Powers to exempt themſelves from the Correction of their Biſhop, and declares them unworthy to Poſſeſs Benefices or Eccleſiaſtical Offices.

The Twenty ſecond imports, That they ought to make uſe of a general Interdiction to puniſh the Impriſonment or Perſecution of a Biſhop.

The Twenty third prohibits the Receiving of Curacies from the Hands of Laicks, and from entring into Poſſeſſion of them before they are Inſtituted and Inducted by the Biſhop.

The Twenty fourth prohibits the Advocates of Churches from Moleſting them, and exacting more than their Dues of them.

The ſame Arch-Biſhop held another Provincial Council at *Saltzburg* in the Year 1281, conſiſting of Fourteen Biſhops, in which he Publiſh'd the following Canons.

The Firſt, Which prohibits the Alienation of Abbey-Lands unleſs it be with the Conſent of the Biſhop and the Monks.

The Second, which Orders, That the Superiors ſhall every Year give an Account to the Biſhop of the Uſe that has been made of the Revenue of the Monaſteries.

The

The Council of Saltzbuurg in 1274 & 1281.

The Third, Which preſcribes to the Monks the Faſting from the Feſtival of St. *Martin* to *Chriſtmaſs*, and the beginning *Lent* at *Quinquageſima* Sunday.

The Fourth is againſt the Monks who have any thing *de Proprio*.

The Fifth and Sixth relate to the Habits and Behaviour of the Monks.

The Seventh Revives the Canons for holding general Chapters for the Order of St. *Benedict*.

The Eighth Moderates the Charges of the Viſitors.

The Ninth is againſt the Nuns who do not live in Common, though ſhut up in one and the ſame Monaſtery.

The Tenth prohibits the Plurality of Benefices with the Cure of Souls.

The Eleventh obliges the Titulars of Benefices to reſide, and puts down the Vicars.

The Twelfth is about the Rights pretended to by the Patrons of Churches.

The Thirteenth is againſt thoſe who offer any Violence to the Clerks.

The Fourteenth Condemns thoſe who are the Cauſe of a Church's or Church-yard's Pollution by ſhedding of Blood, to pay the Charges of its being reconcil'd.

The Fifteenth is againſt the Patrons or Judges, who ſeize on the Demeans of the Benefices of deceas'd Clerks.

The Sixteenth orders the Prayers for Peace, namely the *Pſalm*, call'd *Domine quid Multiplicâſti*, the Lord's Prayer, the Verſicle, call'd *Fiat pax in Virtute tuâ*, the Collect call'd *Deus a quo Sancta Deſideria*, which ſhall be ſaid every Day at Maſs after the *Agnus Dei*.

The Seventeenth is againſt the Clerks who forge Writings.

The Eighteenth prohibits the Clerks from receiving Churches at the Hands of Laicks.

The Council of *Arles* in the Year 1275.

The Council of Arles in 1275.

THis Council was held by *Bertrand* of St. *Martin* Arch-Biſhop of *Arles*.

The Four firſt Canons are loſt.

In the Fifth 'tis order'd, That the Biſhop ſhall cauſe the Sentences of Excommunication and Interdiction paſs'd by their Brethren to be publiſh'd and obſerv'd.

The Sixth imports, That an Inventory ſhall be made of the Goods of Churches and of Hoſpitals.

The Seventh prohibits the Selling or Mortgaging the Chalices, or other Ornaments of the Church, without the Biſhop's leave.

The Eighth imports, That the Laſt Wills and Teſtaments ſhall be made in the Preſence of the Curate.

The Ninth, That the Curates ſhall take care that the Legacies bequeath'd to Pious Uſes, be duly Diſcharg'd.

The Tenth, That no Perſons ſhall be ſollicited to be Interr'd out of their own Pariſh.

The Eleventh, That the Rules of the Law in Eccleſiaſtical Affairs ſhall be obſerv'd.

The Twelfth contains the Caſes which are to be reſerv'd to the Pope, which are Hereſy, Simony, the Non-obſervation of Eccommunication or Interdiction, the Ordination *per Saltum*, or without the Biſhop's leave, Fires, the touching the Euchariſt or the Holy Chriſme in order to put it to an ill uſe; Homicide, Sacrilege, Inceſts with one's Aunt, Siſter, Kinſwoman or a Nun, the Debauching of a Maiden, the Sin againſt Nature, the Expoſing of a Child, and Abortion.

The Thirteenth contains the Caſes reſerv'd to the Biſhops, or their *Penitentiaries*; which are falſe Witneſſes, a Marriage Contracted by a Perſon who is engag'd on Oath to Marry another, the being preſent at the Office of an Excommunicated or Interdicted Perſon, the Celebration of Divine Service in an Interdicted Place, the Burying in an Interdicted Church-Yard, the Seiſing and retaining of Tithes, or of things bequeath'd to the Church by Laſt Wills and Teſtaments: The Prieſts are prohibited from granting Abſolution in ſuch Caſes, unleſs thoſe whom they Confeſs are at the Point of Death, or uncapable of waiting on the Biſhop or his *Penitentiary*.

In the Fourteenth and Fifteenth, the Clergy are prohibited from Buying up Corn to Sell it again for profit.

In the Sixteenth 'tis order'd, That they ſhall have Silver-Chalices in all Churches.

In the Seventeenth 'tis order'd, That they ſhall Re-build the Country-Churches and the Houſes belonging to them.

In the Eighteenth, That the Uſurers and Adulterers ſhall be Excommunicated every Sunday.

In the Nineteenth, That the Curates ſhall keep a Regiſter of the Names of thoſe who preſent themſelves at the Sacrament of Pennance during *Lent*, and that after *Eaſter* they ſhall give the Biſhop an account of thoſe who are not Confeſs'd, and if there be any Monks who take Confeſſions in the Pariſh, they ſhall give in the Names of thoſe whom they have Confeſs'd to the Curate.

In the Twentieth, That if one of thoſe who are not Confeſs'd to the Curate Die within the Year, he ſhall not be Interr'd in Holy Ground.

In the Twenty firſt, That the Curates ſhall hear the Confeſſions of the Sick, or give leave to the Secular Prieſts or Monks to hear them.

In the Twenty ſecond the Curates are prohibited from leaving their Churches to go into others, before they have given their Biſhop an Account of their Conduct.

The

The Synodal Statutes of *Robert de L'Isle* Bishop of *Durham* in the Year 1276.

The Synodal Statutes of Robert de L'Isle Bishop of Durham in 1276.

THese Statutes contain Six Articles for the Rights of Tithes, and a Sentence of Excommunication against all Persons whatever, who shall either directly or indirectly molest the Ecclesiastical Jurisdiction, or who obstruct the Execution of its Sentences, or the Execution of the Last Wills and Testaments.

The Council of *Saumur* in the Year 1276.

The Council of Saumur in 1276.

John de Montsoreau Arch-Bishop of *Tours*, Held a Provincial Council at *Saumur* the Munday after the Festival of St. *John Baptist*, wherein he Publish'd Fourteen Decrees about the Ecclesiastical and Monastical Discipline.

In the First 'tis order'd, That there shall be always kept a lighted Taper in the Churches.

In the Second 'tis prohibited to put any Chests, or prophane things in Churches.

The Third is against Plurality of Benefices with the Cure of Souls.

The Fourth and Fifth concern the Habits of Clerks and Monks.

The Sixth prohibits the Abbesses from retaining the Goods of Benefic'd Men.

In the Seventh the Monks are prohibited from having several Places in distinct Monasteries.

The Eighth prohibits the sending Young Monks into any Priories but what are Conventual.

The Ninth renews the Laws against those who take away the Revenues of Priories.

The Tenth prohibits the giving of Priories to Secular Clerks.

The Eleventh enjoins the Secular-Judges to see that Justice be done to Ecclesiasticks.

The Twelfth deprives Excommunicated Persons of the Right of bringing any Action in Law, of Pleading, or of giving any Evidence.

The Thirteenth permits the Bishop to Absolve in such Cases wherein the Council inflicts the Penalty of Suspension or Excommunication.

The Fourteenth orders the Observation of the Decrees of the former Councils.

The Council of *Bourges* in the Year 1276.

The Council of Bourges in 1276.

Simon Cardinal of St. *Cecilia* Legate of the Holy See, Held a Council at *Bourges* in the Year 1276. and having therein Debated on several Points of Discipline, drew up Sixteen Articles of the things Determin'd therein; about the freedom of Elections, the Power of Delegate-Judges and Ordinaries, Tithes, Last Wills and Testaments, the Immunities of Churches and other Matters concerning the Ecclesiastical Court.

The Council of *Langeis* in the Year 1276.

The Council of Langeis in 1276.

John de Montsoreau Arch-Bishop of *Tours* Held a Council at *Langeis*, wherein he Publish'd Sixteen Canons.

The First regulates the Dues of Visitation.

The Second prohibits the Arch-Priests and Arch-Deacons from having Officials out of Towns.

The Third is against Clandestine Marriages.

The Fourth prohibits the Priests from keeping in their Houses their Children Born of their Concubines, and from bequeathing any thing to them.

The Fifth is about Last Wills and their Executors, who are prohibited from Buying the Goods contain'd in the Last Will.

The Sixth declares those who despise the Keys of the Church unworthy of Legacies.

The Seventh is against those who abuse the Pope's Letters.

The Eighth prohibits the Leasing out of Curacies.

The Ninth orders, That a General Excommunication shall not be pass'd on all who Communicate with Excommunicated Persons.

The Tenth obliges those who have Rights granted by another, to affirm before the Action be brought, That there is no Fraud in that Grant.

The Eleventh prohibits the sending of Young Monks into Priories.

That Twelfth prohibits the Admitting of any more Monks, or Nuns than the Monasteries can maintain.

The Thirteenth obliges them to put more than one Monk into each Priory.

The Fourteenth prohibits the Rifling of Priories.

The Fifteenth turns the Secular Advocates out of Spiritual Courts.

The Last obliges the Officials to Swear that they will take no Bails, and that they will Administer Justice Faithfully.

The

The Council of *Ponteaudemer* in the Year 1279.

The Council of Ponteaudemer in 1279.

William de Filla-Cour Arch-Biſhop of *Roan*, Held a Provincial Council at *Ponteaudemer* the Thurſday before *Aſcenſion-Day* in the Year 1279, wherein he made the following Canons about Church-Diſcipline.

The Firſt imports, That the Excommunicated Clergy ſhall loſe the Revenues of their Benefices, and that if they continue Excommunicated during a Year, they ſhall be turn'd out of the Benefices themſelves.

The Second, That the Chaplains or Curates who do not Celebrate Maſs, if they do not amend after they have been Admoniſh'd, ſhall be turn'd out of their Benefices.

The Third, That the Canons of the Councils of *Bourges* and *Lions* againſt the Diſturbers of the Eccleſiaſtical Juriſdiction, ſhall be obſerv'd.

The Fourth, That thoſe who are Excommunicated by the Canon, for having abus'd the Clergy, ſhall be Denounc'd ſuch and Puniſh'd, if they do not get themſelves Abſolv'd.

The Fifth, That the Canon of the *Lateran* Council about Confeſſion and the Communion, ſhall be obſerv'd.

The Sixth, That the Lords or Judges who detain the Clerks to the prejudice of the Demands of the Eccleſiaſtical Judges, ſhall be Excommunicated.

The Seventh, That the Perſonal Cauſes of Eccleſiaſticks ſhall not be brought before Secular Judges.

The Eighth, That the Grand *Decimators* are bound to Repair the Churches.

The Ninth, That no *Chriſtians* ſhall be Slaves to *Jews*.

The Tenth, That no Vigils nor Dancings ſhall be kept in Churches or Church-yards.

The Eleventh, That the Clergy ſhall not go a Hunting.

The Twelfth, That there ſhall be the old Number of Monks in Abbeys and Priories.

The Thirteenth, That the Monks who are in Priories, ſhall obſerve the Conſtitutions of Pope *Gregory* about abſtaining from Meats, Confeſſions, Faſts, *&c.* and that they ſhall be forc'd thereto by Cenſures.

The Fourteenth, That the Regulars ſhall not dwell with Seculars, unleſs by the Abbot's leave.

The Fifteenth, That they ſhall Borrow nothing without the Abbot's conſent.

The Sixteenth, That the *Rural* Deans ſhall not Iſſue out any Excommuication or Suſpenſion, but by Writing.

The Seventeenth, That the Excommunicate Perſons ſhall be Denounc'd ſuch, till they ſhall get themſelves Abſolv'd.

The Eighteenth, That no General Excommunication ſhall be Iſſu'd out, unleſs for Robberies and Dammages done, and after Admonition.

The Nineteenth, That the Chaplains on whom Churches are beſtow'd for a certain Time, ſhall be examin'd about their Abilities and Ordination.

The Twentieth, That the Clergy ſhall forbear Secular Employments, ſhall wear the Tonſure, and live Clerically.

The Twenty firſt, That thoſe who will not wear the Clerical Habit and Tonſure after being Admoniſh'd of it, ſhall be no longer Defended or Vindicated by Eccleſiaſtical-Judges.

The Twenty ſecond, That the Benefic'd Clergy who are Excommunicated for not having paid the Tithes, ſhall get themſelves Abſolv'd before *Chriſt-Maſs*.

The Twenty third, That the Clergy who are of the *Croiſade*, ſhall not abuſe the Privileges Granted to them by the Bulls of the Popes, or by their Legates.

The Twenty Fourth, That the Regular Canons ſhall not be admitted to be Curates till after they have been Examin'd by the Biſhop, and that they ſhall not be remov'd by their Superiors, but by the conſent of the Biſhop.

The Councils of *Avignon* in the Years 1279 and 1282.

The Councils of Avignon in 1279 & 1282.

Bertrand of St. *Martin* Arch-Biſhop of *Arles*, who was afterwards Cardinal Biſhop of St. *Sabina*, Held a Council at *Avignon* the Seventeenth of *May* 1279. wherein he made Conſtitutions for the maintaining the Immunities and Privileges of Church-Goods and Church-Men; the Liberty of the Eccleſiaſtical Juriſdiction for the putting in Execution the Excommunication againſt the Clergy who concern'd themſelves with Merchandiſe and Secular Affairs, and about Laſt Wills and Teſtaments. Theſe Canons are Compris'd under Fifteen Heads.

The ſame Arch-Biſhop Held another Council in the ſame City in the Year 1282, wherein he made Eleven more Decrees.

The Firſt is againſt Uſurers.

The Second orders Prayers to be made for the Church.

The Third prohibits the Alienation of Church-Goods, without the conſent of the Biſhop.

The Fourth orders the appointing of Proctors to maintain the Cauſes of Eccleſiaſticks, which are perplex'd before Secular-Judges.

The Fifth obliges all the Pariſhoners to be preſent at the Pariſh-Maſs on Sundays and Holy-Days, and to Receive the Euchariſt on *Eaſter-Day* and *Whitſunday* from their own Curates.

The Sixth prohibits the Privileg'd and Exempt Perſons from infringing the Cenſures of the Ordinaries.

The

The Seventh Excommunicates those who carry Eccleſiaſtical Affairs before Secular Courts.

The Eighth declares the Leagues, Aſſociations, and Confraternities made contrary to the Eccleſiaſtical Laws, to be Null and Void.

The Councils of Avignon *in* 1279 *&* 1282.

The Ninth imports, That Privileg'd Perſons may be Excommunicated out of the Place of their Exemption, if their Privileges do not expreſly exempt them from that Excommunication.

The Tenth relates to the Forms of Laſt Wills and Teſtaments.

The Eleventh is imperfect.

The Council of *Redding* in *England* in the Year 1279.

John Peckam Arch-Biſhop of *Canterbury* having Conven'd the Biſhops his Suffragans at *Redding* in the Year 1279, did there renew the Conſtitutions of *Ottobon*, and made ſeveral others about the Collations of Benefices, the Sentences of Excommunication and the Clergy who kept Concubines. There was alſo one about Infant-Baptiſm, wherein 'tis order'd, That all thoſe who ſhould be Born Eight Days before *Eaſter* and *Whitſontide*, ſhall be kept to be Baptiz'd Solemnly on thoſe two Feſtivals.

The Council of Redding *in* 1279.

Beſides theſe Canons for the Clergy, which were Publiſh'd the Thirtieth of *July*, *John Peckam* the ſame Year and probably in the ſame Council, made other Conſtitutions relating to the Monks and Nuns, wherein he is very particular in what relates to the Order and Diſcipline which ought to be obſerv'd in Monaſteries.

The Council of *Buda* in the Year 1279.

Philip Biſhop of *Fermo* Legate of the Holy See in *Hungary*, *Poland*, *Croatia*, *Servia*, *&c.* Held a Grand Council of the Prelates of thoſe Countries at *Buda*, which broke up the Fourteenth of *September* 1279. In which he made Sixty nine Canons about Church-Diſcipline, which are as it were an Abſtract thereof.

The Council of Buda *in* 1279.

The Twelve firſt are about the Habits and Conduct of the Clergy.

The Firſt orders the Prelates to wear a large Crown.

The Second and Third regulate the Form of their Habits.

The Fourth prohibits the Clerks who have no Prelacy from wearing Rings.

The Fifth prohibits them from frequenting Taverns.

The Sixth enjoins the Monks who are made Biſhops to wear their Religious Habit.

The Seventh orders the Clerks to refrain from all Military and Violent Actions.

The Eighth forbids them diſhonourable Exerciſes, Playing at Dice and frequenting of Shows.

The Ninth prohibits them from paſſing Sentences of a pungent Pain.

The Tenth prohibits the Arch-Deacons from beſtowing Vicaridges on Laicks, or Marry'd Clerks.

The Eleventh prohibits the Clergy from bearing Arms.

The Twelfth renews the Prohibition againſt having Women in their Houſes.

The Thirteenth recommends to the Clergy the Celebrating the Holy Myſteries with due Reverence, and in a decent Habit.

The Fourteenth prohibits the Biſhops who Viſit Churches or Pariſhes from being burdenſome to them, by exceſſive Duties.

The Fifteenth prohibits the receiving of a Benefice from a Lay-Patron.

The Sixteenth enjoins Curates and other Benefic'd Perſons having a Cure of Sou's, to Reſide and Serve their Churches in Perſon, and not by Vicars.

The Seventeenth prohibits the Conſpiracies, or Combinations of the Clergy.

The Eighteenth recommends to the Curates the Viſiting the Sick, before going to the Synod.

The Nineteenth preſcribes the Manner how they ought to appear there.

The Twentieth imports, That all thoſe who have Benefices with the Cure of Souls, ſhall be Ordain'd Prieſts.

The Twenty firſt, That the Euchariſt and the Holy Oyls ſhall be kept under Lock and Key.

The Twenty ſecond, That no Perſon ſhall be ſuffer'd to ſerve at the Altar or Read the Epiſtle without a Surplice and a Caſſock; and that the Prieſts ſhall recite Divine Service Diſtinctly and Devoutly.

The Twenty third Excommunicates the Intruders, and obliges them to make Reſtitution of their Income.

The Twenty fourth and fifth prohibit the Clerks from Anſwering or Appearing before Secular Judges, unleſs for Secular Affairs.

The Twenty ſixth prohibits them from keeping in their Houſes the Children which they have had whilſt in Holy Orders, and declares thoſe Children to be the Vaſſals of the Church. It likewiſe prohibits the Clergy from keeping Dice and other Inſtruments for to Play at Hazards.

The Twenty ſeventh prohibits the ſhewing of Relicks out of their Caſes, unleſs on great Feſtivals, and when there are a great many Pilgrims; from expoſing them to Sale, and from Honouring new Ones, without the Pope's Approbation.

The Twenty eighth imports, That no Perſons ſhall be ſuffer'd to Preach but ſuch as are Approv'd of by the Biſhop, or by the Holy See; and that no other *Queſtors* ſhall be Tolerated but ſuch as have Commiſſions from the Pope or the Biſhop.

The Twenty ninth, That the Goods of Churches ſhall not be Mortgag'd.

The Thirtieth, That the Curates ſhall not give away the Goods of Churches.

The Council of Buda in 1279.

The Thirty firſt, That no Clerk ſhall go in Pilgrimage without his Biſhop's leave.

The Thirty ſecond, That unknown Perſons ſhall not be Admitted to the Celebration of the Maſs.

The Thirty third obliges the Faithful to be preſent at the Parochial Divine Service, and eſpecially at the Parochial Maſs of Sundays. It prohibits the Curates from Adminiſtring the Sacraments to any others but to their own Pariſhoners, except to Travelling Clerks, or Pilgrims, or to thoſe that go to a certain Church out of Devotion, and with the Pope's leave.

The Thirty fourth obliges all thoſe who have the management of Eccleſiaſtical Goods, to give an Account of their Adminiſtration.

The Thirty fifth aſcertains the Summs which the Abbots and Superiors may Borrow.

The Thirty ſixth is againſt the Alienations of the Church.

The Thirty ſeventh prohibits unreaſonable Exactions.

The Thirty eighth obliges the Arch-Deacons to Study the Canon-Law Three Years.

The Thirty ninth reſerves the Cognizance of Matrimonial Cauſes to Prudent and Diſcreet Perſons.

The Fortieth declares all the means us'd to hinder the Viſitation of Ordinaries, to be Null and Void.

The Forty firſt prohibits the Locking up of Prophane Utenſils in the Church.

The Forty ſecond orders the Curates to have Church-Books.

The Forty third, That no Prophane Actions ſhall be done in the Church.

The Forty fourth prohibits the Vigils which the Laicks kept in Churches.

The Forty fifth, That thoſe who ſhall not aſſiſt at the Canonical Hours ſhall loſe their ſhare in the Diſtributions.

The Forty ſixth prohibits a Cuſtom of that Country, by which they demanded a Summ for Interring thoſe who came to an Accidental Death.

The Forty ſeventh prohibits the Eccleſiaſticks from keeping Concubines.

The Forty eighth prohibits all manner of Perſons from tolerating Debauch'd Women in their Houſes or Eſtates.

The Forty ninth prohibits the Seiſing upon the Goods of Deceas'd Eccleſiaſticks.

The Fiftieth prohibits the Alienation of the Goods or Rights of Churches, under very ſevere Penalties.

The Fifty firſt imports, That thoſe who have the Rights of Patronage cannot give nor transfer them to others, without the Biſhop's Conſent.

The Fifty ſecond and third are againſt thoſe who uſurp the Revenue of Churches, or Monaſteries.

The Fifty fourth recommends to the Eccleſiaſtical Judges the doing Juſtice, and not to ſuffer themſelves to be Corrupted by Intereſt or Favour.

The Fifty fifth deprives the Excommunicated Perſons of the Right of Acting in Courts of Juſtice, of Pleading, of giving Evidence, &c.

The Fifty ſixth enjoins the Eccleſiaſtical and Civil Judges to admit of the Exceptions which the Parties allege for not Anſwering in their Courts.

The Fifty ſeventh, That the Secular Judges ſhall Puniſh thoſe who are Refractory to the Judgments of Eccleſiaſticks, and ſhall ſee that their Sentences be Executed; and that the Eccleſiaſtical Judges ſhall likewiſe make uſe of Cenſures, that the Lay-Judges may be obey'd.

The Fifty eighth Excommunicates the Lords and others, who obſtructed thoſe who Appealed to the Holy See.

The Fifty ninth and Sixtieth are concerning the Immunity of Eccleſiaſticks.

The Four next Canons relate to the manner how the Monks and Regular Canons are to be Habited, to the Abſtinence and Confinement they ought to obſerve.

The Sixty fifth and ſixth prohibits them from taking up Churches by Leaſe, from Serving them above Eight Days, and from going to Secular Schools, without the leave of their Superior.

The Sixty ſeventh renews the Prohibitions againſt Communicating with Excommunicated Perſons, and recommends the Obſervation of the Interdictions.

The Sixty eighth Excommunicates thoſe who Ravage the Fields and Meadows.

The Sixty ninth is againſt thoſe who Seiſe on the Revenues of the Churches.

The Council of *Angers* in the Year 1279.

The Council of Angers in 1279.

IN the Year 1279, *John de Monſoreau* Arch-Biſhop of *Tours* Held a Provincial Council at *Angers* the Sunday after the Feſtival of St. *Luke*, wherein he Publiſh'd Five Canons.

The Firſt Excommunicates thoſe who Cite Eccleſiaſticks before Secular Judges for Perſonal Affairs.

The Second prohibits the Officers of Biſhops from exacting any thing for Sealing the Inſtruments of Ordination.

The Third is againſt thoſe who Interr in Holy Ground the Corpes of thoſe to whom ſuch Interment is forbidden.

The Fourth deprives the Benefic'd Clergy who are Excommunicated of the Revenue of their Benefices during the time they are Excommunicated, and orders, That they ſhall be turn'd out of the Benefices themſelves, if they continue in a State of Excommunication above a Year.

The Fifth declares, That the Biſhops have Power to take off the Cenſures paſs'd in this Council.

The

The Synodal Statutes of *Sifroy* Arch-Biſhop of *Cologne* in the Year 1280.

The Synodal Statutes of Sifroy *Arch-Biſhop of* Cologne *in the Year* 1280.

Sifroy Arch-Biſhop of *Cologne* Publiſh'd in the Year 1280, ſeveral Synodal Statutes for the Inſtruction of Eccleſiaſticks. He therein at firſt Treats of the Conduct, the way of Living, the Habits and the Duties of Eccleſiaſticks, the Rules which the Monks ought to obſerve, and how the Curates ought to behave themſelves in the Adminiſtration of the Sacraments. He afterwards Treats of what relates to the Adminiſtration and Ceremonies of each Sacrament in particular; of Burials, and Church-yards, of the Alienation of Church-Goods, of the Privilege of Sanctuaries. He therein renews the Laws againſt Uſurers, and the Prohibitions of holding Benefices of Laicks. He therein confirms the Decrees of the Council of *Cologne* and what relates to Laſt Wills and Teſtaments, and the obſervance of the Eccleſiaſtical Interdiction.

The Synodal Conſtitutions of *Geofrey* of Saint *Brice* Biſhop of *Saintes* in the Years 1280, and 1282.

The Synodal Conſtitutions of Geofrey *of* Brice *Biſhop of* Saintes *in the Years* 1280, *and* 1282.

THis Biſhop Publiſh'd in the Year 1280, ſeveral Synodal Decrees about the Church-Diſcipline. It is therein Order'd, That all his Curates ſhall appear at the Synod: That the Fonts ſhall be ſhut up: That the Holy Chriſm ſhall be kept in proper Veſſels: That there ſhall be Three Sponſors at Baptiſm: That the Body of *Jeſus Chriſt* ſhall be attended when carry'd out to the Sick: That no Corn nor Meaſures ſhall be put in Churches: That the Commiſſions ſhall be Directed to the Curates and Executed by them. He reſerves a great many Caſes to the Biſhop, and Laſtly, He therein forbids the Vilifying the *Jacobine* or *Minor* Friars who take Confeſſions, by accuſing them of diſcovering the Confeſſions of their Penitents.

The ſame Biſhop Publiſh'd other Conſtitutions in the Year 1282, about Excommunicated Perſons about the Right of Viſitation, and about Laſt Wills and Teſtaments.

The Conſtitutions of *Gautier* Biſhop of *Poitiers* in the Years 1280, and 1284.

The Conſtitutions of Gantier *Bp. of* Poitiers *in the Years* 1280, *and* 1284

IN the Year 1280. *Gautier* of *Bruges* Biſhop of *Poitiers* made likewiſe ſeveral Synodal Decrees, wherein he prohibited the Sealing of Blank-Letters. He therein prohibited the Arch-Prieſts from having Officials, and the Curates from ſerving their Benefices with Vicars. He therein prohibited the Eccleſiaſticks from making uſe of any other Confeſſors than thoſe who are Nominated by the Biſhop to Adminiſter to them the Sacrament of Pennance; the Confeſſors from granting Abſolution in Caſes reſerv'd to the Biſhop; and the Deacons from granting Abſolution: He likewiſe made ſeveral Orders againſt the *Greeks* and Uſurers; about Judgments; againſt thoſe that detain the Letters of the Biſhops their Predeceſſors; againſt thoſe who diſturb the Synod; about the Right of Nominating *Queſtors* which he reſerves to the Biſhop, and about the Rights of Biſhops, Arch-Deacons, and Veſtry-Keepers.

In the Year 1284, the ſame Biſhop made likewiſe other Synodal Canons, wherein he prohibits. (1.) The Celebrating of Divine Service in the Preſence of Excommunicated Perſons. (2.) The Granting a Benefice to a Man who already has a Curacy, (3.) The Receiving the Sacraments from a Prieſt who has not Power to Adminiſter them. (4.) He orders the Payment of Tithes. (5.) He enjoins the Abbots and Superiors to leave in the Priories and Curacies which become Vacant, a ſufficient Proviſion for maintaining the Prior or Curate till the next Harveſt.

The Council of *Lambeth* in the Year 1281.

The Council of Lambeth *in* 1261.

John Peckham Arch-Biſhop of *Canterbury*, of whom we have already ſpoke, Held an Aſſembly of Biſhops at *Lambeth* in the Year 1281, the Tenth of *October*, wherein after he had order'd the Executing of the Orders made in the laſt Council of *Lions*, and of the Conſtitutions of *Ottobon*, and the Canons of the Council of *Lambeth* under *Boniface* his Predeceſſor, he Publiſh'd Twenty ſeven Decrees.

The Firſt is about the Reverence due to the Euchariſt. It is therein order'd, That the Prieſts ſhall Confeſs themſelves at leaſt once a Week: That the Holy Sacrament ſhall he kept in a Pyx cloſe Lock'd up in the Tabernacle: That every Sunday the Hoſts ſhall be renew'd: That at the Elevation the Bells ſhall Ring, and all that hear them even out of Church, ſhall down on their Knees. The Prieſts likewiſe are admoniſh'd of the Inſtructions which they ought to give the People about this Sacrament.

The Second is about the Annuities of Maſſes which are Said for the Dead. It is therein declar'd, That a Prieſt ought to acquit himſelf of all the Maſſes, with which he is Charg'd, and that it is not true, that he may ſatisfy by one Maſs ſeveral, to whom he has promis'd to Say an entire Maſs for them.

The Third is about Baptiſm. It is therein prohibited to Re-baptize thoſe who are Baptiz'd with the

The Council of Lambeth *in* 1281.

Form of Words, tho' by Laicks: And order'd to Re-baptize them on Condition, That a Queſtion be made whether the Baptiſm was Adminiſtred according to the Lawful Form.

The Fourth is about Confirmation: Therein they are blam'd who neglect the Receiving of this Sacrament.

The Fifth is about Holy Orders: It is therein prohibited to Grant Holy Orders with the Four *Minor* Orders, and therein is commended the Practice of Conferring the Four *Minor* Orders ſeparately.

The Sixth prohibits the Prieſts from Granting Abſolution to thoſe who are obſtinate in their Sins, and to thoſe who have Pluralities of Benefices, and will not quit them.

The Seventh prohibits Priviledg'd Perſons from Confeſſing and granting Abſolution, if they be not Approv'd by the Ordinary.

In the Eighth 'tis order'd, That a Publick and Solemn Pennance ſhall be impos'd for Great, Publick, and Scandalous Sins: And the Abſolution of Homicide is reſerv'd to the Biſhop.

The Ninth renews the Order importing, That there ſhall be in each Deanry a General Confeſſor for all the Clergy.

The Tenth contains an Abridgment of the Inſtructions which the Paſtors ought to give to their Pariſhoners.

The Three next concern Proceſſes, as well as the Twenty fourth.

The Fifteenth prohibits the Leaſing out of Churches to Laicks.

The Sixteenth imports, That all the Houſes of Regular Canons ſhall come to the General Chapter.

The Four next are againſt the Corrupters of Nuns, and againſt the Apoſtate Monks.

The Twenty firſt prohibits the Nominating of Monks for Executors of Laſt Wills and Teſtaments.

The Twenty ſecond is about the Clerical Habit.

The Twenty Third prohibits the Granting of Benefices to Clergy-Men's Sons.

The Twenty fifth is againſt the Clerks who have Pluralities.

The Twenty ſixth prohibits the Admitting any one for an Advocate who has not Study'd the Canon and Civil Law for Three Years.

The Laſt orders all the Prieſts of a Dioceſs to Say a Maſs for their Biſhop after his Deceaſe.

The ſame Arch-Biſhop Wrote a Letter to King *Edward* in favour of the Liberties of the Churches and Eccleſiaſticks of *England*, wherein he relates the Examples of his Predeceſſors, to incline him to be favourable to them.

The Council of *Tours* in the Year 1282

The Council of Tours *in* 1282.

JOhn de Monſoreau Arch-Biſhop of *Tours* the Wedneſday after the Feſtival of St. *Peter in Vinculis* in the Year 1282, Held a Provincial Council in his Metropolitan City, wherein he made Thirteen Canons.

The Firſt is againſt thoſe who bring Proceſſes againſt Perſons merely to get ſomething of them, to free them of trouble.

The Second, againſt thoſe who excite and foment Proceſſes.

The Third prohibits the Clergy and Monks from frequenting Taverns.

The Fourth is againſt thoſe who tear the Books or abuſe the Ornaments of the Church.

The Fifth orders the Obſervation of Proceſſions.

The Sixth is againſt Uſurers.

The Five next relate to the Freedom and Juriſdiction of Church-Men.

The Twelfth is againſt thoſe who hinder the Receiving of Tithes.

The Thirteenth orders the Execution of the Decrees made in the former Provincial Councils.

The Synodal Statutes of the Dioceſs of *Niſmes*, Publiſh'd about the Year 1284.

The Synodal Statutes of Niſmes *in the Year* 1284.

THeſe Statures were made under the Epiſcopacy of *Bertrand de Languiſel* who was Biſhop of *Niſmes*, from the Year 1280, to the Year 1323. Theſe are properly the Inſtructions of a Ritual about the Sacraments, the Ceremonies, and Church-Diſcipline.

The Council of *Ravenna* in the Year 1286.

The Council of Ravenna *in* 1286.

BOniface Arch-Biſhop of *Ravenna* on the Eighth of *July* 1286, Held a Provincial Council in his Metropolis, wherein he made Nine Canons.

By the Firſt he prohibits the Clerks from entertaining or nouriſhing the Players or Dancers, which are ſent to them when their Relations are Advanc'd to Offices, or are Marry'd.

By the Second he exhorts the Eccleſiaſticks to give Alms to the Poor, and grants Indulgencies to thoſe who maintain them.

The Third condemns to a Pecuniary Mulct the Clergy who bear Arms without the leave of their Biſhop, and without a juſt and neceſſary Cauſe; and thoſe who do not wear a Clerical Habit, Tonſure and Crown.

The Fourth orders the Execution of the Thirteenth Canon of the Second General Council of *Lions*, which obliges thoſe who are Advanc'd to Benefices with the Cure of Souls to take Prieſts Orders.

The

The Fifth obliges the Canons to be more conſtant at Divine Service; orders that there ſhall be Diſtributions made, which ſhall be given only to thoſe who are there preſent. *The Council of Ravenna in 1286.*

The Sixth forbids the Notaries from receiving the Laſt Wills and Teſtaments of Uſurers, unleſs in the Preſence of a Prieſt.

The Seventh orders the Prelates to Excommunicate thoſe who refuſe to pay Tithes, and that in caſe the Perſons Excommunicated neglect to take off the Excommunication, recourſe ſhall be had to the Secular Power.

The Eighth declares what Caſes are reſerv'd to Biſhops, which are the Abſolution of a *Major* Excommunication, the Abſolution of Incendiries, Blaſphemers, Murderers of their Children; the Diſpenſing of Vows; the Abſolution of Homicides, Forgers of Deeds, of thoſe who make any Attempt on the Immunities and Eccleſiaſtical Liberties; of Sorcerers; of thoſe who are guilty of Beaſtiality; of the Inceſtuous, and thoſe who Debauch'd Nuns; the Caſes of *Larceny*, when one cannot tell to whom Reſtitution ought be made; Perjurers, and Clandeſtine Marriages.

The Ninth declares thoſe Perſons to be Excommunicated with the *Major Excommunication*, who under the Pretence of Cuſtom and Privilege, offer any Violence to the Immunities and Liberties of Churches.

The Council of *Bourges* in the Year 1286.

Simon de Beaulieu Arch-Biſhop of *Bourges*, on the Seventeenth of *September* in the ſame Year held a Provincial Council at *Bourges*, wherein he renew'd the Conſtitutions of his Predeceſſors by Thirty five Decrees. *The Council of Bourges in 1286.*

The Firſt orders the Eccleſiaſtical Judges to proceed with all manner of Precaution and Prudence in the Tryals of Matrimonial Cauſes, and enjoyns the Curates to inform the Biſhops or their Officers of the unlawful Marriages contracted in their Pariſhes.

The Second prohibits the Contracting Marriage before the Lawful Age, and condemns Clandeſtine Marriages.

The Third prohibits the Eccleſiaſtical Judges from taking Cognizance of Matrimonial Cauſes out of the Limits of their Juriſdiction.

The Fourth renews the Prohibitions made to Arch-Deacons of having Officials out of Towns.

The Fifth deprives the Curates of the Revenues of their Curacies till they be ordain'd Prieſts.

The Sixth prohibits the Admitting of Prieſts or Clerks to Confeſs, Preach or Adminiſter the Sacraments, if they be not approv'd by the Ordinary.

The Seventh revives the Prohibition made to Eccleſiaſticks of having Suſpicious Women in their Houſes.

The Eighth Prohibits them from keeping and maintaining their Baſtards in their Houſes.

The Ninth declares, That thoſe who continue above a Year in the State of Excommunication ſhall loſe their Benefices.

The Tenth enjoyns the Curates to keep the Names of the Excommunicate by them, and to denounce them every Feſtival.

The Eleventh orders them to read the Conſtitution of *Gregory* X. in the Council of *Lions*, and that of *Simon* Legate of the Holy See, made at the Council of *Bourges* about the Eccleſiaſtical Juriſdiction.

The Twelfth contains and orders the Executing of the Decretal of *Gregory* X. call'd, *Quia nonnulli de Reſcriptis.*

The Thirteenth orders all the Faithful to confeſs themſelves every Year, and to receive the Euchariſt at *Eaſter*; enjoyns the Curates to keep a Liſt of their Communicants; and declares, That thoſe who ſhall die without having diſcharg'd this Duty, ſhall be depriv'd of Eccleſiaſtical Burial.

The Fourteenth orders the Reading and Executing of the Canon, call'd *Omnis utriuſque Sexus* of the *Lateran* Council under *Innocent* IV. and the Conſtitutions of *Clement* IV. and *Martin* IV. which grant to the *Minor* Friars the Power of Preaching and Hearing Confeſſions.

The Fifteenth orders the Curates to take notice of thoſe who communicate with the Excommunicated, and to ſend in their Names to the Biſhop, or his Official.

The Sixteenth prohibits the Abſolution of an Excommunicated Man by his Biſhop, unleſs it be at the Point of Death, or to be Interr'd in Holy Ground.

The Seventeenth is againſt the Uſurers, and revives the Conſtitution made againſt them in the Council of *Bourges* under *Simon*.

The Eighteenth enjoyns the Regulars to obſerve their Rule ſtrictly.

The Nineteenth prohibits the Monks from having any thing *de Proprio*.

The Twentieth does not allow the Prior to borrow above 60 *Sols* without the Conſent of his Abbot.

The Twenty firſt orders the removing of Coffers and other profane things out of Churches.

The Twenty ſecond prohibits the Dancing there.

The Twenty third orders, That no Monks ſhall be ſent into Priories under Twenty Years of Age.

The Twenty fourth prohibits Women from inhabiting in the Houſes of Monks.

The Twenty Fifth Excommunicates the Monks who receive Tithes from the Hands of Laicks.

The Twenty ſixth prohibits the rifling or diminiſhing the Priories during the Vacancy.

The Twenty ſeventh renews the Eighth Canon of the Council of *Tours* in the Year 1193, about Laſt Wills and Teſtaments againſt thoſe who conceal'd them.

The Twenty eighth is againſt the Executors of Wills who buy or detain the Goods of the Teſtator.

The

The Council of Bourges *in* 1286.

The Twenty ninth enjoyns the Biſhops to take care of the Execution of Wills, if the Executors be remiſs.

The Thirtieth orders, That the Laſt Wills and Teſtaments ſhall be receiv'd by the Biſhop.

The Thirty firſt imports, That they ſhall proceed againſt thoſe who neglect to get themſelves abſolv'd from the Excommunication, and that recourſe ſhall be had to the Secular Power to oblige them to it.

The Thirty ſecond orders, That they ſhall be Puniſh'd who do not keep the Feſtivals.

The Thirty third enjoyns the Suffragans and their Judges to pay a deference to Appeals.

The Thirty fourth prohibits the Official of *Bourges* and the other Judges of that Arch-Biſhoprick, from obſtructing the Execution of the Juriſdiction of the Suffragan Biſhops.

The Thirty fifth enjoyns all the Eccleſiaſtical Judges to order the Execution of the Sentences paſs'd againſt thoſe who offer any Violence to the Eccleſiaſtical Juriſdiction.

The Synodal Canons of *Peter* Biſhop of *Exeter* in the Year 1287.

The Synodal Canons of Peter *Biſhop of* Exeter *in* 1287.

PEter Biſhop of *Exeter* held a Synod of his Clergy at *Exeter* in the Year 1287, wherein he drew up an Inſtruction for his Clergy about the Seven Sacraments; the Building of Churches and their Ornaments; the Church-yards; the Immunity of Churches; the Life, Conduct, and Reſidence of Clergy-men; the Divine Service; the Aſſiſting at the Parochial Maſs on Sundays and Holy Days; the Feſtivals which ought to be Celebrated; the Trades, Trafficks and Employments Prohibited to the Clergy; the Chapters; the Rural Deans; the Proviſions of Benefices; the Viſitations of Arch-deacons and their Dues; the Immunities of Clerks; the Celebration of Marriage; Appeals; *Queſtors*; the Relicks of the Saints; Laſt Wills and Teſtaments; Mortuaries; Tithes; Offerings; Excommunications; and ſeveral other Points of Diſcipline compriz'd in fifty five very large Articles, and which contain ſeveral remarkable things.

There is at the end of this Synod an Inſtruction about the manner of Confeſſing and impoſing Pennances, which is ſuppos'd to have been made by the ſame Biſhop. Therein are explain'd the Points upon which the Penitent ought to be examin'd; the Caſes reſerv'd to the Pope and the Biſhop; the Temper in which the Penitent ought to be; the Pennances which the Confeſſor ought to inflict; and the things he ought to inſtruct his Penitent in.

The Council of *Wirtzburgh* in the Year 1287.

The Council of Wirtzburgh *in* 1287.

JOhn Biſhop of *Freſcati* Legate of the Holy See in *Germany*, held in the Year 1287, an Eccleſiaſtical Aſſembly at *Wirtzburgh*, wherein he would have exacted a Contribution of the Tenth Penny of the Revenues of the Clergy; but he could not gain his End, and only publiſh'd Forty two Decrees about the Church-Diſcipline.

The Five firſt concern the Morals and the Conduct of the Clergy; order them to be habited in a manner agreeable to their Quality, and prohibit them from going to Taverns, from Gaming, from being familiar with Nuns; from bearing Arms, and from having Women lodged in their Houſes.

The Sixth iſſues out the Penalty of Excommunication againſt thoſe who ſeiſe on Benefices to which they have no Right.

The Seventh prohibits the Prieſts from celebrating above one Maſs *per Diem*, to put a ſtop to the Abuſe which was introduc'd by ſeveral Prieſts of celebrating twice without neceſſity only to get double Contributions.

The Eighth orders, That the Moſt Holy Body of *Jeſus Chriſt* ſhall be carry'd to the Sick, and to Women near their Travel with due Veneration by a Prieſt in a Surplice with a Hood, a Clerk going before with a lighted Taper and a Bell: That thoſe who go by ſhall down on their Knees, and repeat three *Pater-Noſters* and as many *Ave-Maries*; which ſhall exempt them from ten Days of the Pennances enjoyn'd them.

The Ninth prohibits the Alienation of Church-Goods.

The Tenth is againſt thoſe who have two Curacies.

The Eleventh prohibits the giving of Curacies to Perſons under Five and twenty Years of Age.

The Twelfth orders the Patrons to Preſent the Benefices in their Gift, to Perſons of requiſite Qualification.

The Thirteenth prohibits the Secular and Regular Clerks from Publickly Singing or Celebrating Divine Service in Interdicted Places, as well as from Ringing of Bells.

The Fourteenth prohibits the receiving of Benefices from Laicks.

The Fifteenth prohibits the making of Contracts for Burials or Benedictions.

The Sixteenth and Seventeenth order thoſe who have Chappels or Curacies in their Gift, to put Vicars into them, whom they ſhall allow a competent Maintenance.

The Eighteenth and Nineteenth concern the Regularity which ought to be obſerv'd by the Monks and Nuns.

The Twentieth and Twenty firſt are againſt the Laicks, who Seiſe upon Church-Goods or Benefices.

The Twenty ſecond, adjuſts the Rights and Duties of Church-Advocates.

The Twenty third renews the Eccleſiaſtical Laws againſt Uſurers.

The Twenty fourth declares them Excommunicated who offer any Violence to Eccleſiaſticks.

The Twenty fifth inflicts the ſame on thoſe who offer any injury to the *Nuncio's* of the Pope.

The

The Twenty ſixth Excommunicates likewiſe thoſe who Seiſe on the Goods of Vacant Churches. *The Council of* Wirtzburgh *in* 1287.

The Twenty ſeventh recommends to the Arch-Biſhops and Biſhops the Viſitation of their Dioceſſes..

The Twenty eighth prohibits the Fortifying of Churches, in order to make uſe of them as of Caſtles.

The Twenty ninth prohibits the Excommunicating of Children or Women for the Debts of their Dead Husbands or Fathers.

The Thirtieth declares Highway-Men and thoſe who give them ſhelter, Excommunicated *ipſo facto.*

The Three next are for the preſervation of Church-Goods.

The Thirty fourth is againſt the falſe Apoſtles. The Clerks are forbidden to entertain or give them any Subſiſtence.

The Thirty fifth forbids the Laicks the Adminiſtring of Church-Goods, under pretence of Repairing the Buildings of Churches.

The Thirty ſixth Excommunicates thoſe who hinder the bringing of Complaints before Eccleſiaſtical Judges.

The Thirty ſeventh Excommunicates the Forgers of Apoſtolical Letters.

The Thirty eighth orders, That the Interdiction Iſſu'd out by the Biſhop, ſhall be obſerv'd.

The Thirty ninth prohibits the Conſervators appointed by the Pope for Religious Houſes and Monaſteries, from meddling with thoſe things which are not comprehended in their Commiſſion.

The Fortieth is againſt thoſe who Exact new Duties.

The Forty firſt orders the Execution of theſe Canons.

The Forty ſecond revokes the Privileges Granted to particular Perſons, which exempted them from Excommunications and Interdictions.

The Council of *L'Iſle* in *Provence* in the Year 1288.

Roſtaing Arch-Biſhop of *Arles* and the Biſhops of his Provence being met at *L'Iſle* a little Town of the Dioceſs of *Cavaillon* in the Country of *Venaiſſin* in *Provence*, made a Collection of the Canons of the former Councils of their Province, and drew up Eighteen of them, of which the Thirteen firſt are taken out of the former Councils. *The Council of* L'Iſle *in* Provence *in* 1288.

The Fourteenth is againſt thoſe who give Poyſon or Phyſick to cauſe Abortion.

The Fifteenth prohibits the carrying in of Corn, till the Tithe be taken of it.

The Sixteenth diſcharges the Churches and Church-Men from Paying of Taxes.

The Seventeenth, for the preventing the Charges at Chriſtenings, which were the Cauſe that Children Dy'd Un-baptiz'd, orders, That they ſhall not give any thing but a White Habit to the Baptiz'd.

The Eighteenth orders the Obſervation of the Canons of the former Councils.

The Synodal Statutes of *Gilbert* Biſhop of *Chicheſter*, Publiſh'd in the Years 1289 and 1292.

THeſe Canons contain divers Regulations about the Life, Morals, Conduct and Duties of the Prieſts; about Marriages, Benefices, Excommunications, Proceſſions, Church-Ornaments and Ceremonies. *The Synodal Statutes of* Gilbert *Biſhop of* Chicheſter *Publiſh'd in the Years* 1289 *&* 1292.

This very Biſhop in the Year 1292, added other Conſtitutions to the former, whereby he forbids the ſuffering of Beaſts to graze in Church-yards, the reſtraining the Oblations to a Penny. He therein Excommunicates the Detainers of Tithes; orders the Pariſhioners to hear Maſs with Silence; prohibits the Interring in Churches, and putting any Cheſts therein without the Biſhop's Leave.

The Council of *Nogarol* in the Year 1290.

Ameneus of *Armagnac* Arch-Biſhop of *Auſche* on the Saturday after the Aſſumption of the Virgin *Mary* 1290, held a Provincial Council at *Nogarol* in the Country of *Armagnac*, wherein they order'd *Roger Bernard* Count of *Foix* to reſtore to the Biſhop of *Laſcar* the City of *Laſcar*, the Caſtles and Places belonging thereto under pain of Excommunication; and inſerted this Sentence among the Provincial Decrees of this Council *ad perpetuam rei memoriam.* This is the Firſt Head. *The Council of* Nogarol *in* 1290.

By the Second, They ratified the Sentence of Excommunication againſt thoſe who retain the Church-Goods of that Province.

In the Third, They prohibit the ſtretching of the Powers granted in the Apoſtolical Letters beyond their Contents.

In the Fourth, They Excommunicate the Sorcerers.

By the Fifth, They pronounce the Sentence of Excommunication againſt thoſe who cite Clerks before Secular Judges. They likewiſe exempt the Leprous from their Juriſdiction, and order them to wear a diſtinguiſhing Badge under forfeiture of Five *Sols.*

In the Sixth and Seventh, They revive and augment ſeveral Penalties inflicted on thoſe who offer any Violence to the Perſons or Eſtates of Eccleſiaſticks.

The

The Council of *Saltzburgh* in the Year 1291.

The Council of Saltzburgh *in* 1291.

THE City of *Acra* having been taken from the Chriſtians by the Sultan of *Babylon* in the Year 1291, Pope *Nicholas* X. Order'd Provincial Councils to be held for the finding out ways and means of re-entring into Poſſeſſion of the Holy Land. The Knights Hoſpitalers, Templars and Teutonicks were accus'd of not having done their Duty. This gave occaſion to the Council Held the ſame Year at *Saltzburgh*, of Propoſing to the Pope the Uniting theſe Three Orders into One.

There are Three Decrees of a Council at *Saltzburgh* under Arch-Biſhop *Conrade* without Date, which are commonly attributed to this Aſſembly.

By the Firſt 'tis order'd, That to remedy the Abuſe of Marriages clandeſtinely Contracted, there ſhall be Six Honeſt and Creditable Perſons of the Neighbourhood, or Pariſh of the Contracters, who ſhall be Preſent and ſerve as Witneſſes of the Marriage. The ſame Canon Iſſues forth the Penalty of Excommunication *ipſo facto* againſt thoſe who ſhall tranſgreſs this Order, or ſhall be preſent at Clandeſtine Marriages, or ſhall ſuffer them to be Contracted in their Houſes.

In the Second the Secular and Regular Clergy are prohibited from Acquiring, Enjoying, or Retaining under any Title whatſoever, any Offices or Employments depending on Secular Princes, or Lords, under the Penalty of Forfeiting their Priveleges and Benefices.

The Third is againſt ſeveral Vagrant Scholars of a looſe Life, who ſtyl'd themſelves Clerks, and ran about the Country.

The Council of *London* in the Year 1291.

The Council of London *in* 1291.

THIS Council was Held by *Bernard* Biſhop of *Groſſeto* Legate of the Holy See, who therein order'd an Edict to be made whereby the *Jews* were entirely and perpetually Baniſh'd the Kingdom of *England*: King *Edward* demanded and obtain'd an Impoſt on the Clergy, under Pretence of going to the Relief of the Holy Land: And he therein would renew, in ſpight of the Legate's Oppoſition, the Prohibition made againſt Eccleſiaſticks and Monks Buying of Inheritances.

The Council of *Saumur* in the Year 1294.

The Council of Saumur *in* 1294.

REginald of *Montbaſon* Arch-Biſhop of *Tours*, Held a Provincial Council at *Saumur* in *October* 1294, wherein he Publiſh'd Five Canons.

By the Firſt, the Clerks and Monks are enjoin'd to be Habited agreeably to their State and Condition, and are prohibited from wearing colour'd Cloths.

The Second adjuſts the Conditions under which Abſolution ought to be given to the Excommunicate at the Point of Death.

The Third prohibits the Eccleſiaſtical Judges the impoſing of a Pecuniary Mulct for the Puniſhment of Enormous Crimes.

The Fourth prohibits the Arch-Deacons, Arch-Prieſts, and others who have Authority, from ſending Clerks throughout the Dioceſs to hear Confeſſions.

The Fifth is againſt thoſe who obſtruct the Church-Men from Receiving the Tithes.

The Synodal Statutes of *Robert* of *Winchelſea* Arch-Biſhop of *Canterbury*, Publiſh'd in the Years 1295, and 1300.

The Conſtitutions of Robert *of* Winchelſea *in* 1295 *&* 1300.

THeſe Conſtitutions which are Forty ſeven in all, contain ſeveral Rules about the Functions of Advocates and Eccleſiaſtical Judges, and about the Inſtructions, Proceedings and Forms which ought to be obſerv'd in the Trying of Proceſſes.

There are likewiſe other Conſtitutions of the ſame Arch-Biſhop in the Year 1300, which relate to the Payment of Tithes and to the Ornaments of Churches.

The Synodal Conſtitutions of *Guy de Neuville* Biſhop of *Saintes*, Publiſh'd in the Year 1298.

The Conſtitutions of Guy de Neuville *in* 1298.

THe Conſtitutions of this Biſhop are upon the ordinary Matters contain'd in the Canons made in this Century, Namely about the Habits of Clerks and Monks; the Reſidence of Curates, the Tithes, Excommunications, and the Seiſures of Church-Goods.

The Council of *Roan* in the Year 1299.

The Council of Roan *in* 1299.

William de Flavacourt Arch-Biſhop of *Roan*, and the Biſhops of the Province of *Normandy* on the Thurſday after the Octave of *Whitſontide* 1299, Held a Council in the Church of St. *Mary du Prœ*, at preſent call'd the Church *de bonne Nouvelle*, wherein they made Seven Canons.

The Firſt is againſt the Irregularities of the Clergy.

The Second prohibits the Holding of Courts of Judicature on Feſtivals.

By the Third, the Clerks are prohibited from ſubmitting themſelves in Perſonal Cauſes to Civil Juſtice.

The

The Fourth prohibits the Secular Judges from taking Cognizance of Matters of Fact which relate to Church-Men. *The Council of Roan in 1299.*

The Fifth is against those who offer any Violence to the Ecclesiastical Jurisdiction.

The Sixth prohibits the Bishops from Granting to the Regulars the Power of Absolving in Reserv'd Cases, unless it be only to some of whose Prudence and Ability they are very well satisfy'd, and likewise upon condition, that this Grant shall not extend to the Confession which ought to be made to the proper Curate or Pastor, unless by his Consent.

The Last orders the Publishing and Executing of the fore-going Decrees.

CHAP. VII.

An Account of the Contests between the Divines of Paris, *and the* Dominican *Friars: And of the Writings of* William de Saint Amour.

IN the Year 1229, during the Minority of King *Lewis* the *Saint*, and the Regency of Queen *Blanche* of *Castile*, the University of *Paris* not being able to have Justice done them, for the Death of some of its Scholars, who had been Kill'd by the Soldiers, left off their Publick Lectures, and retir'd part to *Rheims* and part to *Angers*, according to the Grant which they pretended to have for so doing in such Cases, by the Bull of *Gregory* IX. In the absence of the Secular Doctors, the *Dominicans* who had not hitherto taken the Degree, apply'd themselves to the Bishop of *Paris* and to the Chancellor of the University, to be admitted Doctors, and took Possession of one of the Divinity-Chairs. Four Years after the University being Re-establish'd in *Paris*, and Regulated by Order from the Holy See, the *Dominicans* not only kept what they were in Possession of, but likewise set up another Divinity-Professorship among them in spight of the Chancellor of the University. They afterwards spread themselves in the other Cities of *France*, and there open'd Publick Schools. The University of *Paris* fearing the Consequences of these New Establishments, and that other Regulars would likewise set up two Divinity-Professorships, which would put a stop to the Profession of the Secular Doctors; made a Decree, whereby it was order'd, That none of the Regulars for the future might have two Divinity-Professorships at one and the same time. The *Dominicans* stood out against this Decree, and the University being again oblig'd in the Year 1250, to cease its Lectures, because they could not get Justice done them for the Injuries done to their Scholars (some of whom were Imprison'd, others Beaten, and others Kill'd) the *Dominicans* declar'd, That they would not put this Prohibition in Execution, unless the University would Grant them two Professorships by an Authentick Deed. The University Remonstrated to them, That their Concern was not about two Divinity-Professorships, nor about the particular Interests of the Members of the University; but about an Injury offer'd to the whole Body; and that they had done very ill in making their Advantages by the Misfortunes of the University. These Contests lasted about two Months; but at last the University having obtain'd the Satisfaction which they requir'd, and being at quiet, came to another Resolution; whereby it was resolv'd, That no Person should for the future be Promoted to a Doctor's Degree, till he had first taken a Solemn Oath to observe the Decrees and Constitutions of the University: And that the *Dominicans* might make no scruple of taking of it, 'tis added. "Provided "there be nothing in these Statutes Prohibited by the Rule of the *Dominican* Friars which I Profess, "nor any thing dishonourable, or contrary to the Salvation of Souls, to Humane and Divine Right, "to the Publick Interest, or to the Holy Church of God. Notwithstanding this, the *Dominicans* refus'd to take that Oath, unless the University would Grant them two Professorships in Divinity. The University to Chastise their Disobedience, after fifteen day's Delay and divers Admonitions, Expell'd them from their Society, by a Solemn Decree which was Publish'd in all the Colleges. The *Dominicans* Petition'd Pope *Innocent* IV. to Re-establish them, and obtain'd of him a Commission Directed to the Bishop of *Evreux* for their Re-establishment in their University, with Authority of making use of Ecclesiastical Censures against the Members of the University who oppos'd their Re-establishment. The University being advertiz'd thereof, apply'd themselves to the Count of *Poitiers* who Govern'd the Kingdom jointly with Queen *Blanche* in the Absence of King Saint *Lewis* her Brother who was in the Holy Land, and Remonstrated to him, That out of respect to the Holy See, they were ready to receive the *Dominicans*, Provided their Statutes remain'd in full force, till the Pope, who Determin'd this Affair without Hearing both Parties, should order otherwise. However the *Dominicans* prevail'd upon the Bishop of *Evreux* to Delegate for the Executing the Bull which was directed to him, a Canon of *Paris* Nam'd *Luke* which they back'd by a Letter immediately directed to him in Person, in pursuance whereof, that Canon Suspended all the Members of the University from their Functions, and order'd this Decree of Suspension to be Publish'd, notwithstanding the Appeal made to the Holy See. The University for their parts caus'd the Decree for the Expulsion of the *Dominicans* to be Publish'd, and in the Year 1253, Wrote a circular Letter to all the Prelates of the Kingdom, to prevail upon them to succor them in the Oppression under which they groan'd. At last in the Year 1254, Pope *Innocent* IV. having by his Decretal restrain'd the Pretensions of Regulars, by prohibiting them from admitting Parishioners into their Churches on Sundays and Holy-Days, and Administring the Sacrament of Pennance without the leave of the Curates, from Preaching in their Churches during the time of the Parochial Divine Service, and from Preaching in Parish-Churches, unless invited thereto by the Curates, or had obtain'd their leave, and from performing any other *Hierarchical* Office in

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Defiance to the Ordinaries, tho' it pronounc'd nothing about the Affair of the University of *Paris*; this Decree render'd the *Dominicans* more moderate in the pursuit of their Pretensions. But *Innocent* IV. Dying *December* 13. 1254. His Successor *Alexander* IV. revok'd the Decretal of *Innocent* on *Christmas*-Day the same Year, and on the Fourteenth of *April* 1255, he Publish'd the Bull which begun with these Words, *Quasi Lignum Vitæ*, by which he order'd the Academicks of *Paris* to admit all the *Dominicans*, especially those who were Advanc'd to the Divinity-Professorships, into their Society, to permit them to enjoy all their Rights and Privileges, and to have as many Professorships as they pleas'd. And for the more speedy Execution of this Bull, he sent another the same Day to the Bishops of *Orleans* and *Auxerre*, by which he Granted them a Commission to see that the former was observ'd, with Power of using Ecclesiastical Censures against those who oppos'd it. Those two Bishops in pursuance of that Bull, Proceeded against the Seculars of the University, who being retir'd for a time from their Colleges, and being return'd again to the City; return'd Answer, That they were no longer of the University, and consequently that the Pope's Bull did not reach them. However they wrote a Letter to the Pope, whereby they declar'd to him, That not being willing to oppose his Bull, tho' they had several Lawful Exceptions to offer against it, that they might not be engag'd in such Processes as were not agreeable to their Profession; but that considering that it was more for their Advantage to be depriv'd of the Rights and Privileges of the University, than to join in one Body with the *Dominicans*, which by Experience they knew would be prejudicial to them, and which they were afraid would prove Pernicious to the whole Church; they had withdrawn themselves and renounc'd the Rights and Privileges of the University, that they might not have any thing to do with the *Dominicans*, yet without contradicting the Bull of his Holiness: That having recourse to his Clemency, they humbly pray him to revoke the Sentence of Excommunication issued out against them, and to Re-place them in the same Liberty and Condition in which they were before; assuring him at the same time, that they were so far perswaded that they could not in Conscience admit the *Dominicans*, that they would rather Transplant their Schools into another Kingdom, or go back to their own Country, where they might have their Liberty; than be put under the intolerable Yoke of a forc'd and disadvantagious Society. Before this Letter came to the Hands of the Pope, the *Dominicans* obtain'd three Bulls, almost the same Day, directed to the Bishops of *Orleans* and *Auxerre*, which order'd the Execution of the First Bull, and enjoin'd these two Commissioners to declare all the Members of the University who would not admit the *Dominicans*, and even those who were retir'd to avoid entring into a Society with them, to have forfeited all their Offices and Benefices. The Execution of these Bulls was stop'd by the Order of King Saint *Lewis*, who was minded to restore Peace to the University, and suppress these Contests. To attain this, he join'd his Remonstrances with those of the Bishops Conven'd at *Paris*, to engage the Secular Doctors and *Dominicans* to refer themselves to the Arch-Bishops of *Bourges*, *Rheims*, *Sens* and *Roan*. These Four Prelates having Heard both Parties, and Consulted with other Bishops, put an end at last to this Contest the First of *March* 1256, by an Accommodation, in which the Seculars consented, that the *Dominicans* should for ever enjoy the two Divinity-Professorships, upon Condition, That those Monks remain'd separate from the Scholastical Society of the Secular Doctors and Scholars of *Paris*, provided that they renounc'd the Bulls which they had, or might obtain contrary to these Conditions; that they would endeavour to have them revok'd, and that they would no more set upon the whole University, or any of its Members. This Treaty one would have thought should have restor'd Peace to the University, but at *Rome* they were not inclin'd to suffer a stop to be thus put to several Bulls, by an Accommodation in which the Holy See had no Hand. At the same time the Treaty was concluded *Alexander* made a Bull, by which he order'd the Bishop of *Paris* to Excommunicate all those who hindred the *Dominicans* from Confessing, Preaching, Teaching, or being admitted into the Schools of others. Sometime after (in the beginning of *May*) he order'd by another Bull, directed to all the Members of the University of *Paris*, the Execution of the former Bulls, and by a Second Dated the same Day, he enjoin'd the Bishop of *Paris* to make use of Canonical Penalties to oblige those of the University who had molested the *Dominicans*, to give them satisfaction, by calling in, if need were, the Secular Power. He exhorted King Saint *Lewis* by a Third Bull, To succour the Bishop of *Paris* in quelling the Insolence of those who oppos'd the Execution of the Bulls. The *Dominicans*, not willing that it should seem they had any Hand in the Non-Execution of the Treaty, requested the Pope, That he would Revoke his Bulls, and Approve of the Accommodation. But the Pope on the contrary in his Bull Dated *June* 18, 1256, declar'd, that, That Treaty having been made without his knowledge, and to the Prejudice of what he had order'd, he Disapprov'd it, and by Name declar'd *William* of Saint *Amour*, *Odo* of *Douay*, Doctors in Divinity, Master *Nicholas de Bar-sur-Aube*, and *Christian* Canon of *Beauvais*, as the Principal Authors of this Disturbance, to have forfeited all their Dignities and Benefices: He forbids their Teaching, and all manner of Persons from Hearing their Lectures; order'd, That they should be Banish'd the Kingdom; declar'd, That he would inflict the same Punishment on the rest, if they did not submit within Fifteen Days after the Publication of his Bulls, and enjoin'd the Bishop of *Paris* to Excommunicate them, and to give away their Benefices. He Reviv'd and Confirm'd those very Orders by two other Bulls Issu'd out about the end of the same Month.

The Contests between William *of St.* Amour *and the* Dominicans.

The Contest between the Body of the University and the *Dominicans*, became at last a Private Quarrel, between the Monks and *William de Saint Amour* Doctor of the *Sorbonne*, and Divinity-Professor, one of the most zealous Defenders of the Privileges of the University, and of the greatest Adversaries the *Dominicans* had to deal with. In the Year 1254, they Accus'd him of having advanc'd several things contrary to the Honour of the Holy See, and of having made a Scandalous Libel

bel againſt the Pope. This Charge being brought before the King upon the Complaints of *Gregory* the Apoſtolick *Nuncio*, the matter was referr'd to the Biſhop of *Paris*, before whom *William* of Saint *Amour* clearly Prov'd his Innocence, and the falſity of that Accuſation. The *Dominicans* afterwards invented another, and under pretence of ſeveral Propoſitions, which the Univerſity of *Paris* had advanc'd againſt the luſty Mendicants, without Naming any Perſon, they Accus'd *William* of Saint *Amour* of Calumniating their Order, and Preſented to the King a Writing containing ſeveral Erroneous Propoſitions, which they imputed to him. *William* of Saint *Amour* having procur'd a Copy thereof, prov'd in a Sermon which he Preach'd in the Church of *Innocents*, That he had never Taught thoſe Errors, and had only advanc'd ſuch Truths as were maintainable by ſeveral Paſſages of the Holy Scriptures. Sometime after he Compos'd his Book concerning *The Perils of the Laſt Times*, which occaſion'd the *Dominicans* to renew their Complaints againſt him. He Compos'd it, as 'tis ſaid, by the Order of ſeveral Biſhops, to diſcover by Holy Writ the Character of the Falſe Prophets, who were to come in the Laſt Times, and to oppoſe the Book call'd *The Eternal Goſpel*, the Doctrine of which began to ſpread it ſelf. Pope *Alexander* IV. in rejecting the Accommodation made between the Univerſity and the *Dominicans*, Condemn'd by Name *William* of Saint *Amour*, the principal Author of that Treaty, depriv'd him of a Chappel which he had, prohibited him from Teaching, declar'd him to have forfeited all the Offices and Benefices which he might have, and requir'd that he ſhould be Baniſh'd the Kingdom. This Sentence was not Executed againſt him, *William* of Saint *Amour* was not Proſcrib'd, but ſtill liv'd at *Paris*. The *Dominicans* Delated him before the Biſhops of the Provinces of *Sens* and *Rheims*, who met at *Paris* in the Year 1256, and Accus'd him of having advanc'd ſeveral Falſe and Erroneous Propoſitions, contrary to good Manners and the Honour of their Order. *William* of Saint *Amour* Appear'd before thoſe Prelates, and declar'd to them, That he had never advanc'd any Propoſition contrary to Truth and to the Salvation of Souls, that he had not Condemn'd any Order, that had been Approv'd by the Church of *Rome*; that he was ready to maintain what he had advanc'd, or to correct and retract, if they thought it proper. Thoſe Biſhops offer'd the *Dominicans* and *William* of Saint *Amour* to Hold a Council, and to Invite thither the Biſhops of the Neighbouring Provinces and ſeveral Learned Doctors, to Try their Conteſts. *William* of Saint *Amour* and his Party accepted of the Propoſal; but the *Dominicans* would not refer themſelves to the Determination of the Council, ſo the Affair remain'd Un-decided, and the Quarrel roſe higher than ever. Then the Univerſity thought it was their Duty to ſend Deputies to *Rome* in their own Defence. They made choice of *William* of Saint *Amour*, *Odo* of *Doway*, *Nicholas de Bar-Sur-Aube*, *John* of *Gaſtiville*, and *John Bellin*, to demand the Re-eſtabliſhment of the Peace of the Univerſity, and with Orders to maintain the Book *concerning the Perils of the Laſt Times*, made by *William* of Saint *Amour*, and to urge the Condemnation of the Book call'd *The Everlaſting Goſpel*. Theſe Deputies procur'd Recommendatory Letters from the Chapters of the Churches of the Province of *Rheims*, and prepar'd for their Journey to *Rome*; but the *Dominicans* were before-hand with them, and having ſent the Book *concerning the Perils of the laſt Times* to the Pope, it was examin'd by the Cardinals, and afterwards condemn'd by *Alexander* IV. as containing perverſe Opinions, contrary to the Power and Authority of the Pope and of other Biſhops, contrary to the Honour of thoſe who make Profeſſion of Poverty for God's ſake, and who do a great deal of good in the Church by their Zeal; contrary to the Salutary State of poor *Mendicant* Friars, eſpecially the *Dominican* and *Minor* Friars; laſtly, as a Book capable of raiſing great Scandals and Diſturbances, of cauſing the ruin of ſeveral Souls, and of diverting the Faithful from Devotion and Charity, from Converſion and Embracing Religion. 'Tis upon theſe Grounds that the Pope declares this Book to be Wicked, Criminal and Execrable, and Prohibits all manner of Perſons from approving, maintaining, reading and keeping it by them. He wrote at the ſame time to the King and to the Biſhops of *France* ſeveral Bulls againſt this Book full of Expreſſions of Indignation, and exhorted the Univerſity to treat the Dominicans kindly, and to condemn ſincerely the Book of *William* of St. *Amour*. But becauſe he was afraid, that his Orders would not punctually be executed, he heap'd Bulls upon Bulls, and made uſe of all the Methods he could to get them to be executed. However the Deputies of the Univerſity not in the leaſt ſtartled at all theſe Efforts, continu'd their Journey; but being come to *Anagnia* where the Pope then was, there was only *William* of St. *Amour* who ſtood firm, the other three condemn'd his Book: As for his part he defended himſelf ſo well that the Pope ſent him away Abſolv'd. However he was no ſooner gon and return'd Sick from *Rome*, but the Pope ſent him a Letter, by which he forbad him to go into *France*, under the Penalty of Excommunication and of loſing all his Benefices, and debarr'd him from ever Teaching or Preaching as a puniſhment of ſeveral Faults, eſpecially for having compos'd the Abominable and Pernicious Book *concerning the Perils of the laſt Times*. At the ſame time he ſent ſeveral other Bulls into *France*, to procure at any rate the Execution of his Decree, againſt the Book and Perſon of *William* of St. *Amour*, and drew up an Act containing all the Points which he would have to be Executed in the Univerſity of *Paris* about the *Mendicant* Friars, which are (1.) That they ſhall be admitted into the Body of the Univerſity, and that the Bull *Quaſi Lignum Vitæ*, ſhall be Executed according to the Form and Tenor thereof without any Oppoſition. (2.) That the *Dominican* and *Minor* Friars, eſpecially *Thomas Aquinas* and *Bonadventure* ſhall be admitted *bonâ fide* among the Doctors and Profeſſors of the Faculty. (3.) That they ſhall not force the *Mendicant* Friars to take any Oath, or make any Treaty contrary to this Order. (4.) That the Univerſity of *Paris* ſhall not be allow'd to Tranſlate themſelves elſewhere under any Pretence whatſoever. (5.) That they ſhall Preach and Teach in *Paris*, that the Book condemn'd by the Pope deſerves it; That the Pope may ſend Preachers and Confeſſors where he pleaſes without the conſent of the Inferior Prelates or Curates: That the Arch-biſhops and Biſhops may likewiſe do

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the ſame without the conſent of the Curates: That a State of Poverty embrac'd for the ſake of *Jeſus Chriſt*, is a State of Salvation and Perfection: That the Poor Monks who have forſaken their All for the ſake of *Jeſus Chriſt* may Beg for their living without Working with their Hands, tho' they be ſtrong and luſty, eſpecially thoſe who are employ'd in Reading, Preaching and Expounding the Word of God: That it ſhall be declar'd, That what is ſaid in that Book, concerning Falſe Prophets, falſe Apoſtles, forerunners of Anti-Chriſt who crept into Houſes, ought not to be underſtood of the Orders of the *Dominican* and *Minor* Friars: And that laſtly, it ſhall be acknowledg'd, That there have been Miracles wrought by the Saints who have been of thoſe two Orders. The Pope order'd the Cardinals to draw up this Writing, and ſent it to the Biſhop of *Paris*, with Orders to get it Approv'd of and Executed by *Odo* of *Doway*, and *Chriſtian* Canon of *Beauvais*, and in caſe they would not do it, to declare them Perjur'd. Notwithſtanding all theſe Bulls, the Secular Doctors of the Faculty of *Paris* would not Admit the *Dominicans*, and perſever'd in their Separation from the Regulars, tho' *William* of Saint *Amour* to avoid the Storm that threatned him, retir'd into his Village of Saint *Amour* in the *Franche-County*. *Alexander* IV. thundred out freſh Bulls againſt them in the Year 1259, directed to the Biſhop of *Paris*, and carry'd the Point ſo far by his Threats and Cenſures, That he oblig'd moſt of the Members of the Univerſity to Re-unite themſelves with the Mendicants who were Admitted into the Body of the Univerſity, by a Decree Dated *February* 21. 1259, upon Condition, That they ſhould always have the loweſt Place in the Acts and Aſſemblies, even after thoſe of the other Regular Orders. At laſt the Pope Dy'd on the 24*th.* of *June* in the Year 1261, after he had Granted above Forty Bulls in favour of the *Dominicans*, againſt the Univerſity of *Paris*, or againſt its Members. After his Death there was a little Quiet in the Univerſity of *Paris*. *William* of St. *Amour* return'd thither, and to juſtify himſelf, he alter'd the Title and the method of his Book *concerning the Perils of the Laſt Times*, and ſent it to Pope *Clement* IV. that he might Examine it. That Pope return'd him Anſwer, That he ought to forget what was paſs'd, and beware of falling into the ſame Extravagancies: That the Book which he had ſent him contain'd the ſame in ſubſtance as his Firſt, tho' a little diſguis'd; but that not having Read it quite through, he could not give him his Opinion of it, as he would do when he had made an end of Reading it. and had confer'd with Perſons of Judgment about it. This Letter bears Date *October* 17, 1266. The Year of the Death of *William* of Saint *Amour* has never yet been taken notice of by any Author. But his Epitaph which is in the Church of Saint *Amour* in the County of *Burgundy* where he was Interr'd, informs us, that he Dy'd in the Year 1272. The Funeral Regiſter-Book of the Church of *Maſcon*, informs us that it was the Thirteenth of *September*. This was communicated to us by *Monſieur Francatel* who made ſearch after it. The Works of *William* of Saint *Amour* were Printed in the Year 1632, by the care of a certain Doctor of the *Sorbonne*, who has conceal'd his Name under that of *Alitophilus*; as well as the Name of the City where they were Printed, and the Printer's Name, under this Enigma, *Conſtantiæ ad Inſigne bonæ fidei apud Alitophilos*.

The Works of William *of St.* Amour.

The Book *concerning the Perils of the Laſt Times*, is preceeded by a Preface on the Book of Pſalms, an imperfect Commentary on the Firſt Pſalm, and a Sermon on the Parable of the Publican and Phariſee, in which *William* of Saint *Amour* deſcribes the Characters of the Phariſees ſet down in Scripture, and applies them to the Hypocrites of his Time, "and chiefly (ſays he) to thoſe who pretend by "their Habit and outward Behaviour, by a more Auſtere Life, and by Spiritual Exerciſes which they "have Invented and Eſtabliſh'd by their Traditions, to an External ſemblance of Sanctity and Religion "in order to be Prais'd and had in Honour by Men: Theſe are (adds he) the Impoſtor-Monks, as "may be prov'd by their Works, as it is Written by St. *Matthew* Chap. 7. *You ſhall know them by their "Fruits:* I do not mean by thoſe Works which they ſhow to make themſelves believ'd to be Holy: "For they ſeem to be good, and for that Reaſon it is, that 'tis obſerv'd in the Gloſſary on that Place, "That in the Eyes of Men they ſeem to be Righteous by their Faſts, their Prayers, and their Alms; "but theſe are not their Fruits, becauſe theſe Works are imputed to them as Sinful, by reaſon of that "Vain-glory, which they aim at: Therefore they are known by the Works which they do not ſhow, "tho' they do them to obtain the Glory and Pleaſures of the World; becauſe there are ſome among "them, who, as the Apoſtle ſays, in the Second Epiſtle to *Timothy* Chap. 3. *are rather Lovers of Plea-"ſure than Lovers of God.* He afterwards ſets down Four infallible Signs whereby to diſcover them, "taken out of the ſame Goſpel: *They love the firſt Places in the Feaſts, the chief Seats in the Synago-"gues, to be ſaluted in publick Places, and to be call'd by Men Rabbi.* He afterwards explains thoſe To-"kens after the following manner: On the Firſt (ſays he) it ought to be obſerv'd, That they may "be ſaid to love the Firſt Places in Feaſts, who frequent the Tables of Kings, Princes and Prelates, "who are the firſt at them to get the beſt of the Treat; which is unbecoming Regulars, and eſpecial-"ly Preachers, *&c.* He likewiſe adds another Proof of the Love they have to the Uppermoſt Places in Feaſts, *viz.* The Curioſity they have of diving into the Affairs of Great Men, and of intermeddling with them: Upon the ſecond token, which is the Loving of the Uppermoſt Seats in the Synagogues; he obſerves, That they are juſtly to be charg'd with this, who get themſelves to be nominated by the Secular Powers for to Preach in Churches on the Great Feſtivals, without having any deference to the Authority of the Biſhops and other Prelates, who intrude themſelves into the Miniſtery without being Call'd thereto, and who aim more at ſhewing their own Parts and Eloquence, than at Preaching the Word of God. Upon the Third Sign or Token of Loving to be Saluted in the Publick Places, he applies it to the Regulars, who get themſelves to be ſummon'd into the Conſiſtories of Princes and Prelates, who frequent them, who concern themſelves in giving their Judgments and Counſels in them, in order to attract the Reſpect of thoſe who have any Buſineſs there. Laſtly, on the Laſt Token, *viz.* Their Deſire of being Call'd *Rabbi*, *Rabbi*, he Obſerves, That it is very

Applicable

Applicable to the Regulars who make uſe of Excommunication, and raiſe a Scandal in the Church in order to obtain the Quality of Maſters. *The Works of William of St. Amour.*

This Diſcourſe is only an Introduction of that which *William* of Saint *Amour* eſtabliſhes in his Book *concerning the Perils of the Laſt Times.* In the Firſt Chapter he Proves from that Place of St. *Paul*, 2 *Tim.*2.1. That at the Latter End of the Church there ſhould happen Perilous Times. In the Second he deſcribes the Characters of thoſe who ſhall be the Cauſe of thoſe Perils, as they are ſet down in the ſame Place: *Men Lovers of themſelves, Covetous, Boaſters, Proud, Blaſphemers, Diſobedient to Parents and Superiors, Unthankful, Unholy, Unnatural, falſe Accuſers, Incontinent, without Charity, Traytors, Heady, High-minded, Lovers of Pleaſure more than Lovers of God: Such as creep into Houſes*, &c. He adds, That they are thoſe falſe Teachers, and falſe Prophets foretold by our Saviour, which he applies to thoſe who Preach without a Call, without a Miſſion, and without the leave of the Curates, under Pretence, That they have Permiſſion from the Pope, or the Biſhop. He obſerves, That he would not Diſpute the Authority of the Pope, or of the Dioceſan Biſhop; but that the Licence which they Grant to ſome to Preach, ſignifies only in caſe they be Invited thereto; ſince the Biſhops themſelves can do nothing out of their own Dioceſs, unleſs call'd by their Brethren, and that 'tis not to be ſuppos'd, That the Pope Grants a Power to a great many Perſons of Preaching to one and the ſame Auditory, if they be not invited to it by the Curates. In the Third he demonſtrates what thoſe Characters were by which thoſe Dangerous Men ſhall ſow thoſe Diſorders, Namely, a ſemblance of Piety, Religion and Charity, which ſhall make them to paſs for true Chriſtians. In the Fourth he explains the Perils to which the Faithful ſhall be expos'd by the Impoſture of thoſe falſe Preachers, who ſhall reſiſt the Truth as *Jannes* and *Jambres* reſiſted *Moſes*, that is to ſay, who ſhall ſeduce Princes and the Chriſtian People by their ſhew of Wiſdom, and ſhall divert them from obeying the Counſels of their Lawful Superiors in order to follow their Corrupt Maxims and Morals. In the Fifth he ſhews the ways which they ſhall make uſe of to ſeduce them; *viz.* by creeping into Houſes, by making them diſcover their Secrets in Confeſſions, by ſeducing Women and the Simple; by making themſelves Lords and Maſters of their Souls, and by forcing them to make Vows; and by diverting them from the Submiſſion which they ow to their Paſtors. In the Sixth he ſays, that thoſe who ſhall not foreſee thoſe Perils ſhall be in danger of periſhing by them. He proves in the Seventh, That thoſe who are the Cauſe of them ſhall periſh. In the Eighth he endeavours to prove by the Signs ſet down in Scripture, That theſe Perils are not far off. In the Ninth he ſhews, That it chiefly belongs to the Prelats to foreſee, diſcover, and divert thoſe Perils. In the Tenth he demonſtrates the Puniſhments to which they are liable in this World and the next, if they do not oppoſe them. In the Eleventh he proves, That tho' thoſe Perils have been foretold, yet they might be diverted for a time, if vigorouſly oppos'd. In the Twelfth he explains the Methods which ought to be made uſe of in order to divert them: Which are, (1.) To conſider who thoſe Perſons are who creep into Houſes, and whether there be any ſuch in the Church. (2.) When one ſhall have diſcover'd them, to inform others of them. (3.) To Injoyn them to avoid ſuch. (4.) To hinder them from Preaching and Teaching. (5.) To oblige thoſe who are of their Sect to withdraw themſelves from them. (6.) To hinder others from entring into their Sect, and in general to ſhun the Falſe Prophets, the Idle who will not work with their Hands, and the Inquiſitive. He in this place oppugns the Practice of begging when one is ſtrong and Luſty, and when a Man may get his Living by his Labour, and ſays, That 'tis a piece of Injuſtice. In the Thirteenth he examines among what ſort of Perſons we ought to ſearch after theſe Seducers, and pretends, That 'tis not among the Pagans, nor among the Wicked or Ignorant Chriſtians that this Search ought to be made; but amongſt the Wiſe Perſons, among thoſe who profeſs to follow the Dictates of *Jeſus Chriſt*, who ſeem to be moſt Holy and moſt Prudent, that one would think them to be the *Elect* of *Jeſus Chriſt*. In a word, in the laſt Chapter he reckons up Forty one Marks to diſtinguiſh the Falſe Apoſtles from the True, of which, ſays he, ſome are Infallible, and others Probable. In the beginning he proteſts that he had no Deſign of advancing any thing againſt any particular Perſon, or againſt any State or Order of Men, but only in general to declaim againſt the Sins of the Wicked, and the Perils of the Church: However 'tis eaſy to ſee, that he means the *Dominican* Friars, and that 'tis at them he aims, and whom he ſets upon in this Book which he ſubmits to the Correction of the Church.

This Treatiſe is follow'd by two Pieces wherein he reſolves two Queries, *viz.* In the Firſt, Whether it be lawful to give all one's Eſtate to the Poor and be reduc'd to Beggery? In the Second, Whether one ought to beſtow any Alms on a luſty Mendicant? He reſolves both in the *Negative*, founds his Reſolutions on ſeveral Paſſages out of the Scriptures and Fathers, and propoſes to himſelf the Objections which might be made to it, to which he returns his Anſwers. He concludes the Second *Query* by aſſerting, That the Preachers ought not to ask any Money leſt it be an occaſion to them of Covetouſneſs, and leſt they ſhould ſeem to be guilty of Simony.

Thoſe Writings are follow'd by the Anſwers which *William* of St. *Amour* made to the Erroneous Propoſitions which were laid to his Charge. He therein ſhews either that he never had advanc'd any ſuch thing, or that they had put a falſe Conſtruction on what he had ſaid; or that they had added to and perverted his Expreſſions. (1.) They accus'd him of having ſaid, That he who Preaches commits a Mortal Sin, if he receives or asks any thing of thoſe to whom he Preaches. He replies, That he had never advanc'd this Propoſition; that on the contrary he had ſaid, That the Preacher who has a Lawful Miſſion may receive for his Subſiſtence, and that 'tis his Due. (2.) Of having ſaid, That the Monks may not be Doctors nor hold Dignities. He replies, That he had not ſaid that; but had only ſaid, That the Monks who have abandon'd the World, ought not to be over-ſollicitous in being made Doctors, as they ought not to hunt after the Riches, Honours, and Pleaſures of the World. (3.) Of having

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having ſaid, That 'tis not lawful for Monks to reſide in the Courts of Princes and Prelates. He Replies, That he had only ſaid, that it was dangerous for them. (4.) Of having ſaid, That he who preſents himſelf to Preach without being call'd thereto, is guilty of a Mortal Sin. He replies, that he had only ſaid, That one ought not to intrude into that Miniſtery without being Call'd thereto. (5.) That he who admitted another's Pariſhoner to Confeſſion, was guilty of a Mortal Sin: To which, he replies, That he had added, without the Permiſſion of the Superior, (6.) That a Biſhop who Preaches out of his own Dioceſs, commits a Mortal Sin. He Replies, That he had never ſaid thus; but had only ſaid, That 'tis not Lawful for a Biſhop to Execute his Epiſcopal Functions out of his own Dioceſs, without the leave of the Ordinary. (7.) Of having ſaid, That he who gives away his whole Eſtate to live himſelf upon Charity, is not in a State of Salvation. He Replies, That he had only ſaid, That a Man in Health, who has not wherewithal to live, ought to Work with his Hands to get himſelf a Livelyhood: And to give a full Reſolution to this Head, he declares, That he who is not Skill'd in any Trade, may Beg till he has Learn'd a Trade: That thoſe who are naturally incapable of Working, ſuch as Children, Aged, and Infirm Perſons might likewiſe Beg: That the ſame might be extended to thoſe who are Habitually render'd incapable of Working; that thoſe who cannot get Work, or cannot get a Livelyhood by Working, may likewiſe Beg. Laſtly, That thoſe who by their Duty being Employ'd in Spiritual Functions have not Time to Work, may likewiſe Beg. (8.) Of having Aſſerted, That all thoſe who are in an Order, who have no Revenue, who are able to Work and do not, but Live on Alms; are not in a State of Salvation, and cannot be excus'd upon the Account of Preaching. He Replies, That he had only ſaid this upon the Account of the great number of Mendicants who are in the Nation, and eſpecially upon the Account of certain Young Perſons who were call'd *Bons-Valets*, and of certain Nuns, call'd *Beguines*, who are not of any Order Approv'd by the Holy See. (9.) Of having ſaid, That the Handſomneſs of Habits is not profitable nor unprofitable to Salvation. He Replies, That he never ſaid this, but only, That it was Lawful to wear a Fine Habit, provided it were not above the Quality of him who wears it, and againſt the Cuſtom of the Country. (10.) Of having ſaid, That he who wears a mean Habit beneath his Quality, ſins more than he that wears one above his Quality. He Replies, That he had never ſaid this, but, That there might be ſomething of Pride in wearing a Habit beneath one's Quality, and that this Pride is a greater Sin becauſe of the Hypocriſy that attends it. That moreover in theſe two Articles, he aims at the *Beguines* and *Bons-Valets*, who ſay, That one may not wear a fine Habit without endangering one's Salvation. (11.) Of having ſaid before the Biſhop of *Maſcon*, That the Spiritual Functions do not excuſe a luſty Mendicant, who lives upon Alms. He Replies, That he had already Anſwer'd that Head. (12.) Of having ſaid, That Women who take upon them the Religious Habit, or cut off their Hair, and ſtill lead a Secular Life, Sin heinouſly. He Replies, That he never ſaid this, but only, That it was not Lawful to take upon them an Habit different from that of their Profeſſion. (13.) Of having ſaid, That *Jeſus Chriſt* and the Apoſtles did not Beg. He Replies, That he had never Read in Scripture, that they had any Right of Receiving of thoſe to whom they Preach'd, things neceſſary for this Life: That after the Reſurrection of *Jeſus Chriſt*, the Apoſtles Preach'd, and that they Receiv'd what was voluntarily offer'd to them, with a great deal of Difficulty. (14.) Of having advanc'd ſeveral things againſt the Pope's Decree, by which it was order'd to admit the *Dominicans* into the Univerſity of *Paris*, and ſuch things as were prejudicial to that Order, and of having declar'd, That he was afraid, that they were the Men who crept into Houſes, who are Idle and Inquiſitive, who would be call'd *Rabbi*, *Rabbi*, &c. He Replies, That it was true, that he was preſent at the Treaty which was made between the Mendicants and the Univerſity; that he had heard thoſe Objections ſtarted by thoſe who Defended the Cauſe of the Univerſity; but that he had not Propos'd them, as being neither the Proctor nor the Governor of the Univerſity. (15.) Of having ſaid, That they could not Condemn the Books of Abbot *Joachim*, becauſe there were ſeveral Perſons who ſupported him. He Replies, That he never ſaid this, but only, That ſeveral Errors of that Abbot had been already Condemn'd, and that the others could not as yet have been condemn'd, becauſe they could not be Detected in ſo ſhort a time, by Reaſon of the great number of them, of the Buſineſs of thoſe who were Employ'd to Examine them, and of the Credit of thoſe who maintain'd them. I omit the following Heads, which contain only either general Reproaches, or particular matters of Fact, or are only a Repetition of what relates to the Habits and Poverty: And ſhall only ſpeak of that which relates to the Preaching and Miſſion of the Mendicant Friars. They had Accus'd him of having maintain'd, That all thoſe who Preach'd without being Call'd by the Curates, tho' Approv'd by the Pope, were Falſe Prophets. He Replies, That he never ſaid this, but only of thoſe who had no Miſſion either from their Ordinaries or the Pope. They Accus'd him likewiſe of having ſaid, That tho' the Prieſts Approv'd by the Biſhop may Confeſs, yet they may not Adminiſter the Sacrament of Pennance. He Replies, That he had only ſaid, That none but thoſe who have the Charge of Souls, or who have receiv'd their Miſſion from them, may Confer the Sacrament of Pennance. They farther Accus'd him of having ſaid, That the Biſhop in Collating a Curacy, granted the Whole, and retain'd the Whole. He Replies, That he had ſaid, That where a Biſhop gives a Cure to a Prieſt, the Prieſt has the immediate Juriſdiction thereof, and that the Biſhop has it *mediante Presbytero*; tho' he might ſometimes Exerciſe it immediately by himſelf, and that the Prieſt diſcharges the Biſhop *non à toto ſed à tanto*. Laſtly, he clear'd himſelf of the Charge laid againſt him, That he had advanc'd a great many Propoſitions againſt the falſe Prophets of his Time who crept into Houſes, not only before Men of Learning, but alſo before the Simple and Ignorant, and when the Seculars and Regulars were at Variance: He clear'd himſelf, I ſay, of this Charge, by declaring, That he had no Deſign of ſaying theſe

theſe things againſt the Order of the *Dominicans*, nor againſt their Perſons, but only in General againſt all the falſe Prophers who crept into Houſes: That it was a very Scandalous thing for thoſe Religious to ſay, That they were pointed at by the Works of theſe falſe Prophets, becauſe they could not pretend any ſuch thing, if thoſe Works did not in ſome meaſure appear in their Actions: That tho' it might have been apply'd to them, yet the Truth ought not to be ſilenc'd upon that Account; and that the Scandal which they ſaid would enſue thereon ought to be no hindrance for Publiſhing the Truth. That moreover with reſpect to the Book which they ſaid had been Condemn'd by the Pope, and of which they made him the Author, it was Compos'd by the Doctors of Divinity, and in Juſtification of the Univerſity of *Paris*, to ſatisfy the Prelates of the *Gallican* Church, who being admoniſh'd to beware of the Perils which ſhould happen in the Laſt Times, had deſir'd that a Collection ſhould be made of the Paſſages of Scripture, wherein thoſe Perils were denoted; that he had ſet upon this Work jointly with ſeveral other Doctors, and reduc'd thoſe Paſſages under different Heads: That it had been Alter'd Five times, and that it was the Third Edition which had been Diſapprov'd by the Cardinals which had been Corrected in the Two next: That the Pope had only Diſapprov'd of the Form of the Compoſure; that he was perſwaded, that if he had ſeen the Fourth and Fifth Editions, he would never have Condemn'd them: And that Laſtly, in the beginning of each Edition, they ſubmitted the Work to the Correction of the Church, the Pope and the other Prelates: That the Authors had Corrected it themſelves, and had no Deſign of maintaining the things which the Pope had Condemn'd.

The Works of William of St. Amour.

The largeſt Collection of *William* of Saint *Amour* on this Subject is that which he made during his Exile, and which he ſent to Pope *Clement* IV. It is divided into Five Parts.

In the Firſt he Examines who thoſe falſe Prophets are of whom he ſpeaks, and ſhews how dangerous they are to the Church in general. In particular he ſhews in this Part, That the Honour, Juriſdiction, Order and Peace of the Church conſiſt chiefly in maintaining the Rights of the Ordinaries, ſo that there be but one Biſhop in a Dioceſs, one Arch-Deacon in an Arch-Deaconry, and one Curate in a Pariſh. That 'tis true, that in Caſes of Neceſſity one may have recourſe to extraordinary Supplies, and that the Pope who is the Superior of Biſhops and the Ordinary of Ordinaries; may upon Lawful Occaſions, ſend into ſeveral Churches Perſons to Preach the Goſpel, and to Preſide over others. But that if he gave to a great many Perſons a General Commiſſion of Preaching and Adminiſtring the Sacrament of Pennance, it was not probable that by this General Grant he would give them Liberty of Exerciſing thoſe Functions in all Churches without asking leave of the Prelates, and even in Defiance of them: That this would be to overthrow the Order of the Church, to diſturb its Peace and ſubvert its Laws. As to the Maintenance of thoſe Preachers, he owns, That he who Preaches has a Right to receive of thoſe to whom he Preaches the Goſpel wherewithal to Live; but he ſays, That the Ordinaries, that is, the Biſhops and Curates have a Right to take what is neceſſary for them, as the Reward of their Labour: That thoſe who are Delegated by the Pope, may likewiſe receive their Subſiſtence from thoſe to whom they are ſent; but that thoſe who are ſent by the Biſhops or by the otherPrelates who have ſettled Revenues for the Cure of Souls, ought to be maintain'd by thoſe who ſend them. That moreover it is not probable, That the Pope intended to ſend an infinite number of Preachers who ſhould be a Charge to the People, and the rather becauſe Preaching and Adminiſtration of the Sacraments is forbidden to the Monks by the Canons, and reſerv'd to the Prelates: That the General Licence which the Pope Grants to an infinite Number of Regulars, of whom he has no knowledge, can ſignify no more than to render them capable of Preaching and Adminiſtring the Sacraments, when they ſhall be Invited, and Employed by the Ordinaries in Caſe of Neceſſity.

In the Second Part, he Treats of the Idleneſs and Begging of thoſe New Apoſtles. He maintains, That it is not Lawful for Perſons in Health who can get their Living by their Labour, to live Idle and to Beg. He owns, that Eccleſiaſtical Employments diſpenſe Men from Working with their Hands, but he particularizes ſeveral ſorts of Spiritual Employments: Thoſe of Prelates and Curates who have a Right of Receiving their Subſiſtence of thoſe who are under their Care: Thoſe of the Monks in their Churches and Monaſteries, who ought to Live of their Revenues, and for whom the Biſhop in caſe they have not enough may provide: Thoſe of Perſons who ſtudy to render themſelves Serviceable to the Church; ſuch as Secular Students, who ought to be aſſiſted, and may require it in caſe they are not provided for: That Perſons who are ſtrong and in a Condition of getting their Living by their Work, do Sin ſo long as they are Idle, and that Begging engages them in ſuch Circumſtances, as render them in danger of their Salvation. That the Monks and Regular Clerks who attend at Prayers, Preaching and Study, are not thereby excus'd from Working with their Hands, and have no Right to Beg: That *Jeſus Chriſt* and his Apoſtles did never Beg. He ſpeaks likewiſe by the way, againſt the Monks being familiar with Women. Laſtly, he demonſtrates by ſeveral Arguments, That Labour is requiſite to a Monaſtick Life, oppoſes the Curioſity and *Ambitus* of the Monks.

The Third Part contains the Methods which thoſe falſe Teachers make uſe of to inſinuate themſelves into the Affections of the Simple, which are Diſguiſes, Hypocriſy, the affectation of a ſingular Sanctity, the meaneſs of their Habit, and the Auſterity in their way of Living.

The Fourth Part contains the Marks whereby the falſe Prophets might be known, and the Methods, of Diſtinguiſhing them from the true Teachers, which are Fifty in all.

Laſtly in the laſt Part he relates the means of preventing thoſe Perils, and ſhows the Obligation which the Biſhops and Paſtors lie under of applying a Remedy thereto, and how they ſhall be Puniſh'd who are negligent therein.

There

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There is likewiſe a Sermon of *William* of Saint *Amour* on the ſame Subject, Preach'd on the Feſtival of St. *Philip* and St. *James*, which contains the ſame Maxims.

The Style of that Author is plain, he Advances nothing but what he Confirms by a Paſſage of Scripture, or of the Ordinary Comment, or of the Canon-Law. In his great Work he likewiſe Cites the Fathers, particularly the Treatiſe of Saint *Auguſtine* about the Labour of Monks, Saint *Jerome*, Saint *Gregory*, Saint *Iſidore*, Saint *Anſelm*, the Prophecies of Saint *Hildegarda*, &c. The Abſtract of his Works which we have already given you, and the Anſwers to the Objections made againſt him, are enough to acquaint us of his Real Sentiments; but one cannot tell how to juſtify the Malicious Application which he made of the Paſſages of Holy Writ to the Orders of the *Mendicant* Friars approv'd by the Holy See, and chiefly to that of the *Dominicans*: For tho' he declar'd, that he did not aim at them, yet the occaſion of his Writing, and the Motive of undertaking that Task put it out of all queſtion, that he had them in his Eye, and that 'tis them he attacks without naming them, but by deſcribing them in a way wherein he could hardly be blamed.

CHAP. VIII.

Of the Errors advanc'd by Amaury, *Abbot* Joachim, *and ſeveral others, and of their Condemnations.*

The Doctrine of Amaury *and his Condemnation.*

IN the beginning of the Thirteenth Century a Clerk Student at *Paris*, Nam'd *Amaury*, Born in a Village in the Dioceſs of *Chartres*, call'd *Bena*, after he had for a long time Taught Logick, and Expounded the Scriptures, kept ſtill a particular Method and ſingular Opinions. Among other things he maintain'd, That every Chriſtian was oblig'd to believe as an Article of Faith, that he was a Member of *Jeſus Chriſt*. This Opinion having been Diſputed in the Schools of *Paris*, the Debate was brought before Pope *Innocent* III. who after he had Heard the Propoſitions of *Amaury*, and the Refutation of them by the Univerſity of *Paris*, Condemn'd the Opinion of *Amaury*. Being return'd to *Paris*, he was oblig'd to retract his Opinion with his Mouth, tho' not with his Heart. Within a ſhort time after, he Dy'd and was Interr'd near the Monaſtery of *Saint Martin in the Fields*.

The Errors of the Diſciples of Amaury *and their Condemnation.*

After his Death, ſome of his Diſciples Publiſh'd other Errors more dangerous than the former, as for inſtance, That ſince the time of the Law was paſt, the Sacraments were uſeleſs, and that every one is Juſtify'd by the Internal Grace of the Holy Spirit: That the Vertue of Charity takes away the ſinfulneſs of an Evil Action; and according to this Maxim, they committed Crimes contrary to Chaſtity with the Women who follow'd them, and which they ſuffer'd to go unpuniſh'd, under the Pretence of Charity. Other Authors Accuſe them likewiſe of Teaching. (1.) That the Body of *Jeſus Chriſt* was no more on the Altar in the Conſecrated Bread, than in any other Loaf. (2.) That God had ſpoken by *Ovid*, as well as by St. *Auguſtine*. (3.) That there was no Reſurrection, nor any other Heaven or Hell, than good Thoughts and Mortal Sins. (4.) That one ought not to Honour the Saints or their Relicks. A Goldſmith Nam'd *William* was the Head of this Sect: He call'd himſelf the Ambaſſador of God, and Propheſy'd, That before Five Years the World ſhould be ſmitten with Four Plagues; with Famine on the People, with the Sword on the Princes, with Earthquakes which ſhould ſwallow up Cities, and with Fire on the Prelates of the Church. He call'd the Pope Anti-Chriſt, *Rome Babylon*, and all the Church-Men Members of Anti-Chriſt. He likewiſe fore-told, That King *Philip Auguſtus* and his Son ſhould ſoon Reduce all Nations under the Obedience of the Holy Ghoſt. *Peter* Biſhop of *Paris*, and *Jarin* the King's Counſellor, being inform'd of this new Sect, to diſcover who were of it, made uſe of a Man, who likewiſe pretended to be of it. By this means ſeveral were Diſcover'd and Apprehended, who being brought to *Paris* were Condemn'd in a Council Held 1209, and afterwards Burnt by the Order of King *Philip*. The Authors of that time reckon up Fourteen of them, whoſe Names and Qualities they tell us: There were ſome Prieſts, and almoſt all had Study'd Divinity. Of thoſe Fourteen Ten were Burnt, Three were Condemn'd to perpetual Impriſonment, and one who became a Monk before he was Apprehended. They Condemn'd the Memory of *Amaury*, his Bones were dug up and thrown into the Common Sewer. He who diſcover'd thoſe Hereticks by pretending to be of their Sect, apply'd himſelf to the Abbot of Saint *Victor*, to Maſter *Robert* and Friar *Thomas*, who Conſulted the Biſhop of *Paris* and Three other Maſters about it, by whoſe Advice, he who had Diſcover'd thoſe Hereticks continu'd with another Prieſt to feign himſelf to be one of them.

Ariſtotle's *Works Condemn'd.*

They Condemn'd in the Council of *Paris* *Ariſtotle's* Books of *Metaphyſicks* and *Phyſicks*, newly brought from *Conſtantinople* and Tranſlated into *Latin*: They order'd them to be Burnt, and forbad the Reading them under pain of Excommunication. This Prohibition was Confirm'd about the Year 1215, by the Pope's Legate who endeavour'd to Reform the Univerſity; but he allow'd the Teaching of the Logicks of that Philoſopher. *Gregory* IX. in the Year 1231, renew'd it, but withall adding, That he did not forbid the Reading *Ariſtotle's* Books, but till ſuch time as they were Corrected. In the Year 1265, *Simon* Legate of the Holy See, in Reforming the Univerſity, Confirm'd the Conſtitution of the Year 1215, about the Books of *Ariſtotle*, without taking any Notice of the Correction. But in the Reform of the Univerſity in the Year 1366, they permitted the Reading the Books of *Phyſicks*, as well as the reſt. This was the Fortune of the Works of that Philoſopher at that time.

Abbot

Abbot *Joachim* having in his Books advanc'd ſeveral Propoſitions againſt the Irregular Morals of his time, and Exhorted Men to aſpire after a greater Perfection, than that which was Practis'd in the World: Some took occaſion from thence to believe, That the Law of the Goſpel of *Jeſus Chriſt*, which they thought imperfect, would ſuddenly expire, and that the Law of the Spirit a great deal more perfect, would ſucceed it. This Doctrine ſpread among a great many Spiritual Men, and one of them made a Book to eſtabliſh it, to which he gave the Title of *The Eternal Goſpel*. This Piece appear'd about the beginning of this Century; but what is the Author's Name, is not known: *Matthew Paris* aſcribes it to the Order of the *Jacobines*, *Aimeric* to *John* the Seventh General of the *Franciſcans*. Let the Caſe be how it will 'tis certain, that a great many Monks approv'd of this Work, and that ſome of them would have Taught this Doctrine Publickly in the Univerſity of *Paris* in the Year 1254, but the Biſhops oppos'd it: And the Book of the *Eternal Goſpel* was Condemn'd to be Burnt in the Year 1256, by Pope *Alexander* IV. who at the ſame time Proſcrib'd thoſe who maintain'd the Doctrine of that Book, as *William* of Saint *Amour* and *Ptolemey* of *Lucca*, aſſure us.

The Opinions of Abbot Joachim.

The Book call'd the Eternal Goſpel.

The Condemnation of that Book.

All the Errors of this Book turn upon this Principle, That the Law of the Goſpel of *Jeſus Chriſt* was imperfect, in compariſon of the Law of the Spirit, which was to ſucceed it: For according to this Book, the Law of the Goſpel was to laſt no longer than Twelve hundred and ſixty Years, and conſequently was upon expiring. The Author of that Book advanc'd, beſides this, ſeveral particular Errors, *viz.* That none but Spiritual Men had the true Knowledge of the Scriptures: That only thoſe who went Bare-foot were capable of Preaching the Spiritual Doctrine: That the *Jews* tho' adhering to their Religion, ſhall be loaded with good things and deliver'd from their Enemies: That the *Greeks* were more Spiritual than the *Latines*, and that God the Father ſhould Save them: That the Monks were not oblig'd to ſuffer Martyrdom in Defence of the Worſhip of *Jeſus Chriſt*: That the Holy Ghoſt receiv'd ſomething of the Church, as *Jeſus Chriſt* as Man had receiv'd of the Holy Ghoſt: That the Active Life had laſted till Abbot *Joachim*; but that ſince his time it was become uſeleſs: That the Contemplative Life had begun from his time, and that it ſhould be more perfect in his Succeſſors: That there ſhould be an Order of Monks by far more perfect, which ſhould flouriſh when the Order of the Clergy was periſhed: That in this Third State of the World the Government of the Church would be wholly Committed to thoſe Monks, who ſhould have more Authority than the Apoſtles ever had: That thoſe Preachers perſecuted by the Clergy, ſhould go over to the Infidels, and might excite them againſt the Church of *Rome*. Theſe are ſome of the Extravagancies, which the Authors relate, as extracted out of the Book of the *Eternal Goſpel*.

The Errors of that Book.

The Maintainers of this Work are call'd *Joachites*, or rather *Joachimites* in the Council of *Arles* 1260, wherein their Doctrine was Examin'd and Condemn'd in theſe Terms: "Among the Falſe Pro-"phets who appear at this time, none are more Dangerous than thoſe who taking for the Founda-"tion of their Folly ſeveral *Ternaries*, in part true, and making falſe Applications of them, eſta-"bliſh'd a very pernicious Doctrine, and wickedly affecting to do Honour to the Holy Ghoſt, do "impudently derogate from the Redemption of *Jeſus Chriſt*, by aiming to include the Time of the "Reign of the Son and his Works within a certain Number of Years; after which the Holy Ghoſt "ſhall Act: As if the Holy Ghoſt were to Act with more Power and Majeſty for the future, than "he has done yet ſince the beginning of the Church. Theſe *Joachites* by a Chimerical Concatenation "of certain *Ternaries*, maintain, That the time of the Holy Ghoſt ſhall for the future be inlighten'd with "a more perfect Law; laying down for the Foundation of their Error, this Holy and Cœleſtial *Ter-"nary* of the Ineffable Perſons of the Ever-bleſſed Trinity, Father, Son, and Holy Ghoſt, and are "for eſtabliſhing their Error on the Baſis of all theſe Truths. They add to this Sovereign Truth o-"ther *Ternaries*, by aſſerting, That there ſhall be Three States or Orders of Men, who have had, "or ſhall have each their proper Seaſon: The Firſt is that of Marry'd Perſons, which was in Re-"pute in the time of the Father, that is, under the Old Teſtament: The Second is that of Clerks, "which has been in eſteem in the time of Grace by the Son in this Age of the World: The Third "is the Order of the Monks, which ſhall be glorify'd in time with a larger meaſure of Grace, which "ſhall be given by the Holy Ghoſt. Three ſorts of Doctrines anſwer to theſe Three States, the Old "Teſtament, the New, and the Eternal Goſpel, or the Goſpel of the Holy Ghoſt. Laſtly, They "diſtinguiſh the whole Duration of the World into Three Ages: The time of the Spirit of the Law "of *Moſes*, which they attribute to the Father; the time of the Spirit of Grace, which they attri-"bute to the Son, and which has laſted 1260. Years; and the time of a more Ample Grace and of "unveil'd Truth, which belongs to the Holy Ghoſt, and of which *Jeſus Chriſt* ſpeaks in the Go-"ſpel, when he ſaies, *When that Spirit of Truth ſhall come, he will teach you all Truth.* In the Firſt "State, Men liv'd according to the Fleſh; in the Second, between Fleſh and Spirit; and in the Laſt "which ſhall endure to the end of the World, they ſhall live according to the Spirit. The Conſe-"quence which they draw from this Fiction of *Ternaries*, is, That the Redemption of *Jeſus Chriſt* has "no more place, and that the Sacraments are Aboliſh'd; which the *Joachites* have almoſt the Impu-"dence to Advance, by aſſerting, That all Types and Figures ſhall be Aboliſh'd at this time, and "that the Truth ſhall appear all naked without the Veil of Sacraments. Maxims theſe are which "ought to be Abominated by all *Chriſtians* who have Read the Holy Fathers, and who firmly believe "that the Sacraments of the Church are viſible Signs and Images of Inviſible Grace; under the Ele-"ments of one of which the Son of God abides, as he has promiſed, in his Church to the End of the World.

The Condemnation of the Joachimites *in the Council of* Arles 1260.

This Council adds, That tho' this Doctrine had been Condemn'd a while ago by the Holy See in its Cenſure of the Book of *The Eternal Goſpel*; yet becauſe ſeveral Perſons maintain'd it under a pretence, That the Books which ſerv'd as a Foundation to that Error had not been Examin'd nor Con-

demn'd, (*viz.* the Book of Concordances, and the other Books of the *Joachites*, which till then remain'd undiſcuſs'd, becauſe they lay conceal'd in the Hands of ſome Monks, and began then to appear in the World and to Infatuate the Minds of many) it Condemns and Diſapproves of thoſe Works, and prohibits the making uſe of them under pain of Excommunication.

The Propoſitions Condemned by William *of* Paris.

In the Year 1240, *William* Biſhop of *Paris* having Conven'd all the Regent Doctors of the Univerſity, Condemn'd Ten Propoſitions which had been Taught, as *Matthew Paris* obſerves by the Profeſſors of the *Dominican* and *Franciſcan* Orders, who willing to Diſpute with too much Subtilty, and to dive too far into Myſteries, were faln into Error by the juſt Judgment of God, ſaies that Author, to whom the Wiſdom and Simplicity of a firm Faith is more acceptable than too great Subtilty in Divinity; it being more Safe and Meritorious to receive and believe with Simplicity, what the Fathers have Taught, than to adhere to that which muſt be Prov'd and Diſcover'd by Humane Reaſon. The Ten Propoſitions are theſe. (1.) That the Eſſence of God ſhall not be ſeen by Men, or Angels. (2.) That the Divine Eſſence, tho' the ſame in the Father, Son and Holy Ghoſt, yet as it is, that Eſſence and the Form, 'tis one in the Father and the Son, and not in the Holy Ghoſt. (3.) That the Holy Ghoſt proceeds not from the Son, ſince he is Love and Unity, but only from the Father. (4.) That there are ſeveral Eternal Truths which are not God himſelf. (5.) That the firſt moment, the Creation and the Paſſion, are neither the Creator nor the Creature. (6.) That the Wicked Angel had been Wicked from the firſt inſtant of his Creation. (7.) That the Souls in Bliſs and even that of the Bleſſed Virgin her ſelf ſhall not be in the *Empyreal* Heaven with the Angels, but in the *Cryſtalline* Heaven. (8.) That an Angel may be in many Places at one and the ſame time, and even every where. (9.) That he who is endu'd with better Natural Parts, ſhall have more Grace than another. (10.) That the Devil had no Support to keep him from falling, nor *Adam* to keep in his State of Innocence. The Aſſembly after they had Cenſur'd theſe Propoſitions, declar'd, That Men ought firmly and without doubt to Beleive, (1.) That the Subſtance, Eſſence and Nature of God ſhall be ſeen by the Holy Angels and the Bleſſed Souls. (2) That there is but only one Subſtantial Eſſence and only one Nature in the Father, Son and Holy Ghoſt, even as it is the Form. (3.) That the Holy Ghoſt as Unity and as Love proceeds from the Father and the Son. (4.) That there is but only one Eternal Truth which is God, and that no other has been from all Eternity. (5.) That the firſt Moment, the Creation and the Paſſion are Creatures. (6.) That the Bad Angels have been Good, and became Bad by their Sin. (7.) That the Souls of the Bleſſed and their Bodies ſhall be in the *Empyreal* Heaven, as well as the Holy Angels. (8.) That the Angels are in a diſtinct Place, ſo that they cannot be in two Places at once, much leſs every where. (9.) That Grace and Glory are granted according to the Order and Predeſtination of God. (10.) That the Wicked Angels and *Adam* had Support to keep them from Falling, tho' not ſufficient to carry them on into Perfection.

The Recantation of William *the* Franciſcan.

About the ſame time *William* Profeſſor of the *Franciſcan* Friars having Advanc'd in a Sermon Preach'd on the Feſtival of St. *John Baptiſt* in the Church of his Monaſtery, ſeveral Propoſitions about Free Will and Free Grace, was oblig'd to Retract the two following, in an Aſſembly of the Doctors of Divinity of *Paris*. (1.) Free Will has a Natural Power to receive Grace, but not an Effective, or Co-operating Power for the entertaining of Grace. (2.) He who is Damn'd, has never been in a State of Grace, but has been always an *Iſhmael* or a *Judas*, never a Saint *John*.

Propoſitions Condemn'd by Stephen Templar *Biſhop of* Paris.

In the Year 1270, in *December*, *Stephen Templar* Biſhop of *Paris* Condemn'd other Propoſitions Taught by ſeveral Profeſſors in Philoſophy and Divinity of the Univerſity of *Paris*, which are Thirteen in Number. (1.) That the Underſtanding of all Men is one and the ſame in Number. (2.) That this Propoſition *Homo intelligit*, is falſe and improper. (3.) That the Will chuſes and wills by neceſſity. (4.) That all Sublunary things are ſubjected to the Influences of the Heavenly Bodies. (5.) That the World is Eternal. (6.) That there never was a firſt Man. (7.) That the Soul of Man as being the Form of him, is Corruptible. (8.) That the ſeparated Soul does not ſuffer Eternal Fire. (9.) That Free Will is a Paſſive, not an Active Power and that 'tis led by the Senſitive Appetite. (10.) That God has no knowledge of ſingular things, (11.) That he knows nothing Externally without himſelf. (12.) That the Actions of Men are not Govern'd by Providence. (13.) That God cannot give Immortality, or Incorruptibility to a Mortal, and Corruptible Creature. The Biſhop of *Paris* order'd the Rector of the Univerſity not to ſuffer that Queſtions of Faith ſhould be Diſputed in the Philoſophy-Schools, and the Univerſity provided againſt it by a Statute made *April* the Firſt 1271, by which it declar'd, That all thoſe who after they have propos'd Queſtions which may concern Faith and Philoſophy, ſhall Decide them againſt the Faith, or ſhall maintain thoſe Propoſitions true, according to the Principles of Philoſophy tho' contrary to the Faith; ſhall be expell'd the Univerſity.

Notwithſtanding this Maxim, That one and the ſame thing may be true according to Philoſophy, and falſe according to Faith, ſpreading it ſelf: The ſame Biſhop being admoniſhed by Pope *John* XXI. forbad it in the Year 1277, and Condemn'd a great many Errors which they took the liberty to maintain under this Pretence, as if there might be two Truths, one according to Philoſophy, and another according to Faith. He likewiſe Condemn'd a Book call'd, *Of Love*, or *Of the God of Love*, and ſome Writings of Geomancy, Necromancy and Witchcraft.

CHAP. IX.

An Account of the Sects of the Vaudois *and* Albigenſes, *and other Hereticks: Of their Errors, Condemnation, Adverſaries, of the Inquiſitions, Croiſades and Wars Rais'd againſt them.*

The Riſe of the Sect of the Vaudois.

ABout the Year 1160. *Peter Valdo* a Rich Merchant of *Lions* being in an Aſſembly of his Brethren was ſo ſenſibly affected at the ſudden Death of one of them, that he took upon him a Reſolution of altering his way of Living, and explaining the Words of *Jeſus Chriſt* againſt Riches in a Literal Senſe, he diſtributed all his Goods to the Poor of the City, to make a Profeſſion of Voluntary Poverty, and to revive, as he pretended, the way of Living among the Apoſtles. Several Perſons having follow'd his Example, they Form'd a Sect of People whom they call'd the *Vaudois*, or *Waldenſes* from the Name of their firſt Founder; *The Poor of Lions*, becauſe of the Poverty of which they made Profeſſion; *Leoniſts*, from the Name of the City of *Lions*, and *Inſabbates*, upon the Account of certain Shoes or Sandals which they wore, cut on the Top to ſhew their bare Feet, in imitation of the Apoſtles, as they ſuppos'd. *Valdo* having ſome Learning, explain'd to them the New Teſtament in the Vulgar Tongue. He Inſtructed them ſo well, that they took the Fancy upon them not only of imitating the voluntary Poverty of the Apoſtles, but alſo of Preaching and Teaching, tho' they were Laicks and had no Miſſion. The Clergy of *Lions* having reprov'd them for it, they began to declaim againſt the Eccleſiaſticks and againſt their Irregularities, giving out with a great deal of Haughtineſs, That the only Reaſon why they oppos'd their Preachings, was becauſe they envy'd the Sanctity of their Morals, and the Purity of their Doctrine. The Pope enjoin'd them Silence, judging that it did not belong to Laicks who had but very little Learning to Preach the Word of God; but they did not hearken to the Voice of his Holineſs, and continu'd to Preach boldly. Pope *Lucius* III. Excommunicated and Condemn'd them with other Hereticks. His Bulls only ſerv'd to Exaſperate them, to Confirm them in their Obſtinacy, to put them upon ſhaking off entirely the Yoke of Obedience, and to engage them to maintain divers Errors. Their Sect ſpread it ſelf in ſeveral Places, which oblig'd *Alphonſo* King of *Arragon* to Condemn them in the Year 1194. *Bernard* Arch-Biſhop of *Narbonne* Proſcrib'd them, and ſome time after Held a Conference with them, wherein they were Convicted of ſeveral Errors. Notwithſtanding theſe Condemnations, ſome among them apply'd themſelves to the Pope, to obtain from the Holy See the Confirmation of their Inſtitution; but the Pope having learn'd that there was Superſtition in their Conduct, rejected them, and in their ſtead Approv'd of the Order of the *Franciſcans*, who tho' they were not guilty of thoſe Superſtitious Practices, yet went barefoot, and made a Vow of Voluntary Poverty.

The Errors of the Waldenſes *or* Vaudois.

The *Waldenſes* or *Vaudois* in their firſt Riſe were not guilty of any great Errors; but they fell into them by Degrees. We may find out the Progreſs of them from the Authors who have Treated of them. The Deſign of *Valdo* was not to eſtabliſh a New Sect, nor to maintain new Tenets; but to ſet up a Society of Perſons who ſhould Practiſe according to the Letter, the Advices of the Goſpel, and who ſhould revive the Apoſtles way of Living. There was nothing to be blam'd in all this, if they had not made an Oſtentation of Voluntary Poverty, and adher'd to ſuch Superſtitious Practices, ſuch as cutting their Shoes to ſhew their naked Feet, the wearing of particular Habits, and never cutting the Hair of their Heads. They afterwards aſſum'd to themſelves the Power of Preaching, tho' Laicks and without a Miſſion. At firſt they only Exhorted others to imitate their way of Living; but the Clergy oppoſing their Preaching, they began to Rebel againſt the Prelates, and to ſhake off the Yoke of Obedience: They Declaim'd againſt the Manners of the Eccleſiaſticks, and maintain'd, That their Unworthineſs rendred them incapable of their Miniſtery, that they were not oblig'd to Obey them, and that Laicks may Preach without their Permiſſion. But going ſtill farther, they Taught, That the Miniſters whoſe Manners were Irregular could neither Conſecrate, nor Grant Abſolution, becauſe they did not lead an Apoſtolical Life, and they Uſurp'd that Right to themſelves, even tho' they were only Laicks: They likewiſe maintain'd, That all Paſtors were oblig'd to embrace a Life of Poverty, by entirely renouncing all their Eſtates: That it was not Lawful to Swear upon any Account whatever, nor to put Men to Death, tho' for an Offence. They afterwards oppugn'd the Doctrine of the Church about the Worſhipping of Saints, their Relicks, the Indulgencies and Ceremonies of the Church, the Sacraments and Purgatory.

This was the State and Condition of the Sect of the *Waldenſes* or *Vaudois* about the Year 1250, as we are inform'd by *Rainerius Sacho*, who reduc'd their Errors to Three Heads. The Firſt contains the Blaſphemies which they utter'd againſt the Church, its Inſtitutes, and againſt the whole Body of the Clergy: The Second Comprehends the Errors which they advanc'd againſt the Sacraments of the Church and againſt the Saints; and the Third the Declamations which they made againſt the Laudable Cuſtoms approv'd by the Church. A particular Account of thoſe Errors we here give you, as they are related by *Rainerius*. 'In the Firſt place they ſay, That the Church of *Rome* is not the Church 'of *Chriſt*, but a Church of Wicked Men, and that it has ceas'd from being ſo, ever ſince the time of 'St. *Sylveſter*, when the Poiſon of Temporalities enter'd the Church. They add, That they are the 'Church of *Jeſus Chriſt*, becauſe they follow the Doctrine of *Jeſus Chriſt* and the Apoſtles in their 'Words and Actions. The Second Error which they Teach is, That the Church is full of Vices and

The Errors of the Waldenſes *or* Vaudois.

'Sins, and that they are the only Perſons who live holily. The Third, That ſcarce any beſides 'them hold the Doctrine of the Goſpel. The Fourth, That they are the truly poor in Spirit, who ſuffer 'Perſecution for Righteouſneſs ſake, and for the Faith. The Fifth, That they are the True Church 'of *Jeſus Chriſt*. The Sixth, That the *Roman* Church is that Harlot mention'd in the *Apocalypſe*, be-'cauſe of its ſuperfluous Ornaments, of which the Eaſtern Church is not ſo nice. Seventhly, They 'deſpiſe the Laws of the Church, as being too many and too burdenſome. Their Eighth Error 'is, That the Pope is the Author of all Errors. The Ninth, That the Prelates are the Scribes, and 'the Monks are the Phariſees. The Tenth, That the Pope and all the Biſhops are Homicides becauſe 'of the Wars which they tolerate. The Eleventh, That they ought not to obey the Prelates but on-'ly God. The Twelfth, That all the Members of the Church are equal. The Thirteenth, That 'no Perſon ought to bow the Knee before a Prieſt. The Fourteenth, That they ought not to pay 'Tithes. The Fifteenth, That Clerks ought not to have Eſtates in Land. The Sixteenth, That 'neither Clerks nor Regulars ought to have Prebends. The Seventeenth, That the Biſhops and Ab-'bots ought not to have any Royalties. The Eighteenth, That one ought not to divide the Land 'and the People. The Nineteenth, That 'tis ill done to Found and Endow Churches. The Twen-'tieth, That nothing ought to be bequeathed to Churches by Laſt Wills and Teſtaments. They 'likewiſe maintain'd, That no Perſon ought to pay any Rent to the Church. They condemn'd the 'Eccleſiaſticks for their Idleneſs, and pretended that they ought to work with their Hands as 'the Apoſtles did. They rejected the Titles of Prelacies, of Pope, of Biſhops, &c. They conſider'd 'all the Eccleſiaſtical Benefices as Null and Void. They had no regard to the Privileges of the 'Church. They deſpis'd the Exemptions of Church-goods and Church-men. They valu'd not 'Councils and Synods. They pretended, That all the Privileges of Curates were of Humane Inven-'tion, and that the Rules made by the Monks are Phariſaical Traditions.

'In the Second place, They condemn'd all the Sacraments of the Church, and Firſt about Ba-'ptiſm they ſay, That the preliminary Admonition is worth nothing; that the Waſhing of Infants is 'of no avail to them; That the Sureties do not underſtand what they anſwer to the Prieſt: Laſt-'ly, They reject all the Exorciſms and all the Benedictions of that Sacrament. They Likewiſe re-'ject the Sacrament of Confirmation, and wonder that only Biſhops are allow'd to Adminiſter it. 'Concerning the Sacrament of the Euchariſt they ſay, That the Prieſts who are in any Mortal Sin 'cannot Conſecrate, and that Tranſubſtantiation was not effected in the Hands of him who Conſe-'crated Unworthily, but in the Mouth of him who received the Euchariſt Worthily, and that one 'might conſecrate on a common Table, according to what the Prophet *Malachy* ſays, *They ſhall offer 'in all Places a pure Offering in my Name*. They likewiſe condemn'd the Cuſtom of Chriſtians who 'Communicated only once a Year, becauſe themſelves Communicated daily. They ſaid, That 'Tranſubſtantiation ought to be made with Words in the Vulgar Tongue. That the Maſs was no-'thing, becauſe the Apoſtles never ſaid it, and they only ſaid it for their own Intereſt. They re-'ceiv'd not the Canon of the Maſs, but only made uſe of the Words of *Jeſus Chriſt* in the Vulgar 'Tongue. They call'd the *Chanting* of the Church an Infernal Crime. They rejected the Canonical 'Hours. They maintain, That the Offering made to the Prieſt at Maſs ſignifies nothing, and diſap-'prov'd of kiſſing the *Pyx* and the Altar. About the Sacrament of Pennance, they ſaid, That no bo-'dy could be abſolv'd by a Wicked Prieſt; and on the contrary a good Laick has that Power. That 'they remit Sins and confer the Holy Ghoſt by the Impoſition of Hands. That it was better to con-'feſs one's ſelf to a good Laick than to a bad Prieſt: That they ought not to impoſe large Penances, 'but to follow the Example of *Jeſus Chriſt*, who ſaid to the Adultereſs, *Go and ſin no more*. They 'reject the Publick Pennances and the Annual general Confeſſions. They likewiſe caſt a ble-'miſh on the Sacrament of Marriage, by maintaining, That it was a Mortal Sin for a Man to have 'to do with his Wife, when ſhe was paſt Child-bearing. They did not acknowledge the Spiritual 'Alliance, nor the Impediments of Affinity and Conſanguinity appointed by the Church, no more, 'than thoſe of Publick Order and Decency. They hold, That Women have no need of Benediction 'after their Lying in; That the Church was in the wrong in prohibiting the Clergy from Marrying, 'and that they who live continently do not Sin by Kiſſes and Embraces. They do not approve of the 'Sacrament of Extreme Unction, becauſe it was only given to the Rich, and ought to be admini-'ſtred by a great many Prieſts; That all the Laicks are as ſo many Prieſts; That the Prayers of 'Wicked Prieſts ſignify nothing. They laugh'd at the Clerical Tonſure. They ſay, That the La-'icks ought not to pray in *Latin*, that all the Laicks even the Women may Preach; That whatever 'is not in the Scriptures is Fabulous. They Celebrate and Adminiſter the Sacraments in the Vulgar 'Tongue. They learn by heart all the Text of the Scriptures, and reject the Deciſions and Expoſitions 'of the Fathers. They deſpiſe Excommunication, and have little or no regard to Abſolution. They 'laugh at Indulgences and Diſpenſations. They do not allow of any Irregularity. They believe no 'other Saints but the Apoſtles, and invocate no Saints, but God alone. They deſpiſe the Canoniza-'tions, Tranſlations, and Vigils of the Saints. They laugh at the Laicks who make choice of Saints 'in the Lots which they draw upon the Altar. They never ſay any Litanies. They do not believe 'the Legends. They ridicule the Miracles, and have no eſteem for Relicks. They look upon 'Croſſes as Common Wood. They Teach that the Doctrine of *Jeſus Chriſt* and the Apoſtles is ſufficient 'to Salvation, without being oblig'd to obſerve the Laws of the Church, and that the Tradition 'of the Church is the Tradition of the *Phariſees*. They do not allow of any Myſtical meaning in the 'Scriptures, nor in the Practices or Ceremonies of the Church.

'In the Third place theſe are the Errors which they held concerning the Uſages of the Church. They 'deſpis'd all the approv'd Cuſtoms which are not to be met with in the Goſpel, ſuch as the Feſtivals of

'*Candle-*

'*Candlemass*, and *Palm-Sunday*, the Reconciling of Penitents, the Adoration of the Cross, the Festival of '*Easter*, with those of *Jesus Christ* and the Saints. They say, That all Days are equal, and work 'on Holy-days as well as on other Days. They do not observe the Fasts of the Church. They despise 'the Dedications, the Benedictions, and the Consecrations of Wax-Tapers, Boughs, Chrism, Fire, 'the Paschal Lamb, Lying-in-Women, Pilgrims, Holy Places, Sacred Persons, Ornaments, Salt and 'Water. They would have no Wall'd Church; and disapprove of the Dedication of Churches and 'Altars, and their Ornaments; the Sacerdotal Habits, the Chalices and the Corporals. They would 'not have any lighted Tapers, nor any Incense offer'd, nor any Holy Water us'd. They condemn 'Images, the Chanting of the Church, Processions on Festivals or *Rogation*-Days. They find fault, 'That a Priest is allow'd to Say many Masses on one Day. They make Merry during the time of In-'terdiction. They go not to Churches, and perform the Duties of *Christians* only in appearance 'and Hypocritically. They Condemn the Ecclesiastical Burial, the Ceremonies of Interments, the 'Masses and Prayers for the Dead, and the Confraternities. They deny Purgatory, and maintain, 'That there are only Two States after Death, one for the Good and Elect in Heaven, and the other 'for the Reprobate and Damn'd in Hell. They Teach, That all Sin is in its own Nature Mortal, and 'that there is no such thing as a Venial Sin. They pretend, that it is Unlawful to Swear; whereup-'on those that are perfect among them chuse rather to Die than to Swear. Those who are not so 'perfect, Swear, but do not think themselves oblig'd to keep their Oath, and look upon those who 'exact it of them as more guilty than Homicides. They Condemn all Princes and Judges, being 'perswaded, That 'tis not Lawful to Punish Malefactors. Lastly, They Condemn the Ecclesiastical 'Judgments.

The Errors of the Waldenses *or* Vaudois.

Pelicdorfius who Wrote about an Hundred Years after *Rainerius* against the *Vaudois*, relates the Original of them after the same manner, and observes, That at first they only oppugn'd the Discipline and the Ceremonies of the Church without reflecting on the Sacraments, but that afterwards they thought fit to hear Confessions, to impose Penances, and to grant Absolution, and that within a while after some among them intruded to Consecrate the Body of *Jesus Christ*, and to Communicate to others; but that several of their Sect had disapprov'd of that Conduct. The Errors of the *Vaudois* which *Pelicdorfius* refutes in his Work, are, (1.) That the Sacerdotal Order was sunk ever since the time of St. *Sylvester*, and that the True Faith was obscur'd, and only a few Elect in the World. (2.) That the Priests and the other Clergy of the Church of *Rome* being Fornicators, Usurers, Drunkards, *&c.* have not the Holy Ghost, cannot Confer it, and are not to be Obey'd. (3.) That the Blessed Virgin and the Glorify'd Saints do not regard what is done here on Earth, and do not Pray for us, that therefore it is needless to Invocate them, and that God alone is to be Prais'd, Honour'd, and Pray'd to. (4.) That there are but Two States after Death, and consequently no Purgatory. (5.) That 'tis not better to be Interr'd in a Church-yard than elsewhere: That 'tis needless to Consecrate Churches, Altars, Sacerdotal Habits; to Bless Water, Ashes, Wax-Tapers, *&c.* (6.) That the Chanting of the Church is Condemnable: That the Canonical Hours and all the other Prayers are useless, except the *Pater-Noster*, which is the only Prayer that ought to be us'd, and that all that is said at Mass ought to be rejected, as being of Humane Institution, except the Words of Consecration and the Lord's Prayer. (7.) That Pilgrimages, Indulgences and the Jubilee, ought to be rejected. (8.) That Excommunication is of no force. (9.) That one ought not to have any Images, or to pay them any Worship. (10.) That the Exorcisms which some Priests make over the Possess'd are Superstitions, and the rather because no Man since the Passion of *Jesus Christ* can be possessed by the Devil. (11) That the Study of the Languages and the Sciences are hurtful. (12.) That all Oaths tho' Judiciarily and Truly made, are Condemnable and Sinful. (13.) That the Pastors and Ministers of the Word of God ought to have nothing *de Proprio*, in imitation of *Jesus Christ* and the Apostles.

We do not think fit to add any thing to the Testimonies of these two Authors concerning the Errors of the *Waldenses* or *Vaudois*, which they have very largely insisted on. This Sect increas'd very much in the Thirteenth Century, in spight of the Inquisitors, and spread it self in *Arragon*, and in the Vallies of *Piedmont*, where it has remain'd, still holding the same Maxims till it was United in the Year 1530, with *Oecolampadius* and the other Sacramentarians, to whom the *Vaudois* sent *Peter Mason*, and *George Morel* who entred into a Treaty with *Oecolampadius* and *Martin Bucer*: These two latter propos'd to them the Rejecting of several of their Errors, by acknowledging, That a Christian might Swear Lawfully, and exercise the Office of a Magistrate; that the Ministers might Possess something *de Proprio*; That one might Punish Malefactors with Death; that Wicked Ministers might Administer the Sacraments, *&c.* And they engag'd them to maintain others which they had never maintain'd before, particularly, That the Body of *Jesus Christ* is not in the Eucharist, and that there was no necessity of Confessing their Sins, a Doctrine which the *Vaudois* never till then openly oppos'd. However notwithstanding this Union, most of the *Vaudois* persisted still in their own Principles till necessity forc'd them in the Year 1630, to take the *Calvinists* for their Pastors.

Several other Sects.

Rainerius likewise mentions several other Sects of Hereticks of his time, *viz.* the *Buncaires* who Espous'd the Errors of the *Patarini*, and who maintain'd, That no Mortal Sin was Committed by the lower Part of the Body, and upon this false Principle abandon'd themselves to all manner of Irregularities. These Men Disguis'd their Sentiments and never gave a direct Answer to the Questions they were ask'd. The *Sisidios*, who held the same Opinions with the *Vaudois*, only they had a greater Respect for the Sacrament of the Eucharist. The *Ortlibenses* or *Orbibarians*, who deny'd the Mystery of the Trinity; Taught that *Jesus Christ* was the Son of *Joseph* and *Mary*; believ'd the World to be Eternal; deny'd the Resurrection and the Last Judgment; and maintain'd, That *Jesus Christ* had not suffer'd really; Annull'd all the Sacraments of the Church, and Asserted, That the Eucharist was only

Several other Sects.

only Bread. The *Cathari*, whoſe Sect was divided into Three Parts, that of the *Albanois*, that of the *Concoreſois*, and that of the *Bagnolois*. This Sect prevail'd chiefly in *Lombardy*. Their Common Errors were, That the Devil was the Author of this World, that the Sacraments are of no avail to Salvation, that Marriage is a Mortal Sin, as well as the Eating of Fleſh, Eggs and Cheeſe; that there is no Reſurrection, and that 'tis not Lawful to Puniſh Malefactors, nor to Kill Animals: That there is no Purgatory. They allow'd of Four Sacraments, but ſuch as had nothing beſides the Name agreeable with thoſe of the Church: For inſtead of *Baptiſm*, they made uſe of the Impoſition of Hands: Inſtead of Conſecrating the *Euchariſt*, they Bleſs'd a Loaf before Meals, and after having ſaid the Lord's Prayer they broke and diſtributed it to all there preſent: About *Pennance* they Taught, That Eternal Glory is not diminiſh'd by Sin, nor the Puniſhment of Hell augmented by Impenitence, that no Perſon ſhall go into Purgatory, that the Impoſition of Hands remits entirely the Puniſhment and the Guilt of Sin. They made no other *Confeſſion* beſides a Publick acknowledgment of their Sins in General, and impoſe no leſs Pennances on the leaſt than they do on the greateſt Sinners. They allow'd of Four Degrees of Orders, the Biſhop, the Firſt Son, the Second Son, and the Deacon. *Rainerius* reckon'd up Sixteen Churches of thoſe *Cathari*, and obſerves that the Sect of the *Albanois* was divided into Two Parts; *viz.* One, of which *Geleſmanza* their Biſhop of *Verona* was the Head, and the Other which had for its Head *John* of *Lions*. He in particular related the ſeveral Errors of thoſe Sects, which Held the Extravagancies of the *Manichees* and *Bulgarians*, beſides they were of the Opinions of the *Vaudois* and *Albigenſes* with whom they were United. For in this Century as well as the foregoing, all thoſe Hereticks agreed to oppoſe the Hierarchical Order of the Church, its Uſages, its Ceremonies, and its Sacraments, and ſeveral particular Sects were faln into Extravagant Errors and Abominable Diſorders.

The Inquiſition and Croiſades againſt the Albigenſes.

The Great Sect of the *Albigenſes* was a Mixture and Compoſure of all thoſe particular Sects: It ſpread it ſelf in *Languedoc*, *Provence*, *Dauphiné* and *Arragon*: *Raymond* Count of *Toulouſe* ſupported their Party, which was become very Numerous and Powerful, eſpecially in *Languedoc*, and grew every Day ſtronger and ſtronger by the Remiſneſs of the Prelates, and the Irregular Manners of the Eccleſiaſticks. Pope *Innocent* III. (being minded to put a ſtop to them) ſent in the Year 1198, two Legates *Rainerius* and *Guy* into thoſe Provinces, to endeavour the Extirpation of thoſe Hereticks, recommended them to the Biſhops and Lords, that they would Aſſiſt them in this Undertaking, and Employ their Authority for to Puniſh the Hereticks. In the Year 1199, he Order'd their Eſtates ſhould be Confiſcated. This Firſt Miſſion having had no great Succeſs, Pope *Innocent* gave Commiſſion to *Arnold* Abbot of *Ciſteaux* to employ the Abbots and Monks of his Order, and particularly *Peter de Chauteau-Neuf* and *Radulphus* Monks of *Fontfroide*, not only to Preach againſt thoſe Hereticks, but likewiſe to excite the Princes and People to Extirpate them, and to form a *Croiſade* againſt them. Theſe Miſſionaries making no great Progreſs at firſt, Held a Council in the Year 1207, wherein they Debated on the Methods of Converting the *Albigenſes*. *Didacus* Biſhop of *Oſma* declar'd, That in order to ſucceed in this Affair it was requiſite, that they ſhould lay aſide the *Faſtus*, the Pomp and the Magnificence which appear'd in their Habits and Equipage, that they ſhould embrace the Poverty of *Jeſus Chriſt*, and demonſtrate their Faith not only by their Words but alſo by their Actions, that ſo they might Save the Souls of thoſe whom theſe Hereticks Deceiv'd by a falſe Semblance of Piety and Vertue. This Advice ſeem'd to them very good, all of them promis'd to follow it, and he was the firſt who put it into Execution by diſmiſſing all his Equipage, and retaining only a few Clerks among whom was *Dominick* afterwards Founder of the *Jacobine* Friars. The reſt follow'd his Example and continu'd their Preachings. The greateſt Adverſary they had in thoſe Errors was *Raymond* Count of *Toulouſe*. They Iſſu'd out againſt him Eccleſiaſtical Cenſures, and excited the Lords of his Province, who oblig'd him in appearance to Abandon the Party of the *Albigenſes*, and to receive Abſolution. But foraſmuch as his Repentance was not ſincere, he chang'd every Moment, and at laſt having had a Conference at St. *Giles's* in *Provence* with the Pope's Miſſionaries, he caus'd *Peter de Chateau-neuf* to be Aſſaſſinated in going out of that City. The Pope had no ſooner heard of it but he Iſſu'd out his Bulls againſt the Murderers, and eſpecially againſt *Raymond* Count of *Toulouſe*, whom he believ'd to be the Author of that Action, and exhorted *Philip Auguſtus* King of *France* and the other Princes and Lords of the Kingdom, to raiſe a *Croiſade* to Fight the *Albigenſes* and to Seiſe on the Demeans of *Raymond*. That Count to avoid the Storm which was coming upon him, ſent to aſſure the Pope, That he would do whatever they requir'd of him, that he would endeavour to deſtroy the Herefy, and that he would receive Abſolution from the New Legate, which he entreated he would ſend him, becauſe the Abbot of *Ciſteaux* was too ſevere upon him. The Pope ſent one of his Chaplains Nam'd *Milo*, and *Theodoſius* Canon of *Genes*, with Order however to do nothing but by the Advice of the Abbot of *Ciſteaux*. Theſe two Legates having Held an Aſſembly of Prelates in the Caſtle of *Montilly* in *Provence*, agreed upon the Propoſitions which were to be made to Count *Raymond*. *Milo* afterwards ſent for him to come to *Valenza*, and oblig'd him to deliver up for the ſecurity of his Word Seven Towns of *Provence* or *Languedoc*, to cauſe it to be declar'd by the Conſuls of *Avignon*, *Niſmes*, and Saint *George*, That if he did not obey the Orders of the Legate, they ſhould not think themſelves oblig'd to keep any longer their Oath of Allegiance to him; and to Grant a County of that Country to the Church of *Rome*. The Count of *Toulouſe* conſtrain'd by the neceſſity of his Affairs, granted thoſe Conditions, and promis'd to do whatever that Legate would preſcribe to him. He began by delivering up the Seven Towns to *Theodoſius*, and afterwards came to St. *Giles's* where *Milo* was to Reconcile him. He was brought Naked in a Sheet to the Church-porch of St. *Giles's*, and Swore upon the Body of *Jeſus Chriſt* and upon the Relicks of the Saints, in Preſence of the Legate

Legate and Twenty Bishops who were met at that Place, to Obey the Church of *Rome*, to do whatever the Pope and his Legate would order him, to abandon the Hereticks and to Expel them, to restore to the Church what he had taken away from it; submitting himself and his Successors to the Forfeiture of his Estate and to Excommunication, if he did not observe what was contain'd in his Oath. Afterwards the Legate put the Stole on his Neck, struck him with the Wand, and brought him into the Church after he had given him Absolution. He order'd him to Re-establish the Bishops of *Carpentras* and *Vaison* in all their Estates and Privileges, to drive out of their Territories the *Arragonois*, the *Routiers*, the *Coterauxe*, and the other Hereticks, to exclude the *Jews* from all manner of Offices; to Treat as Hereticks those who should be Delated to him by the Bishops as such; and to Sign the Articles of Peace which the Legates of the Pope should draw up. The Counts, Barons and Consuls of *Avignon* and *Montpellier* took likewise their Oaths, and at last the Count of *Toulouse* made a Declaration, whereby he engag'd himself to maintain the Liberties and Immunities of Churches. *The Inquisition and Croisades against the Albigenses.*

The Army of the *Croisade* having no more Contest with the Count of *Toulouse*, turn'd its Forces against *Beziers* where the *Albigenses* were Fortify'd. The Town was Besieg'd, taken, and Burnt, and all the Inhabitants put to the Edge of the Sword. The Count of *Beziers* who was a Catholick made a *Manifesto* against the Cruelties offer'd to his Subjects, and retir'd to *Carcassonne*. The Army of the *Croisado* Besieg'd it, the Count held it out a long time; but he being taken, the Town was Abandon'd and left to the *Croisado*-Men, who Elected *Simon* Count of *Montfort* for their General. He carry'd on the War, and took a great many Places and Castles, not only from the Heretieks, but likewise from other Lords. The King of *Arragon* was offended at it, and the Count of *Toulouse* went himself to *Rome* to prefer his Complaints to the Pope, and to make his Agreement with him. The Pope promis'd to do him Justice, and on his part he engag'd himself to drive out the *Albigenses* out of his Territories. When this Count was upon his Return, there was a Treaty of Peace set on foot between him and the Count of *Montfort*. They met at *Narbonne* with the King of *Arragon* who was the Mediator of the Peace. The Abbot of *Cisteaux* propos'd to the Count of *Toulouse*, the Extirpating of all the Hereticks who were in his Territories; promising to Restore to him all his Towns and Castles, if he would do it. Proposals were likewise made of making a Peace with the Count of *Foix*, and of Restoring to him all his Castles except *Pamiez*. This Peace was not Concluded, and the Count of *Toulouse* still persisting to succour the *Albigenses*, and to make War for the recovering of his Territories; was Excommunicated by the Pope's Legate, who caus'd War to be Proclaim'd against him as well as against the Count of *Foix*, by *Simon* of *Montfort*, to whom they gave the Pillage of these two Princes. The Count of *Montfort* immediately drew out the Army of the *Croisado* into the Field, took from the Counts of *Toulouse* and *Foix* part of their Dominions, and forc'd them to shut themselves up in Towns, leaving him Master of the Field. Hitherto the King of *Arragon* had stood *Neuter*; but now declar'd himself for the Count of *Toulouse*, and being come to that City he propos'd to the Arch-Bishop of *Narbonne*, the Re-establishment of the Counts of *Toulouse*, of *Comminges*, of *Foix* and of *Bern*, offering in behalf of the Count of *Toulouse*, to give the Church Satisfaction for all the Wrongs which he might have been the Cause of, and in case they would not grant this Favour to the Father; he desir'd it for the Son: He likewise desir'd, That they would Restore to the Counts of *Foix*, *Comminges* and *Bern*, who were not Hereticks, the Lands and Castles which the *Croisado*-Men had taken away from them, upon Condition, That they would give the Church Satisfaction. The King of *Arragon* having given in those Proposals in Writing to the Prelates, met in the Year 1213, at *Lavaur*: They reply'd, That as to the Count of *Toulouse*, he had no farther Favour to expect; and for the rest, it was requisite, that before they demanded Justice of the Church, they should give it Satisfaction, and get themselves Absolv'd, and that afterwards they should have Justice done them. The King of *Arragon* perceiving, that they had rejected his Proposals, requir'd a Truce to be made till *Pentecost*, with a Design of retarding the Progress of the *Croisade*, and when they would not grant him that, he Appeal'd to the Pope, inform'd him of the Proposals which he had made, and sent him the Submissions of the Count of *Toulouse*, *Foix*, *Comminges*, and *Bern*. The Prelates Protested against this Appeal: Yet the Pope seem'd to have some regard for it, and at first appear'd favourable to the Demands of the King of *Arragon*; but the Deputies of the Council and of *Simon* of *Montfort* being Arriv'd at *Rome*, and having given him their Instructions, he declar'd himself entirely in favour of the *Croisado*, and Wrote about it to the King of *Arragon*. That Prince being incens'd at this Repulse, Rais'd an Army of 100000 Men, and being join'd with the Counts of *Toulouse*, *Comminges* and *Foix*, laid Siege to a Place near *Toulouse*, Nam'd *Muret*, in which the Count of *Montfort* had plac'd a Garrison. The latter having thrown himself into the Place with a Thousand or 1200 Men, made so Vigorous a Sally on the Besiegers, that he Defeated and cut them in pieces. The King of *Arragon* lost his Life in the Engagement. This Defeat was follow'd by the Surrendring of the City of *Toulouse*, and the Conquest of a great part of *Languedoc* and *Provence*. In the Year 1215, the Pope in pursuance of a Decree of the Council of *Montpellier* granted to the Count of *Montfort* all the Territories of the Count of *Toulouse* and the others which had been Conquer'd by the *Croisade*-Men, but with a Charge, That he receive the Investiture of them from the King, and Pay him the *Feodal* Rights. The Fourth General *Lateran* Council Held in *November* the same Year, having Heard the Counts of *Toulouse* and *Foix*, and the Brother of the Count of *Montfort*, granted to the latter the County of *Toulouse*, and only reserv'd to the Son the Lands which he had in *Provence*, and Four hundred Marks *per Annum*. At this time *Simon* of *Montfort* took upon him the Name of Count of *Toulouse*, receiv'd the Investiture of the County from the King of *France*, and continu'd to carry on the War, against the *Albigenses* and the Men of *Toulouse*, whilst Saint *Dominick* and Cardinal *Bertrand* the Legate to Pope *Honorius* III. endeavour'd by their Missions to Convert the Hereticks. In the mean time *Raymond*

Count

The Inquiſition and Croiſades againſt the Albigenſes.

Count of *Toulouſe* who had withdrawn himſelf to *Arragon*, return'd with Forces into his own Country and ſeis'd upon the City of *Toulouſe*: *Simon* of *Montfort* laid Siege to it immediately, and after he had inveſted it Seven whole Months, he was kill'd in a Sally about the end of the Year 1218. His Son *Amaury* Succeeded him in his Conqueſts, and was aſſiſted by *Philip Auguſtus* King of *France*, who ſent his Son *Lewis* and ſome Forces to his Relief: But that Prince being recall'd, the Counts of *Toulouſe*, of *Comminges* and of *Foix* retook in a little time what had been taken away from them. *Amaury* perceiving himſelf too weak, quitted his Pretenſions, and yielded his Rights to *Lewis* VIII. who had ſucceeded his Father in the Kingdom of *France*. *Raymond* Count of *Toulouſe* being dead, his Son of the ſame Name ſucceeded him, who to keep himſelf in his Eſtates was for being reconcil'd to the Pope, to whom he promis'd entire Submiſſion. *Honorius* III. Commiſſion'd the Arch-Biſhop of *Narbonne* to make up the Peace, and that Prelate having in the Year 1224, call'd a Council at *Montpellier*, he therein took the Oaths of the Count of *Toulouſe* and his Barons, by which they engag'd themſelves to reduce their Country to the Obedience of the *Roman* Church, to reſtore to the Eccleſiaſticks their Revenues, to pay them Fifteen Thouſand Marks within Three Years for Dammages ſuſtain'd, to ſee Juſtice done upon the Hereticks, and to extirpate them out of their Country. In the foregoing Year the *Albigenſes* created an Antipope in *Bulgaria* and *Dalmatia*, againſt whom *Conrade* Cardinal Biſhop of *Porto* and Legate of the Holy See, held a National Synod of *France* at *Paris*. In the Year 1225, Cardinal *Romanus* held another National Council at *Bourges*, in which the Count of *Toulouſe* and the Count of *Montfort* appear'd and maintain'd the Rights and Pretenſions which each had to the County of *Toulouſe*. After they had been heard, Cardinal *Romanus* had a private Debate with the Prelates but came to no Concluſion. This Legate had Orders to demand for the Pope the Revenues of Two Prebends in all Cathedral Churches, two Places in the Abbeys, and one Prebend in the other Churches. He would likewiſe appoint Proctors to receive thoſe Revenues, and Four Abbots to be Viſitors of all Monaſteries of *France*. But the Prelates reſolutely oppos'd this Project, and declar'd boldly that they would never ſuffer ſuch an Oppreſſion. The next Year the ſame Cardinal held a National Council at *Paris*, wherein he Excommunicated *Raymond* Count of *Toulouſe*, and gave his Demeans to *Lewis* King of *France* and his Succeſſors, to whom *Amaury* yielded his Pretenſions. The King and Lords immediately took the Croſs from the Hands of the Legate, who caus'd the *Croiſade* to be Preach'd up throughout the whole Kingdom. The King March'd at the Head of the *Croiſade*-Men, took *Avignon* and became Maſter of all *Provence*. The Count of *Foix* ſubmitted to the King and the Pope, but he kept not his Word, and was again Excommunicated with Count *Raymond*, the *Toloſians*, and *Trinavel* Vicount of *Beziers* in the Council of *Narbonne* Held 1227. At laſt in the Year 1228. *Raymond* Count of *Toulouſe* was oblig'd to ſubmit to to King *Lewis* and the Pope, and to make a Treaty with them upon what Terms they pleas'd. It was begun at *Meaux*, and ended at *Paris* in the Preſence of Cardinal *Romanus* the Pope's Legate and of the Lords of the Land. The Count promis'd the Legate and the King, That for the future he would be Faithful to the Church and to the King of *France*: That he would Extirpate the Hereticks and their Favourers out of his Territories; that he would ſet up the *Inquiſition* in them: That he would pay a certain Summ to thoſe who ſhould Detect an Heretick; that he would take care to Puniſh the *Routiers*: That he would maintain the Perſons and the Privileges of Eccleſiaſticks: That he would cauſe the Sentences of Excommunication to be duly Executed: That he would ſhun the Excommunicate, and oblige them to Re-enter into the Boſom of the Church: That he would ſet up Judges unſuſpected of Hereſy: That he would reſtore to Churches and Church-men all the Eſtates which belong'd to them before the *Croiſado*; that he would cauſe the Tithes to be paid to the Churches: That he would give Seventeen Thouſand Marks for the Dammages done to the Churches, of which Ten Thouſand ſhould be diſtributed by the Direction of the Legate, Four Thouſand to the Abbeys of *Ciſteaux*, *Clairvaux*, *Grand-Selve*, and *Candeil*, Six Thouſand to Fortify the Caſtle of *Narbonne*, and the others which ſhall be put into the King's Hands, Four Thouſand to Found an Univerſity at *Toulouſe*: That after he had receiv'd Abſolution, he would take the Croſs from the Hands of the Legate, and depart within two Years to make War againſt the *Saracens* for Five Years: That he would give his Daughter in Marriage to the King's Brother, upon Condition, That after the Death of the Count, the City of *Toulouſe* and the Dioceſs thereof ſhould belong to that Prince, and that in caſe he ſhou'd Die without Heirs, that Country ſhould be annex'd to the Crown, and no other Children or Heirs of Count *Raymond* to make any Pretenſions thereto: That they would likewiſe leave him the Dioceſſes of *Agen* and *Cahors*, and part of that of *Albi*; but that the King ſhall retain the City of *Albi*, and what is on the other ſide the River *Tarn* towards *Carcaſſonne*: That he would do Homage to the King for the Territories left him, and that he would quit all his Pretences to the Country on this ſide the *Rhone*; That he would ſtand by what had been done by the Count of *Montfort*; that he would make War againſt the Count of *Foix* and the other Enemies of the *Roman* Church; that he would demoliſh the Fortifications of the City of *Toulouſe* and Thirty other Caſtles; that for a Guarantee of this Treaty he would put into the King's Hands the Caſtle of *Narbonne*, and ſeveral others, which the King ſhould detain for Ten Years, and keep at the Charges of the Count. This Treaty was Concluded at *Paris* on *April* 18. 1228. Afterwards the Count and thoſe of his Retinue, who had been Excommunicated went into the Church of *Notredame* at *Paris* on Good Friday bare-foot in a Sheet to receive Abſolution from the Legate. This done the Count remain'd Priſoner at *Paris*, till the Conditions of the Treaty were performed. About the Feaſt of *Penteceſt* the King ſent him into his own Country, whither the Legate accompanied him, and held a Council at *Toulouſe* in the Year 1229. wherein he ſet up the *Inquiſition*, and made ſeveral Orders for the Extirpation of Hereticks. Count *Raymond* was not at firſt ſo violent againſt the *Albigenſes*, for which the Pope's Legate upbraided him in the Year 1232, in an Aſſembly held at *Melun*, where he was reſolv'd that this Count ſhould make

Laws

Laws against them according to the Instructions of the Arch-Bishop of *Toulouse*, and of a Lord who should be Nominated by the King. The Arch-Bishop drew up the Heads, according to which the Count in the Year 1233, made a very large Declaration against the Hereticks which he Publish'd at *Toulouse* on the 14th of *February*. This last Blow put an end to the Contest of the *Albigenses*, who were afterwards left to the Inquisitors who totally destroy'd the Unhappy Remainder of those Hereticks. *The Inquisition and Croisades against the* Albigenses.

This Sect being (as has been already observ'd) compos'd of several other particular Sects, 'tis hard to determine what Errors were common to all the Sect, and what were only taught by particular Sects. The following are such as are charg'd upon them by *Alanus* Monk of *Cisteaux*, and *Peter* Monk of *Vaux de Cernay*, who wrote against them at that time. They accuse them (1.) Of owning Two Principles or Two Creators, the one Good, and the other Bad; the former, the Creator of Invisible and Spiritual things, the latter, the Creator of Bodies, and the Tutor of the Old Testament. (2.) Of admitting Two *Christs*, the one Bad, who appear'd upon Earth; and the other Good, who never liv'd in this World. (3.) Of denying the Resurrection of the Flesh, and of believing that our Souls are *Demons*, confin'd to our Bodies for the Punishment of their Sins. (4.) Of Condemning all the Sacraments of the Church, Of rejecting Baptism as useless, Of Abominating the Eucharist, Of Practising neither Confession nor Pennance, and of believing Marriage to be Unlawful. (5.) Of Ridiculing Purgatory, the Prayers for the Dead, Images, Crucifixes, and the other Ceremonies of the Church. These are the Heads to which the Principal Errors charg'd upon the *Albigenses* may be reduc'd. As to their way of Living, There were two sorts of People among them, the *Perfect*, and the *Believers*; the *Perfect* boasted of living Continently, did neither Eat Flesh, nor Eggs, nor Cheese, abhorr'd Lying, and never Swore. The *Believers* liv'd as other Men, and were as Irregular in their Manners, but were perswaded, That they were sav'd by the Faith of the *Perfect*, and that none of those who receiv'd the Imposition of their Hands were Damned. *The Errors of the* Albigenses.

Luke Bishop of *Tuy* in *Spain* has Compos'd a Work against the *Albigenses* divided into Three Parts. In the First, he refutes their Errors about the Intercession of Saints, Purgatory, the Prayers for the Dead, the State of departed Souls, by Passages taken out of the Dialogues of Saint *Gregory* and Saint *Isidore*. In the Second, he refutes their Errors about the Sacraments and Sacramental things, Benedictions, Sacrifices, the Authority of the Holy Fathers, the Worship of the Cross and Images. In the third Part, he detects the Fallacies which the Hereticks were guilty of, whether in denying of Truths, or by dissembling their Sentiments, or by spreading of Fables and setting up false Miracles, or in imposing on the Church, or in corrupting the Writings of the Catholick Doctors, or by affecting to suffer with Constancy. *The Treatise of* Luke *of* Tuy, *against the* Albigenses.

Among all the Sects which started up during the Thirteenth Century, there was none more detestable then that of the *Stadings*, which shew'd it self by the Outrages and Cruelties which it exercis'd in *Germany* 1230, against the Catholicks, and especially against the Church-Men. Those Impious Persons Honour'd *Lucifer*, and inveigh'd against God himself, believing, That He had unjustly Condemn'd that Angel to Darkness, that one Day he would be re-establish'd, and they should be saved with him. Whereupon they Taught, That till that time it was not requisite to do any thing that was pleasing to God, but the quite contrary. They were perswaded that the Devil appear'd in their Assembly. They therein committed Infamous things and utter'd strange Blasphemies. 'Tis said, that after they had receiv'd the Eucharist at *Easter* from the Hands of the Priest, they kept it in their Mouths without swallowing it to throw it into the Jakes. Those Hereticks spread themselves in the Bishoprick of *Breme* and in the Frontiers of *Friezland* and *Saxony*, and getting to a Head Massacred the Ecclesiasticks and Monks, Pillag'd the Churches, and committed a World of Disorders. Pope *Gregory* IX. excited the Bishops and Lords of those Countries to make War against them, in order to extirpate that Wicked Race. The Arch-Bishop of *Breme*, the Duke of *Brabant* and the Count of *Holland* having rais'd Forces March'd in the Year 1234, to Engage them. They made a vigorous Defence, but were at last Defeated and cut to pieces, Six thousand were Kill'd upon the spot; the rest Perish'd after several ways, and they were all Routed; so that there were but a few left who were Converted and return'd to their Obedience the next Year. *The* Stadings.

In the Year 1248, during the heat of the Contests between the Emperor *Frederick* II. and Pope *Innocent* IV. there rose up several People in *Germany*, who under Pretence of defending the Emperor's Interest, set upon Preaching, That the Pope was an Heretick; That all the Bishops were Heretical and Simoniacal; That all the Priests being in Mortal Sin had no longer the Power of Binding and Unbinding, nor of Consecrating the Eucharist; That they were Seducers; That neither the Pope nor the Bishops, nor any Man alive had the Power of Interdicting Divine Service, and that those who did it were Hereticks and Deceivers; That the *Franciscans* and *Dominicans* Perverted the Church by their false Preachings, and that the Life which they led was Unlawful; That none but them Preach'd the Truth, or liv'd according to the Gospel. After they had Preach'd those Maxims, they declar'd to their Auditors, That they would give them Indulgences, not such as the Pope or Bishops pretended to Grant, but an Indulgence which comes from God himself, and by our Order. These Preachers did more harm than good to the Interest of *Frederick* and *Conrade*; for they were the occasion that many Catholicks abandon'd *Conrade*, which was in part the cause of his Ruin. *The Schismaticks of* Germany.

The Sect of the *Flagellantes* or *Whippers* in its rise was only the effect of an Indiscreet and Immoderate Zeal, but had fatal Consequences. It began at *Perusa* about the Year 1260. When a great many Men of all Ages March'd in Procession two and two with naked Bodies, Whipping themselves publickly till the Blood came, to implore the Mercy of God. These Processions were preceded by Priests who carry'd the Cross, and consisted of Men of all sorts of Quality and Age. The Women and *The Flagellantes or Whippers.*

The Flagellantes or Whippers.

Maids exercis'd the same Rigor upon themselves at Home. At first these Instances of Pennance were attended with Reconciliations, Restitutions, and Works of Charity. This Custom afterwards prevail'd not only in other Towns of *Italy*, but likewise in *Germany*: And as Men are always inclinable to set a Value on their Performances, some of those Whippers Preach'd, That one could not obtain Remission of one's Sins without thus Whipping one's self, and to obtain it they should Confess their Sins to one another. The Prelates and Princes fore-seeing the Abuses and Disorders which might ensue on this New Institution, oppos'd it, and put a stop to this Superstition for some time. But it reviv'd with more Fury and Disorder in the next Century, especially in *Hungary* and *Germany*, where there was an Impostor who gave out, That an Angel had brought him a Letter from Heaven, which Promis'd those who would Whip themselves for Thirty four Days together, the Pardon of all their Sins. They admitted none into their Society, but such as had wherewithal to Live, oblig'd them to Confess their Sins, and Pardon their Enemies before their Admission, and requir'd if they were Marry'd, that they should obtain the consent of their Wives. They at last carry'd themselves to such great Extravagancies, That they rais'd Seditions, Massacred the *Jews*, Rifled the Estates of Laicks, and committed a great many other Crimes. King *Philip de Valois* hindred them from coming into his Kingdom by the advice of the Doctors of the *Sorbonne* of *Paris*, who remonstrated to him, That the Practice of this New Sect was contrary to the Law of God, contrary to the Customs of the Church, and prejudicial to the Salvation of Souls. They likewise acquainted Pope *Clement* VI. of it, who Condemn'd that Sect, and Prohibited those kinds of Publick Whippings, and the rather, because several of those Whippers supported by Priests and incensed Monks, Broach'd Opinions contrary to the Doctrine of the Church, saying, That the Blood which they shed in Whipping themselves was mix'd with the Blood of *Jesus Christ*, and Advanc'd several other as Extravagant Errors: This is what is observ'd, by the Continuator of *William de Nangis* on the Year 1349, wherein that Sect renew'd its Extravagancies upon the account of a great Mortality which rag'd on the Earth. *Gerson* has likewise Compos'd a Treatise against these Whippers, of which we shall speak in its proper Place.

CHAP. X.

Ecclesiastical Observations on the Thirteenth Century.

The Heresies and Errors rais'd in the Thirteenth Century.

THere were in this Century two sorts of Errors against Religion, and the Church had two sorts of Adversaries to struggle with, The first were those Notorious Hereticks, who subverted the Fundamentals of the *Christian* Religion, by openly oppugning the Authority, the Sacraments, the Ceremonies, and the Discipline of the Church. The others were the rash Divines, who desirous to distinguish themselves by maintaining nice and new Notions, Advanc'd such Propositions as were Infamous, Rash, Erroneous, and contrary to the Tradition of the Church, and the Faith of *Jesus Christ*. The Pope and the Prelates (perceiving that the former contemn'd the Spiritual Power, and that Excommunication and the other Ecclesiastical Penalties, were so far from reducing them, that they rendred them more Insolent, and put them upon using Violence) were of opinion, That it was Lawful to make use of Force, to see whether those who were not reclaim'd out of a sense of their Salvation, might be so by the fear of Punishments, and even of Temporal Death. There had been already several Instances of Hereticks Condemn'd to Fines, to Banishments, to Punishments, and even to Death it self, but there had never yet been any War Proclaim'd against them, nor any *Croisado* Preach'd up for the Extirpation of them. *Innocent* III. was the first that Proclaim'd such a War against the *Albigenses* and *Waldenses*, and against *Raymond* Count of *Toulouse* their Protector. War might subdue the Heads, and reduce whole Bodies of People; but it was not capable of altering the Sentiments of particular Persons, or of hindring them from Teaching their Doctrines secretly. Whereupon the Pope thought it advisable to set up a *Tribunal* of such Persons whose Business should be to make Inquiry after Hereticks, and to draw up their Processes. For this purpose he made choice of the *Dominican* and *Franciscan* Friars who were newly Established, to whom he gave Commission to make an exact Inquiry after Hereticks, and to draw up Informations against them: And from hence this *Tribunal* was call'd *The* INQUISITION. By degrees the Authority of those *Inquisitors* increas'd, and whereas at the first they only drew up the Process of Hereticks and sollicited the ordinary Judges to Condemn them, they afterwards had the Power granted them of Trying the Crime of Heresy conjunctly with the Bishops. The Emperor *Frederick* II. approv'd of this *Tribunal*, took the Inquisitors into his Protection, and attributed to the Ecclesiasticks the taking Cognizance of the Crime of Heresy; leaving only to the Secular Judges, the Power of inflicting the Punishment of Death on those who were Condemn'd. This *Tribunal* of the INQUISITION was at first set up at *Toulouse*, and in the other Cities of *Languedoc*, where the Heresy of the *Albigenses* and *Waldenses* had the deepest Rooting. The Popes likewise set it up in *Italy*, from whence it pass'd a long time after into *Spain*; but it was banish'd *France*, and could never be introduc'd into *Germany*.

The Inquisition is Establish'd.

The Original of Censures.

As to the Rash Divines who advanc'd Errors contrary to Sound Doctrine, no more proper Method could be found out to put a stop to their Progress, than to cause them to be Censur'd by other Divines; to cause them to be Retracted by those who had Advanc'd them, and to hinder them from being Taught in the Schools. This was the Original of the *Censures of the Faculties*, which began to be in use in that Century, but became very frequent in the succeeding Centuries.

The

The Academies or Universities. which were already Establish'd, in this Century were reduc'd to a Form, and there were several newly Establish'd: Among the rest, that of *Paris*, which had began to be Form'd in the fore-going Century, became Powerful and Famous, upon the Account of the great number of Scholars who flock'd thither from all Parts, and of the Masters with which it furnish'd all *Europe*. In its first rise it was compos'd of *Artists* who Taught the Sciences and Philosophy; and of *Divines*, who made Commentaries on *Peter Lombard*'s Book of *Sentences*, and Explain'd the Holy Scriptures. There is mention only made of these two Faculties in the Constitutions made in the Year 1215, by the Cardinal of Saint *Stephen* Legate of *Innocent* III. and in the Act of Donation made to the *Jacobines* in the Year 1217. Those Monks and the *Franciscan* Friars were soon after join'd to the Secular Divines, and afterwards the *Bernardines*. The Faculties of *Law* and *Physick* were a short time after made Part of the University. There is mention made of that of the *Law* in the Reform of the University by *Gregory* IX. and of all Four in the Letter which the University Wrote in the Year 1253, to all the Prelates of the Kingdom against the *Jacobines*, wherein it compares the Four Faculties to the Four Rivers of the Garden of *Eden*. At first the University was Compos'd only of Scholars and Masters, and there were no particular Ceremonies us'd for the acquiring of that Degree: The time which they had spent in their Studies. and their Capacity alone conferr'd it on them. Afterwards they distinguish'd several Degrees, and fix'd the time they ought to Study, or Learn to acquire them. *Gregory* IX. seems to be the first who distinguish'd the Degrees of *Batchelor*, *Licentiate*, and *Master* or *Doctor*. They were the *Batchelors* who Taught Publickly: They began by Reading and Explaining the Holy Scriptures, and afterwards Compos'd Treatises on the Master of the Sentences. The former were call'd *Biblici*, and the latter *Sententiarij*. They bore the Name of *Bacillarij*, or *Bacalarij à Bacillâ*, either because they were admitted by giving them a little Wand, or because they so call'd the Novices of the *Militia*, who Exercis'd with Sticks in order to Learn to Fight with Arms. The *Bachelors* were often exercis'd in Disputes, of which the Masters and Doctors were Moderators. This was the Original of *School-Acts*. When they had compleated the time prescrib'd for their Studies, and their Courses, they were Licentiated by the Chancellor of the Church of *Paris*, and were afterwards Admitted Masters or Doctors. The Chancellor of *Genevieve* pretended likewise to the same Right, and enjoy'd it for some time; but these Chancellors could only give Degrees to such as had went through the Course of their Studies in the Faculties, and pass'd the usual Examinations. So that *John* of *Orleans* Chancellor of *Paris* in the Year 1271, having attempted by Virtue of his own Authority to give a Doctor of Divinity's Cap to *Ferdinand* the King of *Arragon*'s Son, tho' his Quality might have seem'd to have a Privilege of Dispensing with the usual Laws; yet the University oppos'd it, and depriv'd the Chancellor of the Right of Licentiating and Nominated another in his stead. This was the cause of a Tryal between the University and the Church of *Paris*, which did last till the Death of the Chancellor. When the Chancellors would have exacted Duties for granting of Licenses, they were hindred from it by several Orders. The first Divinity-Schools were in the Cloyster of *Notre-dame*, at Saint *Genevieve*, and at Saint *Victor*. Afterwards there were more in several other Places, and several Colleges were Founded, where they held Publick Lectures. In the time of *William* of Saint *Amour* about the middle of this Century, there were Twelve Divinity-Professorships, Three in the Cloyster of *Notre-dame*, Seven among the Secular Doctors, and Two of the *Dominicans*: The other Monks increas'd the Number of them. The Sciences and Philosophy were Taught in several Schools by Masters; the Head of those Masters is call'd in the Edict of King *Philip the Fair* of 1200, *Capital Scholarium*, and afterwards had the Quality of Rector of the University. The Scholars and Masters were divided into Four Classes, who had their *Proctors* or *Syndicks*.

The History of the University of Paris.

The Authority of the Popes was as great in this Century as the last. The difference of the Princes of *Germany* in the Election of the Emperor, gave them an opportunity of maintaining their Right over the Empire, and of strengthning their Temporal Power in *Italy*. The Collection and Publication of the Decretals gave the last Blow towards the entire Ruin of the Ancient Law, and the Establishing the absolute and unlimited Power of the Pope, and were the cause of a world of Processes, which were brought before the Court of *Rome*.

The Authority of the Popes.

The Election of Bishops belong'd to the Chapters, and those of Abbots or Abbesses to the Societies in *Italy*, *France*, *England*, and *Germany*. The Prebends of Cathedrals were likewise bestowed by the Election of the Chapter, sometimes by the Bishop, and sometimes by both. But the Popes made use of several methods to get to themselves the Disposal of Benefices, as Favours in Expectance, as Reserves Process upon Elections, Compromising between the Contending Parties, and lastly by the Right of Lapsing. This Right was establish'd to supply the Negligence of the ordinary Collators, in case they did not present to the Benefices within a set time, or in case those whom they should have Presented became unworthy or incapable. In these Cases the Right devolv'd to the Metropolitan or the Pope. *Clement* IV. reserving to himself all the Benefices Vacant in *Curiâ*, declar'd in his Bull Dated 1266. That the Disposal of all Benefices belong'd of Right to the Pope. The Princes were maintain'd by the Decretal of the Council of *Lions* in the Royalties they were in Possession of, and enjoy'd not only the Revenues of Vacant Churches, but had likewise the Presentation of those Benefices which depended on them.

Of Elections and Collations of Benefices.

In this Century was introduc'd the *Commendam's* of Benefices, and the distinction between Benefices with the Cure of Souls and simple Benefices. Pluralities were very common, but yet Condemn'd by several Canons, and by the Decision of the Divines of *Paris* in the Year 1238. The Age of those who were Promoted to Holy Orders was fix'd: A Sub-Deacon to be Eighteen Years Old, a Deacon Twenty, and a Priest Twenty five: Several Canons were made about their Habits, and

Of Elections and Collections of Benefices.

their External Duties. The Juriſdiction, Privileges, and Immunities of the Clergy were ſtretch'd to the utmoſt Degree. However they were charged with Supplies by the Princes for the Neceſſity of the State, and by the Popes with Impoſts for the *Croiſados*, or under other Pretences.

The Conteſts between the Clergy and the Mendicant Friars about Confeſſion.

There is ſcarce any thing Remarkable in this Century about the Adminiſtration of the Sacraments and the Diſcipline of the Church, beſides what relates to the Right of Confeſſing and granting Abſolution. The Canon call'd *Omnis utriuſque ſexus* of the General *Lateran* Council, Held in the Year 1215, under *Innocent* III. Orders all the Faithful to Confeſs themſelves to their proper Curate or Paſtor, or if they would Confeſs themſelves to another, to get leave of their proper Prieſt; becauſe otherwiſe they could not be Abſolv'd. This Canon is Confirm'd and Explain'd to mean the Curate by ſeveral Provincial Councils of this Century, ſuch as the 13*th.* Canon of the Council of *Toulouſe* 1229, by the 46*th.* of the Council of *Beziers* 1260, by the 4*th.* of the Council of *Sens* 1269, by the 19*th.* 20*th.* and 21*ſt.* of the Council of *Arles* 1275, by the 8*th.* of the Synod of *Cologne*, 1280, by the 7*th.* and 9*th.* of the Council of *Lambeth* 1281. by the Synod of *Niſmes* 1284, by the 5*th.* Canon of the Synod of *Exeter* 1287, by the 6*th.* of the Council of *Roan* 1299, and by the 108*th.* of the Council of *Bayeux* in the Year 1300. Notwithſtanding the Mendicant Friars preſuming upon the Privileges granted them by the Pope, pretended to have a Right of Confeſſing and giving Abſolution to the Faithful without asking the leave not only of the Curates, but of the Biſhops themſelves. *Gregory* IX. was the firſt who gave leave to the *Dominicans* to Preach and hear Confeſſions by his Bull Dated at *Anagnia*, *September* the 26*th.* 1227, directed to all Arch-Biſhops, Biſhops, and other Prelates of *Chriſtendom*. The *Dominicans* deſirous to make uſe of this Privilege, and to Confeſs not only without leave of the Curates, but alſo of the Biſhops; rais'd the whole Body of the Secular Clergy againſt them. *Innocent* IV. maintain'd them in their Privilege by his Bull Dated *May* 14. 1244. Directed to the Biſhops of *England*, where this Diſpute was then higheſt. But thoſe Prelates inſiſting on the Canon of the Fourth General *Lateran* Council, rejected that Privilege, and the Divines of *Paris* being Conſulted with upon that Subject in the Year 1250, return'd for Anſwer, That it was not Lawful to Confeſs one's ſelf to the Pope himſelf, nor to the Biſhop, nor to their Penitentiaries, nor to thoſe whom they ſhould Commiſſion, without the conſent of the Curate. *Innocent* IV. tir'd with the continual Complaints of the Ordinaries, and concern'd at the Abuſes which were occaſion'd by that Privilege which the Monks pretended to have of Confeſſing the Faithful without the leave of their Curates; prohibited the Monks according to the Determination of the *Lateran* Council, from Confeſſing the Faithful without their Curates leave. This Bull is Dated at *Naples November* the 21*ſt.* 1254. But *Alexander* IV. Repeal'd it by his Inſtitute Dated likewiſe at *Naples December* 22. the ſame Year, and by another Dated *October* the 21*ſt.* 1256. He Confirms the Privilege granted to the Monks of Confeſſing without the leave of the Curates; which was likewiſe Regulated by another Bull granted about the 2*d.* of *October* the Year enſuing againſt the Propoſitions of *Odo* of *Douay* and *Chriſtian* of *Beauvais*, who together with *William* of Saint *Amour* had aſſerted, That the Monks might not Preach, Confeſs, or give Abſolution without the conſent of the Curates and Ordinaries, tho' they had a Miſſion from the Pope. *Clement* IV. likewiſe Condemn'd that Doctrine by his Bull of the 20*th.* of *June* 1265. Notwithſtanding the Synod of *Clermont* in the Year 1263, and the Provincial Council of *Saltzburgh* in the Year 1274, Order'd the Execution of the Canon, call'd *Omnis Utriuſque Sexus*, and declar'd, That the proper Prieſt was the Curate. This laſt Council entirely Repeal'd the Permiſſions of Preaching and Confeſſing granted to the Mendicants. *Martin* IV. willing to ſilence the Conteſt, granted to the Monks by his Bull of the 10*th.* of *January* 1282, the Permiſſion of Confeſſing, upon Condition however, That thoſe who Confeſs'd themſelves to them, ſhould Confeſs themſelves once a Year to their proper Curate. This Accommodation was ſeconded by the Council of *Bourges* in the Year 1286. But there aroſe another Difficulty; for the Biſhops and Curates pretended, That thoſe who were Confeſs'd to the Monks were oblig'd to Confeſs the ſame Sins to their Curates. The Monks maintain'd the contrary, and pretended, That the Precept was Obey'd by making a Confeſſion once a Year of ſome Sins to the Curate. It was neceſſary to have recourſe to the Holy See to get its Senſe on this Matter, and in the mean time it was determin'd, That it was neceſſary to Confeſs to the Curates. The Clergy of *France* ſent Deputies to Pope *Nicholas* IV. But he would not Decide this Controverſy. *Boniface* VIII. undertook it in his Decretal *Super Cathedram*, whereby he Order'd, That the Superiors of the Religious Houſes ſhould make their Application to the Prelates, and ask their leave to Adminiſter the Sacrament of Pennance for the Friars which they ſhould make choice of to Employ in this Miniſtry; that if they grant it them, they may Confeſs and give Abſolution; and if they refuſe it, he would grant it to them by the Plenitude of his Power; after they ſhould come to demand it of him. *Benedict* XI. alter'd ſomething of this Conſtitution by his Decretal call'd *inter Cunctos*, and expreſly declar'd, That thoſe who were Confeſs'd to the Monks were not oblig'd to Confeſs the ſame Sins to their Curate, excepting Excommunication, or in Caſe one was fraudulently Confeſs'd. He likewiſe orders, That the Superiors of the Monks ſhall demand this Licence in Writing of the Dioceſan Biſhops, and that if they do not grant it, they may Adminiſter this Sacrament without Licence: Yet he exhorts them to Admoniſh the Faithful to Confeſs all their Sins once a Year to their proper Curate. This Decretal of *Benedict* was afterwards Repeal'd by *Clement* V. in the Council of *Vienna*, by the *Clementine* call'd *Dudum*, which re-eſtabliſhes the Practice enjoin'd in the Decretal *Super Cathedram* of *Boniface* VIII.

The Inſtitutions of ſeveral Religious Orders.

The Original, Confirmation, and Progreſs of the *Mendicant* Friars is one of the great Events of this Century. The *Waldenſes* gave occaſion for this Inſtitution; for as they made Profeſſion of Renouncing all their Worldly Goods, of leading a Life of Poverty, of being conſtant in Prayer, in

Reading

Reading the Scriptures, and in Preaching, and of Practising in the literal Sense the Advices of the Gospel; so there were several Zealous Catholicks who would Imitate them. Two New Converts of that Sect, *Bernard* and *Durand* of *Osca* were the first who made Profession of this sort of Life, and Instituted in the Province of *Tarragon* a Congregation which they call'd the *Poor Catholicks*, in opposition to the Poor of *Lions*. They Practis'd the Advices of the Gospel in the Literal Sense, gave all their Goods to the Poor, Study'd the Holy Scriptures, Work'd with their Hands, Disputed against the Hereticks, attended the Prayers, preserv'd their Chastity, Liv'd in Common, Pay'd the Tithes and Offerings, but affected nothing of singularity in their Shoes, that they might not give that Scandal which the Poor of *Lions* did. *Innocent* III. Approv'd of that Order, and Confirm'd the Order of the *Humbled* or *Humilies*, who Liv'd much after the same manner, and apply'd themselves to Preaching. There were at the same time a great many Zealous Persons who would have set up New Orders of Monks, so that the *Lateran* Council in the Year 1215, was obliged to restrain the Inventing of new Rules, or Establishing of new Orders of the Religious. Notwithstanding a little after, the Principal Orders of the *Mendicants* were Establish'd, and afterwards Approv'd by the Popes. For the same Year *Dominick de Gusman*, who had Preach'd a long time against the *Albigenses*, took up a Resolution, with Nine more of his Companions, to Establish the Order of Preaching Friars. He went to wait upon Pope *Innocent* III. to obtain the Confirmation of it. That Pope made a scruple of granting it to him, because of the Prohibition of the *Lateran* Council; but being admonished (if the Historians of that Order may be Credited) by an Heavenly Vision of the Good which the Order of Saint *Dominick* would do to the Church, he commended his Design, advis'd him, That he might not contradict the Decree of the Council, to take the Rule of Saint *Augustine*, and sent him to *Toulouse* to acquaint his Companions of it; which he did, and return'd afterwards to *Rome*. Whilst these Transactions pass'd *Innocent* Dy'd, and *Honorius* III. Approv'd of that Order; and in the Year 1218, consented, That those Monks should quit the Habit of Regular Canons, which they hitherto Wore, and take up a particular Habit, and observe new Constitutions. They were at first Establish'd at *Toulouse*, and a little after spread over all Christendom. In the Year 1217, they had a Monastery at *Paris*, which was at first between the Arch-Bishop's Seat, and *L' Hôtel Dieu*, and the same Year in the House of Saint *James*, from whence they were call'd *Jacobines*. In the first times, before they had alter'd any thing of the Rule of Saint *Augustine* they had Abbots, as the Regular Canons, but afterwards they Created to themselves a *General* over all the Order and Priors or Superiors. Saint *Dominick* Founded also Nuns of his Order.

The Poor Catholicks.

The Humbled or Humilies.

The Order of the Preaching Friars.

The Order of *Minors* or *Franciscan* Friars had been Instituted some time before in the Year 1208, by *Francis* of *Assisy*, who had drawn up a new Rule: It was Approv'd in the Year 1213, by *Innocent* III. and Confirm'd by *Honorius* III. in the Year 1223. They encreas'd in a short time, and in the Year 1216, were Establish'd in *Paris*, where they had their House given them in the Year 1218. and in the Year 1219, they went over to *England*.

The Minor or Franciscan Friars.

The Institution of the Hermits of Saint *Augustine* is not so well known. Some carry it so high as Saint *Augustine*, but without grounds; others make *William* Duke of *Aquitaine* to be the Author of it, who Liv'd in Saint *Bernard's* time, and who being return'd from his Journey to *Jerusalem* Founded in *Italy* several Monasteries of Hermits, who were call'd *Williamites*, and not *Augustines*. This Order which was almost extinct, was reviv'd by *John Bon* of *Mantua*, who Founded in *Italy* several Monasteries of Hermits, who were call'd the Friars of *John Bon*, or *Zambonites*. He Founded likewise several other Orders of Hermits, of which some call'd themselves Friars of the Order of *Fabala*, others *Britini*, the others, the Friars of the *Penitence of Jesus Christ*, or *Saccites*. *Innocent* had a Design of Uniting all these Orders into One, and it was Executed by his Successor *Alexander* IV. who made one Conventual of them under a General, and call'd them the *Hermits of Saint Augustine*, tho' he had drawn them from their Hermitages to Live in Towns, and to Employ them in the Affairs of the Church.

The Augustine Friars.

The Order of *Carmelites* which had been Founded about the Year 1121, receiv'd a Rule the Year 1199, from *Albert* Patriarch of *Jerusalem*, which was Approv'd by *Honorius* III. They came into the West in the Year 1238, Founded a Conventual, and spread there. Their Rule was afterwards Explain'd and moderated by *Innocent* IV. in 1245.

The Carmelites.

Besides these Four Orders of *Mendicants*, there were a great many other Religious Congregations Founded in this Century; such as the *Order of the Holy Trinity*, or *of the Redemption of Captives*, Founded in the Year 1211, by *John* of *Matha*, of *Provence* Doctor of *Paris*, and by *Felix* an Hermit of *Valois*, and Approv'd by *Innocent* III. Three Years after. The Order of *Sylvestrines*, who follow'd the Rule of Saint *Benedict*, Founded in the Year 1231, at *Montefano* by *Sylvester Guzolini*, who from a Canon, became an Hermite, and drew a great many into his Society. *The Order of Saint Mary of Mercy*, Founded by *Peter Nolascus* at *Barcelona* in the Year 1223, under the Authority of *James* I. King of *Arragon*, and by the Advice of *Raymond* of *Pennafort*, and Approv'd by *Gregory* IX. in the Year 1235. *The Order of Servites*, which began at *Florence* in the Year 1233, was Approv'd by *Alexander* IV. and *Benedict* XI. *The Order of Celestines*, Founded by *Peter* of *Moron*, who afterwards was Pope under the Name of *Celestin* V. and solemnly Approv'd of his Order by a Bull Dated *August* 28. in the Year 1294, which was Confirm'd by *Benedict* IX. in the Year 1304. *The Order of the Valley of Scholars*, Founded in *France* by *William*, *Richard*, *Everard* and *Manasses*, Doctors of Divinity in *Paris*, and by *Frederick* Doctor of *Law*, who retir'd into the Dioceses of *Langres* in the Year 1219, with Thirty seven Scholars, who follow'd the Rule of the Regular Canons of Saint *Victor*, and had some particular Constitutions, which are to be met with in the Eighth Tome of the *Spicilegium* by Father *Luke Dachery*:

The Order of the Redemption of Captives.

The Sylvestrines.

The Order of St. Mary of Mercy.

The Servites.

The Celestins.

The Order of the Valley of Scholars.

The Order of the Valley of Scholars.

chery: This Order was Approv'd by *Honorius* III. in the Year 1218. There were many other Orders, whoſe Number grew ſo great, that *Gregory* X. was oblig'd in the General Council of *Lions* Held 1274, to prohibit the Founding of new Ones, to aboliſh all that had been Founded ſince the *Fourth General Lateran* Council, without the Approbation of the Holy See, and even to order, That the Monaſteries of ſuch as had been Confirm'd by the Pope, but had not wherewith to ſubſiſt, ſhould Admit no more Novices, nor make any more Progreſs. However he excepts the *Dominican* and *Franciſcan* Friars, and as to the *Carmelites* and the *Auguſtine* Hermites, whoſe Inſtitution he ſaid, had preceeded the General *Lateran* Council of the Year 1215, he orders, That they ſhould remain in the ſame State wherein they were till the Holy See ſhould provide otherwiſe. Notwithſtanding this Prohibition, about the latter end of this Century, there roſe up the *Frerots*, *Begards*, *Beguines*, and other ſorts of Religious, who were ſuppreſs'd in the next Century.

The End of the Hiſtory of the Thirteenth Century.

CHRONO-

A Chronological TABLE

For the Thirteenth CENTURY.

A. C.	Popes.	Eaſtern Emperors.	Weſtern Emperors and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1200	*Innocent* III.	*Alexius Angelus* Reigns at *Conſtantinop.* having turn'd his Brother *Iſaac Angelus* out of the Throne.	The Empire diſputed between *Philip* Brother of the Emperor *Henry* VI. who was Crown'd at *Mentz*, by the Arch-Biſhop of *Tarentaiſe*, and *Otho* D. of *Saxony*, Crown'd at *Aix-la-Chapelle*, by *Adolphus* Arch-Biſhop of *Cologne*.		The Council of *London*.	Abbot *Joachim* dies about this year.
	III.	VI.	*Philip* had the moſt apparent Right, whoſe Years we ſhall reckon.			*Bernard* Biſhop of *France*.
		John Comatera Patriarch of *Conſtantinople*.	III.			*John Beleth*.
			Philip Auguſtus King of *France* the 20th year of his Reign.			*Peter* Chanter of the Church of *Paris*.
			John Without Land, King of *England* the 1ſt year of his Reign.			*Dodechin* Abbot of St. *Diſibede*.
			Alphonſo VIII. King of *Caſtile* the 42d year of his Reign.			*Albertus* Patriarch of *Jeruſalem*.
			Alphonſo King of *Leon*, the 12th year of his Reign.			*Hervard* Arch-Deacon of *Liege*.
			Peter II. King of *Arragon*.			*Robert de Corceon*, Cardinal.
			Alphonſo II. King of *Portugal*.			Theſe all Flouriſh'd at this time.
						Peter of *Corbeil* is made Arch-Biſhop of *Sens*.
						Alanus of *Liſle* Flouriſh'd from the Beginning to the End of this Century.
						Simon of *Tournay* teacheth at *Paris*.
1201	IV.	VII.	IV. The Pope ſends a Legate into *Germany* to ſupport the Intereſt of *Otho*.		The Council of *Soiſſons* held in *April*, wherein *Philip Auguſtus* retook his firſt Wife.	*Nicholas* of *Otrantes* is ſent to *Conſtantinople* and writes againſt the *Greeks*.
						Abſalom Abbot of *Spinkerbac*.
						Andreas Sylvius Abbot of *Marchiennes*.
1202	V.	VIII.	V.	The Death of *William* Abbot of *Roſchilda*.		*Tagenon* Dean of *Pavia*.
						Anonimous Author of the Hiſtory of *Frederic's* Expedition.
						William the Pilgrim.
						Walter of *Coûtances* Arch-Biſhop of *Roan*.
						Richard Canon of *London*.
						Nicolas Arch-Biſhop of *Theſſalonica*.
1203	VI.	*Conſtantinople* taken by the *French* and *Venetians*, who drive out the Emperor *Alexius Angelus*, and take out of Priſon the old *Iſaac Angelus*, whom they reſeated on the Throne with his Son *Alexis*, who is Crown'd *Aug.* 1. The *Conſtantinopolitans* diſſatisfy'd with them, Proclaim *Nicetas Comnabas* Emperor.	VI.			*Stephen* of *Stella Nova*.
						John de Nuſco Flouriſh'd.

A. C.	*Popes.*	*Eaſtern Emperors.*	*Weſtern Emperors and Kings.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1204	VII.	*Alexius Angelus* falls upon the *Latins*, by the Advice of *Murzulphus*. They Beſiege the City. *Murzulphus* Seiſes on *Comabas*, rids himſelf of *Alexius*, and continues the War. *Murzulphus* Flies.	VII. *Philip* Crown'd King of *Germany* a ſecond time by *Adolphus* Arch-Biſhop of *Cologne*.	The *Bulgarians* are reunited to the *Roman* Church. The Emperor *Baldwin* writes to the Pope about the taking of *Conſtantinople*. *Conrad* Arch-Biſhop of *Mentz* being dead, King *Philip* caus'd *Diepold*; or *Lupoldus* Biſhop of *Worms* to be Elected in his ſtead by ſome Canons. *Sifroy* is Elected by the Majority, his Election confirm'd by the Pope, and that of *Lupoldus* rejected.		*Nicetas Acominates* compiles his Hiſtory. *Baldwin* Count of *Flanders*, writes his Letter about the taking of *Conſtantinople*. *Gilbert Martin* quits the Abby of *Gembloux*, and retires into the Monaſtery of *Villiers*.
		Theodorus Laſcaris, Son in Law to *Alexius Angelus*, is ſet up in his place by the *Greeks*. *Conſtantinople* is taken by the *Latins*, *April* 12. who chuſe for Emperor *Baldwin* Count of *Flanders*, and become Maſters of the Dominions of the *Greek* Empire in *Europe*. The *Greek* Princes maintain thoſe of *Aſia*, where they ſet up ſeveral Soveraignties. *Theodorus Laſcaris* ſets up the See of his Empire at *Nice* in *Bithynia*. *Michael* of the Family of the *Comneni* Seiſes on part of *Epirus*; *David* on *Heraclea*, *Pontus* and *Paphlagonia*; and *Alexius* his Brother on the City of *Trebizonda*; where he ſet up an Empire, which was always diſtinct from that of *Conſtantinople*. *Thomas Moroſini* is elected Patriarch of *Conſtantinople* by the *Latins*. I. *Baldwin* Emperor.			
1205	VIII.	II. *Baldwin* is taken *April* 15. near *Adrianople* by the *Bulgarians*, who put him to a Cruel Death, after 16 Months Impriſonment.	VIII.	*Adolphus* Arch-Biſhop of *Cologne* is depos'd by the Pope's Legate, for having Crown'd *Philip* of *Swabia*, and *Bruno* put into his Place.		*Geofrey* of *Ville-hardouin* and *Gonthier* wrote againſt this time. *Lambert* of *Liege*, Monk of *Duitz*. *Helinand* Monk of *Froimond*. Anonimous Author of the Life of St. *William* of *Roſchilda*, Flouriſh'd. *Albertus Magnus* Born.
1206	IX.	*Henry* the Brother of *Baldwin* is Elected Emperor of *Conſtantinople*. I.	IX. *Otho* is beſieg'd in *Cologne* by *Philip*, is forc'd out of the Place, and defeated: He eſcapes to *Saxony*, and from thence goes over to *England* to beg Aſſiſtance. *Cologne* ſurrenders, and Arch-Biſhop *Bruno* made Priſoner.	*Stephen* of *Langton* interdicts the Kingdom of *England*, becauſe the King would not own him Arch-Biſhop of *Canterbury*; which yet he was oblig'd to do afterwards.	The Council of *Lambeth* in *England*.	*Stephen* of *Langton* Elected Arch-Biſhop of *Canterbury*. The Death of *Nicecetas Acominates*. His Brother *Michael* Ar. Biſhop of *Athens* makes his Panegyrick. *Joel* Compoſes his Chronology. *Roger Bacon* Born.
1207	X.	II. The Death of *John Comatera* Patriarch of *Conſtantinople*.	X. Peace concluded at *Northuſa*, between *Philip* and *Otho*. The Empire to remain to *Philip*, and his Daughter is promis'd in Marriage to *Otho*, who is declar'd his Succeſſor.	The *Inquiſition* and *Croiſades* againſt the *Albigenſes*. *Adolphus* Arch-Bp. of *Cologne* Abſolv'd by the Legates of the Pope, in the Aſſembly of *Northuſa*; and *Bruno* ſet at Liberty.	A Council held in the Province of *Narbonne* againſt the *Albigenſes*. The Aſſembly of *Northuſa* held in the Chriſtmas Holy-Days.	*William* of *Segnelay* made Biſhop of *Auxerre*. *Gautier* of *Coutances* Arch-Biſhop of *Roan*, dies *Nov.* 16.
1208	XI.	III. *Theodorus Laſcaris* cauſes a Patriarch of *Conſtantinople* Reſiding at *Nice* to be Elected. *Michael Autorianus* is the firſt.	*Philip* kill'd at *Bamberg* Jun. 1. by *Otho* of *Wiltſpach*. *Otho* Duke of *Saxony* is Elected at *Francfort* King of *Germany* in his place. I.	*Bruno* cauſes *Adolphus* to be depos'd from the Arch-Biſhoprick of *Cologne*, and takes poſſeſſion of it again. *Sifroy* takes poſſeſſion of the Arch-Biſhoprick of *Mentz*, after he had turn'd out *Lupoldus*, who enjoy'd it till *Philip*'s Death. The Inſtitution of the Order of St. *Francis*.	The Aſſembly of *Paris*, wherein *Gallo* Cardinal Legate in *France* drew up ſeveral Orders.	*Roderick Ximenes* Advanc'd to the Arch-Biſhoprick of *Toledo*.

A. C.	*Popes.*	*Eaſtern Emperors.*	*Weſtern Emperors and Kings.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1209	XI.	IV.	II. *Otho* Crown'd Emperor by Pope *Innocent* III. *October* 4. An Inſurrection of the People of *Rome* againſt *Otho*.	The Memory of *Amaury* condemn'd in the Council of *Paris*, his Bones dug up and caſt into the Common Sewer. Several of his Diſciples condemned alſo in that Council, and afterwards burnt.	An Aſſembly of *Wurtzburgh*, wherein the Pope's Legates approv'd of the Marriage to be contracted between *Otho* the Emperor and *Philip*'s Daughter.	
				The Metaphyſicks and Phyſicks of *Ariſtotle*, newly brought from *Conſtantinople*, and tranſlated into Latin, are condemn'd to be burnt by the ſame Council, which forbids the reading them under pain of Excommunication.	The Council of *Montilly* againſt *Raymond* Count of *Toulouſe*. The Council of *Avignon*, *Sept.* 6. The Council of *Paris*.	
1210	XIII.	V.	III. *Otho* Revenges himſelf of the *Romans* by Acts of Hoſtility, which oblig'd the Pope to Excommunicate him, and to declare him diveſted of the Empire in a Council aſſembled at *Rome*.		The Council of *Rome* againſt the Emperor *Otho*.	The Death of *Gilbert Martin* about this Year. *Arnold* Abbot of *Lubec* Writes his *Chronicon*.
						Vernerus Abbot of St. *Blaiſe*. *Peter de Vaux de Cernay*. *William* of *Puilaurent*. *Gervais* of *Tilbury*. *Gautier Mapes*. *Gilbert*. *Alanus*. *John Galle*. *Bernard* of *Compoſtella*. Theſe all Flouriſh'd.
1211	XIV.	VI.	*Frederick* II. Elected King of *Germany*. I.	The Pope cauſes the Sentence of Excommunication againſt the Emperor *Otho* to be Publiſh'd in *Germany* by *Sifroy* Arch-Biſhop of *Mentz*. The Inſtitution of the Order of the Trinity, or of the Redemption of Captives by *John* of *Matha* Dr. of *Paris*, and by *Felix* Hermit of *Valois*, approv'd by the Pope three Years after.	The Aſſembly of *Nuremberg*, held about *Pentecoſt*, Wherein the Emperor *Otho* declar'd War againſt the Count of *Thuringa*, who had given ſhelter to the Arch-Biſhop of *Mentz*.	*Wilbrand* of *Oldemburgh* writes his Itenery of the Holy Land.
1211	XV.	VII.	II. *Frederick* goes into *Germany*, where he is very well receiv'd and makes great Progreſs againſt *Otho*.		The Council of *Paris*.	*Robert* of *Marian* finiſhes his *Chronicon*.
1213	XVI.	VIII.	III. *Peter* of *Arragon*, kill'd *September* 10. His Son *James* I. Succeeds him.		The Council of *Lavaur* againſt the Count of *Toulouſe* and the *Albigenſes*.	*John* of *Oxford*. *John* of *Fordeham*. *Jocelin* of *Frakelonde*. *John Gray*. *Adam* of *Barkingen*. *Hugh le Blanc*, Flouriſh'd.
1214	XVII.	IX.	IV. *Frederick* Crown'd Emperor at *Aix-la-Chapelle*. *Otho* is entirely routed *July* 15. at *Bouvines* by *Philip Auguſtus* King of *France*. *Alphonſo* King of *Caſtile* dies *October* 5. His Son *Henry* Succeeds him.			

A. C.	Popes.	Eaſtern Emperors.	Weſtern Emperors and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1215	XVIII.	X. *Theodorus Irenicus Coppas* nominated Patriarch of *Conſtantinople* by the *Greeks*.	V. *Simon* Count of *Montfort* General of the *Croiſade* againſt the *Albigenſes*, takes upon him the Name of Count of *Toulouſe*, that County being granted to him by the Council of *Montpellier* and the Pope.	The Decree of the Council of *Montpellier*, which grants to *Simon* General of the *Croiſade* againſt the *Albigenſes*, all the Territories of *Raimond* Count of *Toulouſe*, Favourer of thoſe Hereticks, with a Charge of receiving the Inveſtiture of them from the King of *France*. The Pope confirm'd this Decree, yet reſerving to the Count's Son ſome Demeans in *Provence*, and 400 Marks a Year. The Pope's Legate, in reforming the Univerſity of *Paris*, confirms the Prohibition of Reading *Ariſtotle*'s Works; but permitted the Teaching of his Logicks. The Pope approves of the Order of *Minor* Friars, which began this Year to be founded at *Paris*. The Inſtitution of the Order of St. *Dominick*.	The Council of *Montpellier*, the beginning of this Year. The Fourth General *Lateran* Council held in *November*.	*Alexander Neckam* is made Abbot of *Exeter*. *Conrad* of *Lichtenau* is likewiſe made Abbot of *Urſperg*. St. *Francis* of *Aſſiſi*. *William* Deacon of *Bourges* then Flouriſh'd.
1216	XIX. *Innocent* III. dies *July* 16. two days after, *Honorius* III. is Elected in his ſtead. I.	XI. *Henry* Emperor of *Conſtantinople* dies *June* 10. *Peter* of *Courtnay* Count of *Auxerre*, who had marry'd his Daughter *Jolanta* is Elected in his ſtead. I.	VI. The Death of the Emperor *Otho*. *John* King of *England* dies *Oct.* 17. *Henry* III. his Son Succeeds him.		The Council of *Melun*.	Anonymous Author of a Collection of the Decretals of *Innocent* III.
1217	II.	II. *Peter* of *Courtnay* Crown'd Emperor of *Conſtantinople* by Pope *Honorius* III. in the Suburbs of *Rome April* 18. He is taken in his Journey to *Conſtantinople*, by *Theodorus Comnena* Prince of *Epirus*. His Wife *Jolanta* governs the Empire three Years.	VII. *Henry* of *Caſtile* dies, leaving his Siſter *Berengaria* Queen of *Leon* his Heireſs, who gave the Kingdom to her Son *Ferdinand*, who Succeeded his Father *Alphonſo* in the Kingdom of *Leon*.	The *Dominicans* are founded in *Paris* in the Houſe of S. *James*, from whence they were call'd *Jacobines*. The Foundation of the Order of the Valley of Scholars in the Dioceſs of *Langres*, approv'd by the Pope the Year enſuing.		*Matthew Paris* enters into the Monaſtery of St. *Albans*.
1218	III.	I. *Theodorus Comnena* Prince of *Epirus* renounces the Schiſm of the *Greeks*, and is reunited to the *Latin* Church.	VIII. *Simon* of *Montfort* General of the *Croiſade* againſt the *Albigenſes*, having laid Siege to *Toulouſe*, was kill'd in a Salley: His Son *Amaury* Succeeds him in his Conqueſts.	The *Franciſcans* obtain an Houſe in *Paris*, in which they are Eſtabliſh'd.		*Raimond* of *Pennafort* enters into the Order of *Franciſcans*.
1219	IV.	II.	IX.	The *Franciſcans* go from *France* to eſtabliſh themſelves in *England*.		*Maurice* made Biſhop of *Mans*.
1220	V.	III. *Maximus* made Patriarch of *Conſtantinople* at *Nice*.	X. *Frederick* Crown'd Emperor at *Rome* by Pope *Honorius* III.	Biſhoprick of *Paris*. *Jourdain* enters into the Order of the *Dominicans*. *Ricerus* the Companion of S. *Francis*. S. *Anthony* of *Padua*. *Henry* of *Kalva* Abbot of *Richenou*. *Conrad* Prior of *Schur*. *Eckethard* Dean of S. *Gal*. *William* Monk of S. *Denis*. Theſe Flouriſh'd at this time.		*William* of *Segnelay* is tranſlated to the

A. C.	*Popes.*	*Eaſtern Emperors.*	*Weſtern Emperors and Kings.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1221	VI.	*Robert* Son of *Peter* of *Courtnay* declar'd Emperor of *Conſtantinople.* I.	XI. *Frederick* falls out with the Pope who Excommunicates him.			*Albertus Magnus* enters into the Order of the *Dominicans.* S. *Bonaventure* born. *Radulphus Niger.*
		Manuel Charitopulus ſucceeds *Maximus* in the Patriarchſhip of *Conſtantinople.*			*Alexander* of *Sommerſet.* *Conrad* Monk of *Schur.* Theſe Flouriſh'd at this time.	
1222	VII.	II. *Theodore Laſcaris* being dead, *John Ducas* his Son in Law Succeeds him.	XII. The Emperor *Frederick* cauſes his Son to be Elected King of *Germany*, in an Aſſembly held at *Wurtzburgh*, & to be Crown'd at *Aix-la-Chapelle.*	An Impoſtor who call'd himſelf the *Chriſt*, and ſhew'd marks in his Hands, Feet and Side, as the Scars of the Wounds upon the Croſs; is condemn'd in a Council at *Oxford*, and afterwards burnt.	The Aſſembly of *Wurtzburgh.* The Council of *Oxford.*	*Jourdain* made ſecond General of the *Dominicans.* *Alexander* of *Hales* enters into the Order of the *Franciſcans.* The Death of *Peter* of *Corbeil*, Arch-Bp. of *Sens.*
1223	VIII.	III. The Birth of *Theodorus Laſcaris* Sirnam'd *Ducas.*	XIII. *Philip Auguſtus* dies *July* 25. and his Son *Lewis* VIII. ſucceeds him in the Kingdom of *France.*	The Pope confirms the Order of *Franciſcans.* The Foundation of the Order of S. *Mary* of *Mercia* by S. *Peter Nolaſcus*, at *Barcelona*, under the protection of *James* I. King of *Arragon*, and by the Advice of *Raymond* of *Pennafort.*	The Council of *Paris* againſt the *Albigenſes.*	*Gautier Cornu* is made Arch-Biſhop of *Sens.* The Death of *William* of *Segnelay* Bp. of *Paris.*
1224	IX.	IV. *Portugal*, his Son *Sancho* ſucceeds him. His Brother *Alphonſo* is declar'd Governour. *Raymond* Count of *Toulouſe* dying, his Son of the ſame Name ſucceeds him, ſubmits to the Church of *Rome*, and makes his Peace in the Council of *Montpellier.*	XIV. The Death of *Alphonſo* King of		The Council of *Montpellier* held in *Auguſt*, for the Reconciling of the Count of *Toulouſe* to the Church of *Rome.*	The Birth of S. *Thomas Aquinas.* *Rigord* Hiſtoriographer of *France.* *William* the *Breton*, Flouriſh'd.
1225	X.	V.	XV.	Cardinal *Romanus* Legate, of the Holy See, demands for the Pope in the Council of *Bourges* the Revenue of 2 Prebends in all the Cathedrals, 2 Places in the Abbeys, and one Prebend in each Church of the Kingdom, and the Power of nominating 4 Abbots to viſit all the Monaſteries of *France.* But the Council oppos'd it.	The Council of *Bourges*, *Nov.* 30. againſt the *Albigenſes*, and concerning the Conteſts betw. the Count of *Toulouſe* and the Count of *Montfort*, wherein nothing was concluded. The Council of *Mentz* held Dec. 10.	*John Algrain* of *Abbeville* is made Arch-Biſhop of *Beſancon.* *Humbert de Romans* enters into the Order of the *Dominicans.* *Prepoſitivus* flouriſh'd.
1226	XI.	VI. *Germanus* II. Sirnam'd *Nauplius* Elected Patriarch of *Conſtantinop.* at *Nice* after the Death of *Manuel Charitopulus.*	XVI. *Lewis* VIII. K. of *France* dies the beginning of *Nov.* *Lewis* IX. call'd St. *Lewis* ſucceeds him at Eleven Years and a half Old under the Tutelage of Queen *Blanche* his Mother.	*Raymond* Count of *Toulouſe* is Excommunicated in the Council of *Paris*, and his Dominions given to *Lewis* King of *France*, to whom *Amaury* Count of *Montfort* had ſurrender'd his Title.	The Council of *Paris* held *Jan.* 18. againſt the *Albigenſes.* The Edict of *Lewis* VIII. K. of *France* againſt the Excommunicated.	*Cæſareus* of *Heiſterbac* writes the Life of S. *Engelbert* Arch-Bp. of *Cologne*, and Homilies on the Sundays and Feſtivals of the Year. The Death of *Francis* of *Aſſiſy.*
1227	Pope *Honorius* dies *April* 18. and two days after *Gregory* IX is Elected.	VII.	XVII. Pope *Gregory* IX renews the Sentence of Excommunication iſſu'd by his Predeceſſor againſt the Emperor *Frederick*, becauſe he did not go into *Syria* with the *Croiſade.* *Frederick* orders four Manifeſtoes againſt the Popes and Cardinals to be Publiſh'd.	*Raymond* Count of *Toulouſe* is afreſh Excommunicated with the Men of *Toulouſe*, and *Trincavel* Count of *Beziers* in the Council of *Narbonne.* The Decree of the ſame Council which orders, that the Feaſt of S. *Matthias* ſhall always be Celebrated in Leap-year, on the latter of the two *Biſſextile* days. The Bull of Pope *Gregory*, *Sept.* 26. which gives leave to the *Dominicans* to Preach and Hear Confeſſions. But thoſe Monks uſing this Privilege without the Conſent of the Biſhops and Curates, rais'd the Secular Clergy againſt them.	The Aſſembly of *Aix-la-Chapelle*, wherein the Expedition of the Emperor and the *Croiſade* to the Holy Land is reſolv'd upon. The Council of *Narbonne* held in Lent.	The Death of *Alexander Neckam.* The Death of *Helinand.* *John Algrain* made Cardinal. *Hugh* of St. *Marian* Flouriſh'd.

A Chronological Table.

A. C.	Popes.	Eaſtern Emperors.	Weſtern Emperors and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1228	II.	VIII. *Robert* Emperor of *Conſtantinople* dies. His Brother *Baldwin* II. Succeeds him.	XVIII. *Frederick* goes into *Syria*. The Pope in his Abſence ſeiſes on a great many Towns of *Apulia*.		The Aſſembly of *Paris* in *Apr.* wherein *Raymond* Count of *Toulouſe* makes his Accommodation with the Pope and King *Lewis*, and receives Abſolution.	The Death of *Stephen* of *Langton*. *William* Elected Bp. of *Paris*.
1229	III.	I. *Theodore Comnena* being become Maſter of *Theſſalonica*, and having aſſum'd the Title of Emperor of *Conſtantinople*, is Excommunicated by the Pope.	XIX. *Frederick* makes a Treaty with the Sultan, and cauſes himſelf to be Crown'd King of *Jeruſalem*. He returns into *Italy*, & retakes the Towns which had been taken from him in his Abſence.	The Univerſity of *Paris*, not able to have Juſtice done them for the Death of ſome of their Scholars, kill'd by Soldiers, retir'd ſome to *Rheims*, and ſome to *Angers*. The *Dominicans* took advantage of their Abſence, and procur'd Degrees for themſelves and leave to Teach; which was the Cauſe of the Conteſts which they afterwards had with the Univerſity.	The Council of *Toulouſe* againſt the *Albigenſes*.	*Benet* made Biſhop of *Marſeilles*. *Conrad* of *Lichtenau* finiſhes his *Chronicon*.
1230	IV.	II. The Death of *Alphonſo* King of *Leon*. He leaves his Kingdom to his two Daughters: But his Son *Ferdinand* who was already King of *Caſtile*, Sies'd upon it.	XX. *Frederick* is Abſolv'd by the Pope, and reconcil'd to him at *Anagnia*.	*Stadings*, A New Sect of Hereticks in *Germany*. *Hugh* of *Floreff*. *Conrad* of *Marpurg*. Cardinal *James* of *Vitry*. *Adam* of *Chanilly* made Biſhop of *Senlis*. *Pantaleon* Deacon of the Church of *Conſtantinople*, writes againſt the *Greeks*. *Peter de Vignes* makes a Diſcourſe about the Depoſing of *Frederick* againſt the Pope and Cardinals.		*Fabian Hugelin*. *Conrad* of *Everbach*. *John Gal* Abbot of *Fontenelle*. *Albertus* Prior of *Mount de Vignes*. *Philip* of *Greve*.
1231	V.	III.	XXI. *Frederick* diſtruſting his Son *Henry*, baniſhes him to *Sicily*.	Pope *Gregory* renews the Prohibition of Reading *Ariſtotle*'s Works, but only till they were Corrected.	The Council of *Chateua-Gonthier*.	*Maurice* Biſhop of *Mans* is Tranſlated to the Arch-Biſhoprick of *Roan*. The Death of S. *Anthony* of *Padua*.
1232	VI.	IV.	XXII.		The Council of *Melun*.	*Albertus* Monk of *Stada* is made Abbot of his Monaſtery.
1233	VII. The Pope writes to *Germanus* Patriarch of *Conſtantinople* about the Reunion of the two Churches, and ſends Legates to treat with him.	V.	XXIII.	The Inſtitution of the Order of *Servites* at *Florence*. The Univerſity of *Paris* is reeſtabliſh'd, and Reform'd by the Order of the Holy See. It afterwards made an Order to hinder the Regulars from having any more than one Divinity-Profeſſorſhip in *Paris*.	Statutes of *Raymond* Count of *Toulouſe* againſt the *Albigenſes*, order'd by the Council of *Melun* the Year before, and Publiſh'd *February* 14. of this Year. The Council of *Beziers*. The Council of *Nymphea* in *Bithynia*, held the morrow after *Eaſter*, for the Reunion of the two Churches, but they came to no Concluſion.	*Maurice* Arch-Biſhop of *Roan*, interdicts his Dioceſs, and dies the Year after.
1234	VIII.	VI.	XXIV.	The *Stadings* Hereticks of *Germany* getting to an head againſt the Catholicks are Defeated and Cut to pieces by the Forces of the Arch-Bp. of *Breme*, Duke of *Brabant*, and of the Count of *Holland*, who entirely extirpated that Sect.	The Council of *Arles*, *July* 10.	*William* Abbot of *Andreas* finiſhes his *Chronicon*. *Edmund Rich* is made Arch-Biſhop of *Canterbury*.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1235	IX.	VII.	XXV. The War of *Frederick* in *Lombardy*. His Son *Henry* joyns with the Cities of *Lombardy* against him. *Frederick* causes him to be Apprehended and Depos'd, and Banish'd him to *Apulia*, where he died in Prison the Year after.	The Pope approves of the Order of *Mercy*.	The Council of *Navbonne* held about this Year. *Thomas* of *Celano*. Two Anonymous Authors of the Lives of *Herman* the Blessed, and of St. *Anthony* of *Padua*, Flourish'd at that time.	*Robert Grosteſt* is Elected Bishop of *Lincoln*. *Alexander* of *Hales*. *John* of *Rochel*.
1236	X.	VIII.	XXVI. *Conrad* the Second Son of *Frederick*, is Elected King of *Germany* after the Death of his Brother *Henry*.	*Albertus* Abbot of *Stada* endeavours to no purpose to bring in the Reformation of *Citeaux* into his Monastery, by Virtue of Pope *Gregory*'s Bull.	The Council of *Tours*.	*Albertus Magnus* is made Vicar General of his Order. *Luke* Bishop of *Tuy* finishes his *Chronicon*. *John Algrin* dies. *Jordain* dies about this Year.
1237	XI.	IX. *Baldwin* comes to desire Supplies in the West against *Batazes* the Emperor of the *Greeks*.	XXVII. *Frederick* goes into *Italy* where he retakes almost all the Towns of *Lombardy*.		The Council of *London*, *November* 19.	*Godfrey* of S. *Pantaleon* finishes his *Chronicon*. *Gregory* of *Caerguent* enters into the Monastery of *Gloceſter*.
1238	XII.	X.	XXVIII. *Frederick* is Excommunicated and Depos'd by the Pope, who offers the Empire to *Robert* Brother of S. *Lewis* K. of *France*, who refuses it.	The Divines of *Paris* by a Decision condemn the Plurality of Benefices. Several *Carmelites* come from the East to the West, where they set up a Convent.	The Council of *Cognac* the Munday after the *Octave* of Easter.	*Raymond* of *Pennafort* made General of his Order.
1239	XIII.	XI.	XXIX. The War between the *Guelphs* and *Gibelins*, who lay *Italy* waste. *Frederick* is repuls'd before *Rome*. The League of the Pope against the Emperor.		The Council of *Tours*. *Walter Cornu*, Arch-Bp. of *Sens*, and *Bernard* Bishop of *Anecy*, went by the Order of King S. *Lewis* to receive the Crown of Thorns of our Saviour, which that Prince had redeem'd from the *Venetians* to whom *Baldwin* II. Emperor of *Constantinople* had pawn'd it.	*Gerard* Monk of S. *Quentin* at *Liſle* Flourishes.
1240	XIV. A Council appointed at *Rome* against the Emperor by the Pope.	XII.	XXX. Professors of the *Mendicant* Friars. *William* Professor of the Order of *Franciscans* is oblig'd to retract two Propositions which he had advanc'd about Free-Will and Free-Grace.	*William* of *Auvergne* Bishop of *Paris* condemns ten Propositions advanc'd by the	Monastery of *Fontigny* in *France*. *Raymond* of *Pennafort* quits his Generalship. *Albertus* Abbot of *Stada* goes into the Order of *Franciscans*. *Richard* of S. *Laurence*. *Moneta* Flourish'd. *William d' Auvergne* Bishop of *Paris* dies. *Conrad* of *Litchtenau* dies.	*Edmund Rich* Arch-Bp. of *Canterbury* retires into the Monastery in *France*.
1241	XV. *Gregory* IX. dies *Sept.* 30 *Celestin* IV. who is Elected in his room survives but 18 days after his Election. The Holy See is Vacant for 19 Months or thereabouts.	XIII.	XXXI. The Prelates who went to the Council appointed to be taken Prisoners.	held at *Rome* are	apprehended and Castle of *Campania*, where there were several of Pope *Gregory*'s Relations whom he caus'd to be hang'd.	S. *Thomas* enters into the Order of the *Dominicans*. *Alberick* Monk of *Citeaux* finishes his *Chronicon*. *Walter Cornu* Arch-Bishop of *Sens* dies.
1242		XIV.	XXXII.		The Council of *Laval*. *George Pachymera* born.	*Edmund Rich* goes from the Monastery of *Pontigny* to the House of the Regular Canons of *Soisy*.

A Chronological Table.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1243	*Innocent* IV. is Elected Pope on the Feast of S. *John Baptist*, and Consecrated at *Anagnia* on the Festival of St. *Peter* and *Paul*. I.	XV. The Death of *Germanus Nauplius* Patriarch of *Constantinople*.	XXXIII.			
1244	II.	XVI. *Methodius* is made Patriarch of the *Greeks* at *Nice*, and dying within three Months *Manuel* succeeds him.	XXXIV.	The Bull of *Innocent* IV. *May* 14 which maintains the *Dominicans* in their Privilege of Preaching and Confessing.		*James* of *Vitry* dies. St. *Thomas Aquinas* comes to *Paris*, from whence he went afterwards to *Cologne*, to study there under *Albertus Magnus*.
1245	III. *Innocent* IV. retires to *France*, and appoints a Council at *Lions*.	XVII.	XXXV. *Frederick* is excommunicated and Depos'd in the Council of *Lions*.	The Rule of the Order of the Carmelites is explain'd and moderated by the Pope.	The first General Council of *Lions*.	*Roderick Ximenes* dies. *Alexander* of *Hales* dies. *Hugh* of S. *Cher* made Cardinal. *Vincent* of *Beauvais* enters upon his Work. *Peter de Vignes* is deputed on the behalf of the Emperor *Frederick* at the Council of *Lions*.
1246	IV.	XVIII.	XXXVI. Several Princes of *Germany* Elected *Henry Landgrave* of *Thuringen* King of *Germany* on Ascension-day.	*Bernard* of *Compostella* Flourish'd. *Peter* of *Vignes* accus'd of Disloyalty, has his Eyes put out and Imprison'd at *Capua*. The Death of *Edmund Rich* who is Canoniz'd the next Year.	The Council of *Beziers*.	*Bartholomew* of *Bresse*. *Godfrey* of *Bald*. *William* Monk of S. *Martin* at *Tournay*. *Giles* Monk of *Orval*.
1247	V.	XIX.	XXXVII. *Henry* of *Thuringen* being dead, *William* Count of *Holland* is Elected in his place.			*Odo Rigand* is made Arch-Bishop of *Roan*.
1248	VI.	XX.	XXXVIII. *William* Count of *Holland* takes *Aix-la-Chapelle*, and is there Crown'd. S. *Lewis* departs from *France* to make War against the *Saracens*.	The Schismatical Preachers of *Germany*.	The Council of *Valence* in *Dauphiny* held the Saturday after the Festival of St. *Andrew*.	
1249	VII.	XXI.	XXXIX.			*Peter* of *Vignes* dies.
1250	VIII.	XXII. Veraign of *Sicily*. St. *Lewis* is defeated in *Egypt*, and taken Prisoner by the *Saracens*.	XL. The Emperor *Frederick* dies, who leaves his Dominions to his Son *Conrad*. The Pope confirms the Empire to *William* Count of *Holland*, and declares him So-	The Determination of the Divines of *Paris*; which imports, That 'tis not lawful to confess one's self to any Person whatever without the consent of the Curate. The University of *Paris* causes its Publick Lectures to cease, because of several Outrages committed against the Scholars, for which it could not get Justice done. The *Dominicans* not regarding this Prohibition, nor conforming themselves to the Statutes of the University, it was no sooner re-establish'd, but by a Decree it Expell'd those Monks.		*John* of *Parma* made General of the *Dominicans*. *Conrad* Coadjutor of *Mentz* begins his *Chronicon*. *David* of *Augsburgh*. *Albericus Verus*. *Walter* Bishop of *Poitiers*. *Roger* Historiographer of *Hungary*. *Constantine* of *Orvieta*. *Engelbert* Abbot of *Cisteaux*. *Rrtago Rich*. *Robert Bacon*. *John de Dieu*. *John Christophilus*. *William Perauld*. *Albertanus*, Flourish'd. *Adam* of *Chamilly*, Bishop of *Senlis* dies.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1251	IX.	XXIII.	I. *Conrad* goes into *Apulia* and takes Poſſeſſion of the Kingdom of *Sicily*.			S. *Gertruda* made Abbeſs of *Rodaledorf*.
1252	X.	XXIV.	II. The Death of *Ferdinand* K. of *Leon* and *Caſtile*, *Jun.* 1. His Son *Alphonſo* Succeeds him.	The Foundation of the College of *Sorbonne*, by *Robert* of *Sorbonne*.		S. *Gertruda* is tranſlated with her Nuns to *Helfrenden*.
1253	XI.	XXV.	III.	The Circular Letter of the Univerſity of *Paris* to all the Prelates of the Kingdome to engage them to ſtand by it againſt the *Dominicans*.	The Council of *Saumur* held in *December*.	*Robert Groſteſt* Bp. of *Lincoln* dies.
1254	XII.	XXVI.	IV. *Conrad* dies *May* 22. being Poyſon'd by his Natural Son *Mainfroy*. He left his Son *Conradin* heir to his Dominions. The Pope would have ſeiz'd upon *Sicily*, *Mainfroy* oppoſes it.	Pope *Innocent* reſtrains the Pretenſions of the Regulars, by his Decretal of *Nov.* 21. which prohibits them from performing any Hierarchical Functions without the leave of the Ordinaries. But this Decretal is repeal'd by his Succeſſor *Alexander*, *Decemb.* 22. following. *William* of S. *Amour* Doctor of *Paris* clears himſelf before the Biſhop of *Paris*, and in a Sermon which he Preach'd in the Church of S. *Innocents*, of the Accuſations brought againſt him by the *Dominicans*.	The Council of *Alby*.	*Humbert de Romans* is made General of his Order. *Rainier Sacho* Flouriſhes. *Bennet* Biſhop of *Marſeilles* dies.
1255	I.	XXVII. *John Ducas* dies after he had reign'd 33 Years. *Theodorus Laſcaris* ſucceeds him.	*Mainfroy* defeats the Forces of the Pope and becomes Maſter of *Apulia* and *Sicily*. *Alexander* IV. inveſted *Edmund* the Son of the King of *England* with that Kingdom. *Ecelinus* Exerciſes his Authority over ſeveral Towns of *Lombardy*.	The Bulls of the Pope, One, which orders the Reeſtabliſhment of the *Dominicans* in the Univerſity of *Paris*; & the other directed to the Biſhops of *Orleans* and *Auxerre* for the executing of the former. The Letter of the Univerſity of *Paris* to the Pope to Excite him to revoke his Bull about re-eſtabliſhing the *Dominicans*. Three other Bulls of the Pope to the Bps. of *Orleans* and *Auxerre* for the Executing of that Bull, which Orders the Reeſtabliſhment of the *Dominicans* in the Univerſity. The Execution of thoſe Bulls ſtop'd by the King's Order.	The Council of *Bourdeaux*. The Council of *Beziers May* 8.	S. *Bonadventure* and S. *Thomas* take their Drs. Degree at *Paris*. *Hugh* of S. *Cher* is made Cardinal. *Thomas* of *Chantpre*. *Giles* of *Aſſiſy*. *Robert* of *Sorbonne*. *John Colonna* is made A-Biſhop of *Meſſina*. An *Anonymous* Author of the Life of S. *Claire*.
1256	II.	XXVIII.	*William* Count of *Holland* Elected King of *Germany*. Dies in *December*.	The Accommodation of *March* 1. for putting an end to the Conteſts between the Univerſity of *Paris* and the *Dominicans*. Several Bulls of the Pope againſt this Accommodation, and againſt ſeveral Members of the Univerſity ſuppos'd to be the Authors of it. One of thoſe Bulls, dated *October* 21. confirms the Privilege granted to the Monks of Confeſſing without the Curates leave. *William* of S. *Amour* is again delated by the *Dominicans* to the Biſhops met at *Paris*, who could not adjuſt their Difference. The Book call'd, *The Everlaſting Goſpel*, is condemn'd by the Pope to be burnt, and thoſe who maintain its Doctrine proſcrib'd.	The Aſſembly of *Paris* about the Differences between the Univerſity of *Paris* and the *Dominicans*.	S. *Bonadventure* Elected General of his Order. *Vincent* of *Beauvais* dies. *Albertus a Franciſcan* finiſhes his *Chronicon*. *Nicephorus Blemmida* writes abt. the Proceſſion of the H. Ghoſt.

A. C.	*Popes.*	*Eaſtern Emperors.*	*Weſtern Emperors and Kings.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1257	III.	XXIX. *Arſenius Autorianus* is elected Patriarch of *Conſtantinople* by the *Greeks*.	The Electors of the Empire being divided; one Part choſe *Richard* the K. of *England*'s Brother for Emperor, at *Francfurt* in *January*, and the others in *Lent* choſe *Alphonſo* King of *Caſtile*. *Sancho* II. King of *Portugal* dying, his Brother *Alphonſo* III. Succeeds him.	*William* of S. *Amour*, *Odo* of *Douay*, and *Chriſtian* of *Beauvais*, Doctors of *Paris*, having maintain'd, that the Monks could not Preach, Confeſs or give Abſolution without the Conſent of the Curates and Ordinaries, tho' they had receiv'd the Pope's Miſſion; This Doctrine is condemn'd by a Bull of *Alexander* dated *October* 2.		
1258	IV.	XXX.			The Council of *Ruffec* held in *April*. The Council of *Montpellier*, *Sept.* 6.	*Henry* of *Suſa* is made Arch-Bp. of *Ambrun*. *William* of *Breſſe* advanc'd to the Arch-Biſhoprick of *Sens*. *Bartholomew* of *Breſſe* dies.
1259	V.	XXXI. *Theodorus Laſcaris* dies, leaving his Son *John* about Six years old, under the Tuition of *Arſenius* Patriarch of *Conſtantinople*, and *George Muzalon*. But *Michael Palæologus*, who by Mother's ſide deſcended from *Alexis Comnena* Uſurps the Government, and cauſes himſelf to be declared Regent.		The Pope does ſo much by his Bulls againſt the Secular Members of the Univerſity, that he at laſt oblig'd moſt of them to re-unite themſelves to the Medicant Friars.		*Matthew Paris* Finiſhes his Hiſtory and dies this Year.
1260	VI.	XXXII. *Michael Palæologus* is made Collegue of the Empire: He cauſes *Arſenius* to be Depos'd, and puts up *Nicephorus* of *Epheſus* in his Place.	*Eceline* dies.	The *Joachites* or *Joachimites*, and the Book of the *Eternal Goſpel*, are condemned by the Council of *Arles*. The Sect of the *Flagellantes* or Whippers begins at *Peruſa* about this time.	The Council of *Cologne*. The Council of *Arles*. The Council of *Cognac*.	*John Semeca*. *John Chriſtophilus*. *John de Gailes* Flouriſh'd. *Albertus Magnus* made Biſhop of *Ratisbon*. *Matthew* of *Vendome* made Abbot of St. Denis. An *Anonymous* Author of the Life of S. *Godeberta*. Cardinal *Hugh* of S. *Cher* dies. *Rainier Sacho* dies about this time.
1261	VII. *Alexander* IV. dies *June* 24. The Holy See vacant 3 Months and 3 Days: The Cardinals who proceeded to the Election, not being able to pitch on one among themſelves; choſe *Francis* Patriarch of *Jeruſalem*, who takes upon him the Name of *Urban* IV. and is Conſecrated *Sept.* 4. I.	XXXIII. *Michael Palæologus* retakes *Conſtantinople* from the *Latins* by the Intelligence of the *Greeks* who were in the City. Thus ended the Empire of the *Latins* at *Conſtantinople*, after it had laſted 58 Years. I. *Arſenius* is re-eſtabliſhed, and put into Poſſeſſion of the Patriarchal See of *Conſtantinople* by *Michael*.			The Council of *Lambeth* held the beginning of *May*.	
1262	II.	II. *Michael Palæologus* cauſes the Eyes of *John* Son of *Theodorus Laſcaris* to be put out, and Uſurps the Empire.	Pope *Urban* Inveſts *Charles* Count of *Anjou* Brother to St. *Lewis* with the Kingdom of *Sicily*.		The Council of *Cognac*. The Council of *Bourdeaux*.	*Henry* of *Suſa* made Cardinal Bp. of *Oſtia*. *Annibal* of *Annebaud* made Cardinal, *George Acropolita* writes his Hiſtory. *Giles* of *Aſſiſy* dies.

A. C.	*Popes.*	*Eaſtern Emperors.*	*Weſtern Emperors and Kings.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1263	III.	III.			The Synod of *Clermont*.	*Humbert de Romans* lays down his Generalſhip and *Albertus Magnus* his Biſhoprick of *Ratisbonne* to retire to *Cologne*. S. *Thomas Aquinas* retires into *Italy*. The Death of *Thomas de Chantpré* according to *Juſtus Lipſius*.
1264	*Urban* IV. dies at *Peruſa*, *Oct.* 3.	IV.		The Feſtival of the Holy Sacrament inſtituted by Pope *Urban*.	The Council of *Nantes* held the the *Tueſd.* after the Feſtival of S. *Peter* & S. *Paul*.	
1265	After a Vacancy of 4 Months, Cardinal *Guy*, *the Groſs*, born in *Provence* is Elected Pope, *Feb.* 5. and Conſecrated *March* 18, under the Name of *Clement* IV. I.	V.	*Charles* Count of *Anjou* goes to *Rome*, where he is Crown'd King of *Sicily Jan* 28. and made Senator.	*Simon* Legate of the Holy See in Reforming the Univerſity of *Paris*, confirms the Rule or Order of the Year 1215, about *Ariſtotle*'s Books without mentioning the Correction. Pope *Clement*'s Bull of *June* 20, which condemns the Propoſitions of ſeveral *Pariſian* Doctors, contrary to the Privilege of the Regulars, whereby they were impowred to Preach and Confeſs without the Leave of the Curates and Ordinaries, and confirms that Privilege.		
1266	II.	VI. *Arſenius* is turned out of the Patriarchſhip of *Conſtantinople*, and *Joſeph Galeſius* put into his Place.	*Mainfroy* is defeated and kill'd in a Battel, *Feb.* 26. and *Charles* becomes Maſter of all *Sicily*.	The Bull of *Clement* IV. by which he declares, that the Diſpoſal of all Benefices belongs to him. The Pope's Anſwer to *William* of S. *Amour* about his Book.	The Council of *Cologn* under Arch-Bp. *Engelbert*, *May* 10.	*Gerard* of *Frachet* finiſhes his *Chronicon*.
1267	III.	VII.	*Conradin* the Son of *Conrad* marches into *Italy* with an Army to retake the Kingdom of *Sicily*. He becomes Maſter of *Tuſcany* and *Romania*, and enters *Rome*, where he is Proclaim'd Emperor by the People.		The Council of *Vienna* in *Auſtria* *May* the 10th.	*William* of *Breſſe* lays down the Arch-Biſhoprick of *Sens*. The Death of *John Semeca*.
1268	IV. *Clement* IV. dies *Oct.* 29. The Holy See lies Vacant for two Years, nine Months, and two Days.	VIII.	*Conradin* is Defeated and taken Priſoner in *Aug.* by *Charles* King of *Sicily*.		The Council of *London* held in *April*. The Conſtitution of St. *Lewis* King of *France* in *May*. The Council of *Chauteau-Gonthier* held in *Auguſt*.	
1269	V.	IX.	*Conradin* is put to death *October* 27.		The Council of *Angers* held in *June*. The Council of *Sens* held in *October*.	*William* of *Breſſe* dies *Feb.* 8.
1270	VI.	X.	St. *Lewis* King of *France* goes again into *Africk*, where he dies *Auguſt* the 25th. *Philip the Hardy* his Son Succeeds him.	A Confraternity eſtabliſhed at *Rome* by S. *Bonadventure*, which gave riſe to the Inſtitution of Confraternities in the Church. *Stephen Templar* Bp. of *Paris*, in *December*, condemns 13 Propoſitions taught by ſeveral Profeſſors in Philoſophy and Divinity of the Univerſity of *Paris*.	The Council of *Compeign* held the Munday after *Aſcenſion-day*. The Council of *Avignon*, *July* the 15th.	*Gilbert* of *Tournay*. *Ralph Bocking*. *John Genes* of *Caille*. *William* of *Sanvic*. *William Gnarron*. *Godfrey de Beaulieu*. *William* of *Chartres*. *Thomas Bockingam*. *William* of *Tripoli*. *William* of *Rubrock*.
1271	The Cardinals after a long Debate on *Sept.* 1. by way of Compromiſal elected *Thibald* Arch-Deacon of *Liege* Native of *Placenza*, who was then at *Ptolemais*.	XI.			The Council of St. *Quentin*.	*Peter* of *Tarentaiſe* is made Arch-Biſhop of *Lions*. *Gerard* of *Frachet* dies, The Cardinal of *Oſtia* dies.

A Chronological Table.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1272	*Thibald* arrives in *Italy* the beginning of *January*, and is Consecrated at *Rome*, *March* the 27. having taken upon him the Name of *Gregory* X. I.	XII.				*Thomas* of *Lentini* made Arch-Bishop of *Cosenza*, is sent Legate into the East there to Govern the Patriarchship of *Jerusalem*. *William* of S. *Amour* dies *Sept.* 13.
1273	II.	XIII.	*Ralph* Count of *Habspurgh* Elected Emperor in *October* at *Francfurt* on the *Mayn*, & Crown'd at *Aix-la-Chapelle*. I.	*Ralph* to the Empire.	The Council of *Renes* held the Monday after *Ascension-day*. The Assembly of *Francfurt* for the Election of	*William* of *Rishanger* finishes his Continuation of *Mathew Paris*. *George Pachymeres* writes. *Robert* of *Sorbonne* dies.
1274	III.	XIV. *Joseph* retires into a Monastery. *Veccus* is Elected soon after in his Place.	II. The Re-union of the *Greek* with the *Latin* Church confirm'd in the Council of *Lions*. The Permission of Preaching and Confessing granted to the Mendicant Friars, is revok'd by the Council of *Saltzburgh*.	*Gregory* X. caus'd the Council of *Lions* to approve of the Institution of the Conclave for the Election of the Popes.	The Second General Council of *Lions*. The Assembly at *Nuremburgh*, where *Radulphus* or *Ralph* is recogniz'd Emperor by all the Princes of *Germany* except *Ottogar* K. of *Bohemia*, who would not be there. The Council of *Saltzburgh*.	S. *Thomas* dies *Mar.* 7. S. *Bonaventure* is made Cardinal. He dies *July* the 15. *George Acropolita Logothetes* Swears to the Re-union in the Council of *Lions* in behalf of the Emperor of *Constantinople*.
1275	IV.	XV.	III.		The Council of *Arles*.	*William Perault* dies. *Odo Rigald* dies. *Raymond* of *Pennafort* dies. *Thomas Spott* and *Thomas* of *Lentini* Flourish.
1276	V. *Gregory* X. dies *Jan.* 10. *Peter* of *Tarentaise* Cardinal Bishop of *Ostia* is Elected the 21st under the Name of *Innocent* V. After his Death which happen'd *June* the 2d. Cardinal *Ottobon* a *Genoese* is Elected in his Place *July* the 12th. and takes upon him the Name of *Adrian* V. He dies at *Viterbo Aug.* 18. without having been Consecrated. Twenty five days after, Cardinal *John Peter* the Son of *Julian* a *Portuguese* is Elected and Consecrated *Sept.* 15. under the Name of *John* XXI.	XVI.	IV. *Radulphus* having declared War against *Ottogar* King of *Bohemia*, the latter is oblig'd by the Mediation of the Princes of *Germany*, to yield to him by a Treaty *Austria* and the other Provinces which he had seiz'd upon and to take an Oath to him. The Death of *James* I. King of *Arragon*, his Son *Peter* III. Succeeds him.		The Synod of *Durham*. The Council of *Saumur* held the Munday after the Festival of St. *John Baptist*. The Council of *Bourges Sept.* 1.	
1277	I. *John* XXI. is crush'd by the fall of the Cieling of the Palace of *Viterbo*, and dies *May* the 20th. *Novemb.* 25. *John Cajetan* is Elected, and takes the Name of *Nicholas* III. and is Consecrated *Decem.* 26.	XVII.	V.	The Bp. of *Paris* renews the Censure of several Propositions which he had formerly Condemn'd, and Condemns several others.	The Council of *Constantinople*.	*Guy de Munoys* is made Abbot of S. *Germain* at *Auxerre*. *Humbert de Romans* dies. *John de Lentini* dies about this Year.
1278	I.	XVIII.	VI.		The Council of *Langeis*.	*Martinus Polonus* made Arch-Bishop of *Genes*, finishes his *Chronicon* and dies.
					John Peckam made Arch-Bp. of *Canterbury*. *Roger Bacon* accus'd of being a Conjurer, is condemn'd by his General.	
1279	II.	XIX.	VII. *Alphonso* III. King of *Portugal* dies. His Son *Denis* Succeeds him.		The Council of *Ponteaudemer* held the *Thursd.* before *Ascension-day*. The Council of *Reading* held in *July*. The Council of *Angers* held in *October*.	*Roger Bacon* is imprison'd by the Pope's Order. The Council of *Avignon*, *May* 17. The Council of *Buda* held in *September*.

A Chronological Table.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1280	III. *Nicholas* dies *Auguſt* 22. The Holy See is Vacant ſix Months.	XX.	VIII.		The Council of *Cologn.* The Synod of *Saintes.* The Synod of *Poitiers.*	*Albertus Magnus* dies. *Bonaventure Brocard. Mark Paul* the *Venetian.* *Anonymus* Author of the Annals of the *Dominicans* of *Colmar.*
					John de Hayde. William de la Mare. Robert of Ruſſia. Ulrick of Strasburgh. Henry of Gand. S. Gertrude & S. Matildis.	
1281	*Simon de Brie* Cardinal of S. *Cæcilia*, is elected Pope *Feb.* 22. at *Viterbo*, Conſecrated at *Orvieto March* 23. and takes upon him the Name of *Martin* IV. becauſe of the Office of Treaſurer which he formerly had in the Church of S. *Martin* at *Tours.* I.	XXI.	IX.		The Council of *Saltzburgh.* The Council of *Lambeth.*	*Nicholas de Hennps* is made Patriarch of *Jeruſalem.*
1282	II.	XXII. *Alphonſo* King of *Caſtile* is Dethron'd by his Son *Sancho.* *Henry* III. King of *England* dies *Nov.* the 25th. His Son *Edward* I. Succeeds him.	X. The *Sicilian Veſpers.* *Peter* King of *Arragon* ſeiſes on *Sicily.*	The Pope's Bull dated *Jan.* 10. which grants to the *Mendicants* the Power of Preaching and Confeſſing, upon Condition, that thoſe who confeſs'd themſelves to them, ſhould confeſs themſelves once a Year to their proper Curate according to the Determination of the Fourth General *Lateran* Council.	The Council of *Avignon.* The Synod of *Saintes* held the Eaſter Holydays. The Council of *Tours* held the beginning of *Auguſt.*	*George Acropolita* dies.
1283	III.	XXIII. *Michael Palæogus* dies. His Son *Andronicus* Succeeds him. The Patriarch *Veccus* is turn'd out and *Joſeph* Re-eſtabliſh'd.	XI.	The Re-union of the *Greeks* and *Latins* is broken after the Death of the Emperor *Michael.*		
1284	IV.	I. *George* of *Cyprus* call'd *Gregory* is made Patriarch of *Conſtantinople* after the Death of *Joſeph.* *Veccus* is Depos'd and Baniſh'd.	XII. *Charles* K. of *Sicily* is defeated by the K. of *Arragon*, and his Son *Charles* the *Cripple* is taken Priſoner. *Alphonſo* King of *Caſtile* dies, his Son *Sancho* remains in quiet Poſſeſſion of the Kingdom.		The Council of *Conſtantinople* againſt the Patriarch *Veccus* and the Biſhops who had maintain'd the Union of the *Greeks* and *Latins.* The Synod of *Niſmes.* The Synod of *Poitiers.*	*George Metochites. Conſtantine Meliteniota. George* of *Cyprus. George Moſchampar & Conſtantine Acropolita* Flouriſh. *Mark* a *Greek* Monk and *Job Jaſites* write againſt *Veccus.* *Simon* of *Crees* writes for the *Latins.* *Gregory Abulpharaje* finiſhes his Hiſtory. *Roger Bacon* dies.
1285	*Martin* IV. dies *Mar.* 25. Cardinal *James Sabellus* is Elected in his place, *Apr.* 2. and Conſecrated at *Rome*, *May* 20. under the Name of *Honorius* IV. I.	II.	XIII. *Charles* K. of *Sicily* dies *Jan.* 7. his Son *Charles* the *Cripple* ſucceeds him. *Philip* the *Hardy* King of *France* dies *Oct.* 6. His Son *Philip* the *Fair* ſucceeds him. *Peter* III. K. of *Arragon* dies *Nov.* 9. his Son *Alphonſo* ſucc. him.			*Simon* Monk of *Aſſighem.* *William* Prior of the ſame Monaſtery. *Henry* Monk of the ſame. *Alexander de Dol* or of *Ville de Dieu. Engelhard* Abbot of *Lanckaim.*
1286	II.	III.	XIV.		The Council of *Ravenna* held *July* 8. The Council of *Bourges Sept.* 17.	*William Durant* is made Biſhop of *Menda. Matthew* of *Vendome* dies.
1287	*Honorius* IV. dies on *April* 3. The Holy See vacant till *April* of the next year	IV.	XV. *Charles* the *Cripple* is ſet at Liberty.		The Synod of *Exeter* held *April* 16. The Council of *Wurtzburgh.*	

A Chronological Table.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1288	*Nicholas* IV. is Elected *Apr.* 22. I.	V.	XVI.		The Council of *Lisle* in *Provence.*	*Nicholas* of *Hanaps* dies.
1289	II.	VI. *George* of *Cyprus* Patriarch of *Constantinople*, dies, *Anastasius* Succeeds him.	XVII. *Charles* the *Cripple* causes himself to be Crown'd K. of *Sicily* at *Rome May* 28. *Dangianus* K. of *Aragon* surrenders *Sicily* to him; but his Bro. *Frederick* contests it with him.		The Synod of *Chichester.*	*Thierry* of *Apolda* writes the Life of S. *Elizabeth* Countess of *Thuringa.*
1290	III.	VII.	XVIII.	*Urangen. Conrad* the Dominican. *Stephanard. Ralph* of *Cologn. Thomas Palmeran. Guy* of *Baif. Raymond* of *Martins. Nicholas* the *Gaul. Egehard* Monk of S. *Alban. Matthew d'Aqua Sporta* and *Arlotus* General of the *Franciscans. Luke* of *Padua. Richard* of *Middleton* Flourish.	The Council of *Nogarol* held in *August.*	*Conrad* of *Halberstad* makes his Additions to the Concordance of the Bible. *Gobelinus. Egehard* Abbot of
1291	IV.	VIII.	XIX. The Emperor *Radulphus* dies the last of *September.* *Alphonso* King of *Arragon* dies in *June.* His Son *James*, Sirnam'd the Just, Succeeds him.		The Synod of *Saltzburgh.* The Council of *London.*	*Gregory* of *Caer-guent* finishes his *Chronicon.* *Peter* the Dominican. *Gerard* of *Liege.* *John Peckam* dies.
1292	*Nicholas* IV. dies on *April* 4. The Holy See Vacant 2 Years 3 Months and 2 Days.	IX.	*Adolphus* Count of *Nassaw* is Elected Emperor *January* the 6. I.		The Synod of *Chichester.*	*James de Voragine* made Arch-Bishop of *Genes.*
1293		X.	II.			*Henry* of *Gand* dies.
1294	*Peter Maron* the famous Hermit is Elected Pope the 10th of *July*, and named *Celestine* V. *Benedict Cajetan* perswades him to lay down the Popedome: He does it *Decemb.* 12. and *Cajetan* causes himself to be Elected the 24th of the same Month, and takes upon him the Name of *Boniface* VIII.	XI.	III.	*Celestine* V. renews the Constitution of *Gregory* X. for keeping the Cardinals lock'd up in the Conclave till they had Elected a Pope. He approves by a Bull dated *Aug.* 28. of the Order of the *Celestines* which he had founded.	The Council of *Saumur* held in *October.*	*Ptolemey* of *Lucca* writes the Lives of the Popes. *Baldwin* Regular Canon of *Premontre* Finishes his *Chronicon.*
1295	I.	XII.	IV. *Sancho* King of *Castile* dies, his Son *Ferdinand* Succeeds.		The Synod of *Canterbury.*	
1296	II.	XIII.	V.			The Death of *William Durant.*
1297	III.	XIV.	VI.	The *Frerots* Condemn'd by *Boniface.*		
1298	IV.	XV.	VII. *Adolphus* is Depos'd by the Princes of *Germany*, and *Albert* Duke of *Austria* the Son of the Emperor *Radulphus* elected in his stead. *Adolphus* is Conquer'd and kill'd in Battel. I.		The Synod of *Saintes.*	*John* the Teutonick. *Garsias. Henry* of *Amand Suson. Gautier* or *Walter* of *Exeter. Francis* of *Moncade. James de Voragine* dies.
1299	V.	XVI.	II.		The Council of *Roan* held the Thursday after the *Octave* of *Whitsontide.*	

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A CHRONOLOGICAL TABLE OF THE Eccleſiaſtical Writers OF THE Thirteenth CENTURY: And of their WORKS.

JOACHIM,

ABbot of *Flora*: Flouriſh'd from the Year 1181, to the Year 1200: which is thought to be the Year of his Death.

Genuine Works ſtill extant.

See the Catalogue of them p. 54.

Works Loſt Ibid.

BERNARD,

Provoſt of *Pavia*, and afterwards Biſhop of *Fayence*: Flouriſh'd about the beginning of this Century.

A Genuine Work, &c.

A Collection of Decretals.

JOHN BELETH,

Doctor of *Paris*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

A Treatiſe of the Divine Offices.

Works Loſt.

Several Sermons.

PETER,

Chanter of *Paris*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Book call'd, *A Word in Short.*

Manuſcripts, or Works loſt.

See the Catalogue of them p. 54, 57.

DODECHIN,

Abbot of St. *Diſibode*; Flouriſh'd about the ſame time.

Genuine Works, &c.

The Relation of an Expedition to the Holy Land.

The Continuation of the Chronology of *Marianus Scotus.*

ALBERTUS,

Patriarch of *Jeruſalem*; Flouriſh'd about the ſame Time.

A Genuine Work, &c.

The Rule of the Order of *Carmelites.*

HERVARD,

Arch-Deacon of *Liege*; Flouriſhed about the ſame time.

A Genuine Work, &c.

A Letter to a Canon of *Laon*,

INNOCENT III.

Pope; Elected *Jan.* 8. 1198. Conſecrated and ſeated in the Papal Chair *Feb.* 21 1199. Dy'd *July.* 16. 1216.

Genuine Works, &c.

A Treatiſe of the Contempt of the World.

A Treatiſe of the Myſteries of the Maſs.

A Commentary on the Seven Penetential Pſalms.

Prayers.

Sermons.

A Diſſertation on the Conſecration of the Pope.

A Treatiſe of Alms-giving.

A Treatiſe in praiſe of Charity.

Hymns or Pieces of Proſe.

Two Diſcourſes to the General Council of *Lateran*, and the Acts of that Council.

The Firſt, Second, part of the Fifth, the Tenth, Eleventh, Twelfth, Thirteenth, Fourteenth. Fifteenth and Sixteenth Books of Letters, with a Collection of Letters about the Affair of the Empire.

Manuſcripts.

The Third, Fourth, part of the Fifth, the Sixth, Seventh, Eighth, and Ninth Books of Letters.

Works Loſt.

The Seventeenth, Eighteenth, and Nineteenth Books of Letters.

ROBERT

Of *Corceon* Cardinal; Flouriſh'd about the beginning of the Century.

A Genuine Work ſtill Extant.

A Body of Divinity.

ALANUS

Of *Liſle*; Flouriſh'd at the Univerſity of *Paris* about that time.

Genuine Works, &c.

A Commentary on the Canticles.

A Summary of the Art of Preaching.

A Penitential.

A Treatiſe on the Parables.

A Book of Sentences, or of Memorable Sayings.

A Treatiſe of an Honeſt Man, in Verſe, call'd, *Anticlodianus.*

Nature's complaint againſt the Sin of Sodomy.

Four Books againſt the *Albigenſes* and *Waldenſes.*

Eleven Sermons.

Six Books concerning the Wings of the Cherubims.

Two Pieces of Proſe.

Manuſcripts.

A Body of Divinity, call'd, *Quot Modis*, and other Works of which ſee the Catalogue, p. 57.

SIMON,

Prieſt of *Tournay*; Flouriſh'd about the ſame time.

Manuſcripts.

See the Catalogue of them, p. 57.

NICHOLAS,

Of *Otrantes*; Flouriſh'd about the ſame time.

Manuſcripts.

See the Catalogue of them, p. 85.

ABSALOM,

Abbot of *Spinkerbac*; Flouriſh'd about that time.

Genuine Works, &c.

Fifty Sermons.

ANDREAS SYLVIUS,

Abbot of *Marchiennes*; Flouriſh'd at the ſame time.

Genuine Works, &c.

The Hiſtory of the *Merovingians*.
Two Books of the Miracles of Saint *Rictruda*.

TAGENON,

Dean of *Pavia*; Flouriſh'd about the ſame time.

Genuine Works ſtill Extant.

The Hiſtory of the Expedition of the Emperor *Henry Barbaroſſa*.

An *Anonymus* AUTHOR,

Who Flouriſh'd about the ſame time.

Genuine Works, &c.

Another Hiſtory of the ſame Expedition.

GAUTIER,

Of *Coutances*, Arch-Biſhop of *Roan*, made Biſhop of *Lincoln* in 1183. Arch-Biſhop of *Roan* in 1184. Dy'd *Nov.* 16. 1207.

Genuine Works, &c.

The Relation of the Expedition of *Richard* King of *England* in *Paleſtine*.

WILLIAM,

The Pilgrim, and

RICHARD,

Canon of *London*; Flouriſh'd the beginning of the Century.

Genuine Works, &c.

The Relations of the Expedition of the ſame King *Richard* in *Paleſtine*.

STEPHEN,

Monk of *Cella Nova* in *Spain*; Flouriſh'd the beginning of this Century.

Manuſcripts.

The Relation of the Miracles of Saint *Rodoſin*, Biſhop and Monk.

JOHN,

Of *Nuſco* Monk of *Mont-Virginis* in the Kingdom of *Naples*; Flouriſh'd about the ſame time.

A Manuſcript.

The Life of S. *William* the Founder of his Order.

NICETAS,

Arch-Biſhop of *Theſſalonica*; Flouriſh'd about the ſame time.

A Genuine Work, &c.

An Anſwer to the Queries of Monk *Baſil*.

Manuſcripts.

A Treatiſe concerning the Proceſſion of the Holy Ghoſt againſt *Hugo Etherianus*.

NICETAS ACOMINATES CHONIATES LOGOTHETES;

Flouriſh'd the beginning of the Century; Dy'd in the Year 1206.

Genuine Works, &c.

One and Twenty Books of Hiſtory.
A Treatiſe of the Orthodox Faith.

MICHAEL ACOMINATES CHONIATES,

Arch-Biſhop of *Athens*; Flouriſh'd about the ſame time.

A Genuine Work, &c.

A Panegyrick on his Brother *Nicetas Choniates*.

Manuſcripts.

Several Sermons.

JOEL,

The *Greek*; Flouriſh'd about the ſame time.

A Genuine Work, &c.

A Chronological Abridgment.

GILBERT MARTIN,

Abbot of *Gembloux*, Elected in the Year 1194. lays down the Abbotſhip in 1204. Dy'd a few Years after.

Manuſcripts, or Works Loſt.

See the Catalogue of them, p. 57.

BALDWIN,

Emperor of *Conſtantinople*, made ſo in 1204; taken Priſoner by the *Bulgarians*, *Apr.* 15. 1205. Dy'd 16 Months after.

A Genuine Work, &c.

A Letter about the taking of *Conſtantinople* by the *Latins*.

GEOFREY,

Of *Ville-Hardouin*; Flouriſh'd the beginning of the Century.

A Genuine Work ſtill Extant.

The Relation of the taking of *Conſtantinople*.

GONTHIER,

Monk of *Paris*, in the Diocеſs of *Baſil*; Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Relation of the taking of *Conſtantinople*.

PETER,

Of *Corbeil*, Arch-Biſhop of *Sens*, made Biſhop of *Cambray*, in 1200, tranſlated the ſame Year to the Arch-Biſhoprick of *Sens*. Dy'd *June* 3. 1222.

A Manuſcript.

A Summary of Theology.

STEPHEN,

Of *Langton* Cardinal; Flouriſh'd in the Univerſity of *Paris*, the beginning of the Century: Made Cardinal by *Innocent* III. afterwards Arch-Biſhop of *Canterbury*.

Genuine Works, &c.

The Hiſtory of the Tranſlation of the Body of St. *Thomas* of *Canterbury*.
A Letter to King *John*.
Forty eight Statutes.

Manuſcripts.

Commentaries on the Holy Scripture.
Several Sermons.

WILLIAM,

Of *Segnelay* Biſhop of *Auxerre*, Elected in 1207. Tranſlated to the Arch-Biſhoprick of *Paris* in 1220. Dy'd in 1223.

A Genuine Work, &c.

A Body of Divinity.

A Work Loſt.

A Treatiſe of the Divine Offices.

LAMBERT,

Of *Liege* Monk of St. *Lawrence* of *Duitz*; Flouriſh'd the beginning of the Century.

A Genuine Work, &c.

The Life of *Herbert*, Arch-Biſhop of *Cologne*.

An *Anonymous* AUTHOR;

Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of St. *William* Abbot of *Roſchild*.

WILLIAM,

Of *Puil Aurent*; Flouriſh'd about the ſame time.

A Genuine Work, &c.

A Chronology of the *Albigenſes*.

WERNERUS,

Abbot of St. *Blaiſe*; Flouriſh'd about the Year 1210.

Genuine Works, &c.

Several Poſtilary Sermons.

ARNOLD,

Abbot of *Lubec*; Flouriſh'd under the Empire of *Philip* and *Otho*.

A Genuine Work, &c.

The Continuation of *Hemoldus*'s Chronology of the *Sclavonians*

GERVAIS,

Of *Tillbury*; Flouriſh'd about the Year 1210.

Genuine Works, &c.

A Univerſal Hiſtory of the Weſt.
The Hiſtory of *England*.

GAUTIER MAPES,

Arch-Deacon of *Oxford*; Flouriſh'd under the Reigns of *Henry* II. *John* and *Richard* Kings of *England*.

Manuſcripts.

Pieces of Poetry againſt the Irregularities of the Eccleſiaſticks

GILBERT, ALANUS, JOHN GALLUS of *Volterra*, and PETER of *Benevento*, Flouriſh'd about the beginning of the Century.

Genuine Works, &c.

Collections of the Decretals.

BERNARD

Of *Compoſtella:* Flouriſh'd the beginning of the Century.

Genuine Works ſtill Extant.

A Collection of the Decretals of *Innocent* III.
A Commentary on the Decretals.
A Treatiſe of Caſes on the five Books of Decretals.
A Collection of the Bulls of the Pope.

An *Anonymous* AUTHOR,

Who Flouriſh'd under *Innocent* III.

A Genuine Work, &c.

A Collection of the Decretals of *Innocent* III. Writ during and ſince the General Council of *Lateran.*

WILBRAND

Of *Oldemburg*, Canon of *Hildeſheim:* Flouriſh'd the beginning of the Century.

A Genuine Work, &c.

A Relation of the Expedition to the Holy Land.

ROBERT,

Regular Canon of *Premontre*, Flouriſh'd the beginning of the Century.

A Genuine Work, &c.

A Chronology from the beginning of the World, to the Year, 1212.

JOHN

Of *Oxford*, Dean of *Salisbury*, Flouriſh'd the beginning of the Century.

Genuine Works, &c.

The Hiſtory of *England.*
The Relation of his Voyage into *Sicily.*

JOHN,

Abbot of *Fordeham*, Flouriſh'd the beginning of the Century.

Genuine Works, &c.

The Life of S. *Wolfric.*
The Actions of *John*, King of *England.*
The Chronicle of *Scotland.*

JOCELIN

Of *Brakelande*, Monk of *Uske:* Flouriſh'd at the ſame time.

Genuine Works, &c.

The Chronicle of the Monaſtery of *Uske.*
A Treatiſe of the Election of *Hugh.*
The Life of S. *Robert.*

JOHN GREY,

Biſhop of *Norwich:* Flouriſh'd the beginning of the Century: Dyed in the year 1216.

A Genuine Work, &c.

His Chronicle.

ADAM

Of *Barkingen*, an Engliſhman: Flouriſh'd about the ſame time.

A Genuine Work, &c.

His Chronicle.

HUGH WHITE,

Monk of *Peterburgh:* Flouriſh'd at the ſame time.

Genuine Works, &c.

The Hiſtory of the Monaſtery of *Peterburgh.*
The Original of the Church of *Mercia.*

S. FRANCIS

Of *Aſſiſy*, Born in 1182. Founded his Order in the year 1208. Dyed in the year 1226.

Genuine Works, &c.

Treatiſes of Picty.

WILLIAM,

Deacon of the Church of *Bourges:* Flouriſh'd in the beginning of the Century.

A Manuſcript.

A Treatiſe againſt the *Jews.*

MANUEL CHARITOPULA,

Patriarch of *Conſtantinople*, from the year 1221. to the year 1226.

Genuine Works, &c.

An Anſwer to the Queries of the Biſhop of *Pella.*
Two Decrees about Marriage.

HONORIUS III.

Pope. Elected *July* 8. 1216. Dyed *April* 18. 1227.

Genuine Works ſtill Extant.

A Collection of his Decretals.
Several Letters in the Annaliſts, in the Councils, in the Bullary, in the Decretals, and in the Miſcellanies of Monſieur *Baluze.*

ALEXANDER NECKAM,

Abbot of *Exeter:* Made Abbot in the year 1215. Dyed in the year 1227.

Manuſcripts.

See the Catalogue of them, p. 60.

HELLINAND,

Monk of *Froimont:* Flouriſh'd the beginning of the Century. Dyed in the year 1227.

Genuine Works, &c.

The four laſt Books of his Chronological Hiſtory.
A Letter concerning an Apoſtate Monk.
The Hiſtory of S. *Gereon*, the Martyr.

Manuſcripts.

A Treatiſe of the Apocalypſe.
An *Encomium* on the Monaſtical Life.

S. ANTHONY

Of *Padua*, the Diſciple of S. *Francis:* Flouriſh'd. the beginning of the Century. Dyed in the year 1231.

Genuine Works, &c.

Sermons.
A Myſtical Expoſition of the Holy Scriptures.
A Moral Concordance on the Bible.

RICERUS,

The Diſciple of S. *Francis:* Flouriſh'd the beginning of the Century.

A Genuine Work, &c.

A Treatiſe of the Methods of eaſily attaining the Knowledge of the Truth.

MAURICE,

Archbiſhop of *Roan:* Made Biſhop of *Mans*, in 1219. Tranſlated to *Roan* in 1231. Dyed in 1234.

Genuine Works, &c.

Three Letters.

JOHN ALGRIN

Of *Abbeville*, Cardinal. Made Archbiſhop of *Beſançon* in 1225. Cardinal in 1227. Dyed in 1236.

A Genuine Work, &c.

Notes on the *Canticles.*

A Manuſcript.

Several Sermons.

JORDANUS,

Of the Order of Preaching Fryars. Made General of his Order, in the year 1222. Dyed in the year 1236.

Genuine Works, &c.

The Hiſtory of the firſt Riſe of the Order of *Dominicans.*
A Circular Letter, about the Tranſlation of the Body of S. *Dominick.*

GERMANUS NAUPLIUS,

Patriarch of *Conſtantinople.* Made ſo in 1226. Dyed in 1243.

Genuine and Spurious Works.

See the Catalogue of them, p. 86.

CÆSAREUS

Of *Heiſterbac*, Prior of *Villiers:* Flouriſh'd from the year 1199. to the year 1226.

Genuine Works, &c.

Two Books of the Hiſtory of Miracles.
The Hiſtory of S. *Engelbert.*
Sermons.

PRÆPOSITIVUS,

A Divine of *Paris:* Flouriſh'd about the year 1225.

A Manuſcript.

A Body of Divinity.

HUGH,

Regular Canon of S. *Marian* of *Auxerre:* Flouriſh'd about the year 1230.

A Genuine Work ſtill Extant.

The Continuation of the Chronicle of *Robert* of S. *Marian.*

CONRAD

Of *Litchtenau*, Abbot of *Urſperg.* Made Abbot in 1215. Dyed in the year 1240.

A Genuine Work, &c.

A Chronicle to the year 1229.

RODERICK XIMENES,

Archbiſhop of *Toledo.* Advanc'd to that See in the year 1208. Dyed in the year 1245.

Genuine Works, &c.

The Hiſtory of *Spain.*
The Hiſtory of the *Huns* and *Vandals.*
The Hiſtory of the *Arabians.*
The Hiſtory of the *Romans.*

HENRY,

Count of *Calva*, Abbot of *Richenou:* Flouriſh'd about the year 1230.

A Genuine Work, &c.

The Life of S. *Pirmin.*

CONRAD,

Prior of *Schur:* Flouriſh'd about the year 1230.

A Genuine Work, &c.

The Hiſtory of the Monaſtery and Abbots of *Schur.*

A Work loſt.

A Chronicle.

ECKERHARD,

Dean of S. *Gal.* Flouriſh'd about the year 1230.

A Genuine Work, &c.

The Life of S. *Notger.*

WILLIAM,

Mouk of S. *Dennis:* Flouriſh'd about the ſame time.

Works loſt.

Three Books of Hiſtory.

RADULPHUS NIGER,

An *Engliſhman:* Flouriſh'd the beginning of the Century.

Manuſcripts.

Two Chronicles: the one Copious, the other Abridg'd.
The Hiſtory of *William* the Conqueror, of *John*, and of *Henry* III. Kings of *England.*
The Relation of an Expedition to *Jeruſalem.*

ALEXANDER

Of *Somerſet*, Abbot of *Esby:* Flouriſh'd about the year 1220.

Manuſcripts.

The Lives of the Saints.
A Calendar in Verſe.

CONRAD,

Monk of *Schur:* Flouriſh'd about the year 1220.

A Manuſcript.

A Chronicle.

RIGORD and WILLIAM

The *Britain:* Flouriſh'd about the year, 1230.

Genuine Works, &c.

The Hiſtory of *Philip Auguſtus* King of *France*; by *Rigord.*
The Life of the ſame King in Verſe; by *William* the *Briton.*

FABIAN HUGELIN,

Of the Order of *Franciſcans:* Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of S. *Francis*, and his Companions.

CONRAD

Of *Everbac* Abbot: Flouriſh'd about the ſame time.

A Genuine Work, &c.

A Treatiſe of the Original of the Order of *Citeaux.*

JOHN GAL,

Abbot of *Fontenelle:* Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of S. *Wulfran.*

ALBERTUS,

Prior of *Mont des Vignes:* Flouriſh'd about the ſame time.

Genuine Works, &c.

The Lives of { S. *Beatrice*, S. *Aldegonda* and S. *Amand.*

GERARD,

Monk of S. *Quentin* of *Liſle:* Flouriſh'd about the ſame time.

A Genuine Work ſtill Extant.

The Relation of the Tranſlation of our Saviour's Crown of Thorns.

HUGH,

Regular Canon of *Premontre* at *Floreff:* Flouriſh'd at the ſame time.

Genuine Works, &c.

The Lives of { S. *Iva*, and S. *Ivetta.*

CONRAD

Of *Marpourg*, of the Order of *Dominicans:* Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Hiſtory of the Life and Miracles of S. *Elizabeth.*

PHILIP

Of *Greve*, Chancellor of the Univerſity of *Paris:* Flouriſh'd about the ſame time.

Genuine Works, &c.

Sermons on the Pſalms.

WILLIAM,

Biſhop of *Paris:* Elected in the year 1228. Dyed in the year, 1240.

Genuine Works, &c.

A Treatiſe of Faith, and of the Laws.
A Treatiſe of the Vertues, Manners, Vices, and Sins.
A Treatiſe of Temptations.
A Treatiſe of the Merit of Good Works.
A Treatiſe of Divine Rhetorick.
A Treatiſe of the Sacraments.
A Treatiſe of the Cauſes of the Incarnation.
A Treatiſe of Pennance.
A Work of the Univerſe.
A Treatiſe of the Trinity.
A Treatiſe of the Soul.
A Second Treatiſe of Pennance.
A Treatiſe of the Collation of Benefices.

Spurious Works.

Sermons.
A Dialogue about the Seven Sacraments.

Works Loſt.

See the Catalogue, p. 66.

WALTER CORNU,

Arch-Biſhop of *Sens*, Elected in the Year 1223. Dy'd in the Year 1241.

A Genuine Work, &c.

A Relation of the Tranſlation of our Saviour's Crown of Thorns.

GREGORY IX.

Pope, Elected the 20*th.* of *April* 1227. Dy'd the 30*th.* of *September* 1241.

Genuine Works, &c.

One and thirty Letters in the Councils.
Several others in the Annaliſts.
Twelve in the Bullary.
Thirteen in the Thirteenth Tome of the *Spicilegium.*
The Fragments of ſeveral others in the Collection of the Decretals of *Pennafort.*

JAMES,

Of *Vitry*, Cardinal; Flouriſh'd about the Year 1230. Dy'd in the Year 1244.

Genuine Works, &c.

The Hiſtory of the Eaſt and Weſt.
Two Letters.
The Life of St. *Mary de' Oignies.*
Sermons on the Epiſtles and Goſpels,

PANTALEON,

Deacon of the Church of *Conſtantinople*; Flouriſh'd about the Year 1230.

Genuine Works ſtill Extant.

A Treatiſe concerning the Proceſſion of the Holy Ghoſt and the other Points in Controverſy between the *Greeks* and *Latins*,
Sermons.

ALEXANDER,

Of *Hales* of the Order of *Franciſcans*, entred into that Order in the Year 1222. and Dy'd in the Year 1245.

A Genuine Work, &c.

A Commentary on the Maſter of the Sentences, or a Body of Divinity.

Works Spurious and Loſt.

See the Catalogue of them p. 65.

JOHN,

Of *Rochel* of the Order of *Franciſcans*; Flouriſh'd about the ſame time.

Manuſcripts or Works Loſt.

See the Catalogue of them, p. 67.

ADAM,

Of *Chamilly* Biſhop of *Senlis*, made Biſhop in the Year 1230.

Manuſcripts.

Several Sermons.

WILLIAM,

Abbot of *Andrews*; Flouriſh'd about the Year 1235.

A Genuine Work, &c.

A Chronicle of his Abbey.

Two *Anonymous* AUTHORS

Flouriſh'd about the Year 1235.

Genuine Works, &c.

the Lives of { *Herman* the bleſſed and St. *Anthony* of *Padua*.

THOMAS,

Of *Celano* of the *Order* of *Franciſcans*; Flouriſh'd about the Year 1235.

A Genuine Work, &c.

The Life and Miracles of St. *Francis*.

LUKE,

Biſhop of *Tuy*; Flouriſh'd about the Year 1235, and was made Biſhop after the Year 1236.

Genuine Works, &c.

Three Books againſt the *Albigenſes*.
The Life of St. *Iſidore* Arch-Biſhop of *Sevil*.
The Hiſtory of *Spain*.

WILLIAM,

Monk of St. *Martin* at *Tournay*; Flouriſh'd about the Year 1240.

A Genuine Work, &c.

Flowers taken out of the Works of St. *Bernard*.

GILES,

Monk of *Orval*; Flouriſh'd about the Year 1240.

A Genuine Work, &c.

The Hiſtory of the Biſhops of *Liege*.

ALBERTUS,

Monk of *Stada*, and afterwards a *Franciſcan*, Elected Abbot of *Stada* in the Year 1232. went over to the Order of *Franciſcans* in the Year 1240, of which he was made General a little after.

A Genuine Work, &c.

A Univerſal Chronicle to the Year 1256.

GODFREY,

Monk of St. *Pantaleon* of *Cologne*; Flouriſh'd about the Year 1240.

A Genuine Work, &c.

A Chronicon from the Year 1162, to 1237.

St. EDMUND,

Arch-Biſhop of *Canterbury*, Elected in the Year 1234. Dy'd in the Year 1246.

A Genuine Work, &c.

The Mirrour of the Church.

RICHARD,

Of St. *Lawrence* Penitentiary of *Rome*; Flouriſh'd about the Year 1240.

A Genuine Work, &c.

Twelve Books in the Praiſe of the Virgin *Mary*.

MONETA,

Of the Order of *Dominicans*; Flouriſh'd about the Year 1240.

A Manuſcript.

A Body of Divinity.

ALBERIC,

Monk of *Citeaux*; Flouriſh'd about the Year 1240.

A Manuſcript.

A Chronicle to the Year 1241.

PETER *des Vignes*,

Chancellor of the Emperor *Frederick* II. ſent by him in the Year 1245, to the Council of *Lions*. Dy'd in the Year 1249.

Genuine Works ſtill Extant.

Six Books of Letters.
A Diſcourſe containing the Complaints of the Emperor *Frederick* about his being Depoſed.

GODFREY the Bald,

Arch-Biſhop of *Bourges*; Flouriſh'd about the Year 1240.

A Genuine Work, &c.

The Life of *William* Biſhop of St. *Brieux*.

BENEDICT,

Biſhop of *Marſeilles*, Elected in the Year 1229. Dy'd in the Year 1254.

A Manuſcript.

A Treatiſe concerning Faith.

ROBERT GROSTEAD,

Biſhop of *Lincoln*, Elected in the Year 1235, Dy'd in the Year 1253.

Genuine Works, &c.

Diſcourſes and Letters againſt the Irregularities of the Eccleſiaſticks.
A Treatiſe of Obſervations of Law.
The Teſtament of the Twelve Patriarchs.

INNOCENT IV.

Pope, Elected the 24*th.* of *June* 1243. Conſecrated the 29*th.* of the ſame Month, Dy'd the 17*th.* of *Decemb.* 1254.

Genuine Works, &c.

Nineteen Letters in the Collection of the Councils.
Several others in the Annaliſts.
Sixteen in the Great Bullary.

BARTHOLOMEW,

Of *Breſſe*, Profeſſor of the Canon-Law; Flouriſh'd about the Year 1240, and Dy'd in the Year 1258.

Works Loſt,

Works of the Canon-Law; of which ſee the Catalogue, p. 71.

CONRAD,

Adjutant Biſhop of *Mentz*; Flouriſh'd about the Year 1250.

A Genuine Work, &c.

The Chronicle of *Mentz*.

DAVID,

Of *Augſburgh* of the Order of *Franciſcans*; Flouriſh'd about the Year 1250.

Genuine Works, &c.

A *Formula* for Novices.
A Rule for the Inward Man.
The Mirror of Seven Degrees of Perfection of the Monks.

ALBERIC VERUS,

Regular Canon of St. *Auguſtin*; Flouriſh'd about the 1250.

A Genuine Work, &c.

The Life of St. *Oſytus*.

A Work Loſt,

A Treatiſe about the Euchariſt.

GAUTIER,

Of the Order of *Franciſcans*, Biſhop of *Poitiers*; Flouriſh'd about the Year 1250.

A Genuine Work, &c.

Synodal Statutes.

Manuſcripts.

A Body of Divinity.
Quodlibetical Queſtions.
Sermons.

ROGER,
Hiſtoriographer of *Hungary*; Flouriſh'd about the Year 1250.
A Genuine Work ſtill Extant.
The Hiſtory of the State of the Kingdom of *Hungary*.

CONSTANTINE.
Of *Orvieto*; Flouriſh'd about the Year 1250,
A Genuine Work, &c.
The Life of St. *Dominick*.

JOHN,
Of *Parma* of the Order of *Franciſcans*; was Elected General of his Order about the Year 1250, Depos'd in the Year 1256, and retir'd to an Hermitage, where he Liv'd 30 Years longer.
Manuſcripts,
See the Catalogue of them, p. 72.

ENGELBERT,
Abbot of the Order of *Citeaux*; Flouriſh'd about the 1250.
A Genuine Work, &c.
The Life of St. *Edwiga*.

ROBERT RICH,
Of *Abingdon* Monk of *Pontigny*, and

ROBERT BACON,
Doctor of *Oxford*; Flouriſh'd about the Year 1250.
A Genuine Work, &c.
The Hiſtory of the Life and Tranſlation of St. *Edmund*.

JOHN DE DIEU,
Canon of *Boulogne*; Flouriſh'd about the Year 1250.
Manuſcripts.
Several Tracts of the Canon-Law.
A Penitential.

ALBERTANUS,
Advocate of *Breſſe*; Flouriſh'd about the Year 1250.
Manuſcripts.
See the Titles of them, p. 79.

MATTHEW PARIS,
Monk of St. *Albans*; Flouriſh'd from the Year 1220, to the Year 1259.
Genuine Works, &c.
The Hiſtory of *England*.
The Lives of the Two *Offa's* and of the Twenty three Firſt Abbots of the Monaſtery of St. *Albans*.
Manuſcripts.
An Abridgment of his Hiſtory.
An Univerſal Hiſtory.

HUGH,
Of S. *Cher*, or S. *Thierry* Cardinal, Entred into the Order of *Dominicans*, and Flouriſh'd in the Univerſity of *Paris* from the Year 1230, was Nominated Cardinal in the Year 1245, and Dy'd the 19*th*. of *March* in the Year 1260.
Genuine Works, &c.
Poſtillaries on the whole Bible.
Commentaries on the Pſalms.
The Concordance of the Bible.
The Mirrour of the Prieſts.

RAINIER SACHO,
Of the Order of *Dominicans*; Flouriſh'd about the Year 1254, and Dy'd in the Year 1260.
A Genuine Work, &c.
A Treatiſe againſt the *Waldenſes*.

GILES,
Of *Aſſiſy*, of the Order of *Franciſcans*; Flouriſh'd about the middle of the Century, and Dy'd in the Year 1262.
Manuſcripts.
A Writing call'd *Aurea Dicta*.
Several other Works of Piety.

THOMAS
Of *Chantpré* Biſhop Coadjutor of *Cambray*; Flouriſh'd about the Year 1250, and Dy'd in the Year 1263.
Genuine Works, &c.
A Moral Treatiſe call'd, *The Univerſal Good*.
The Lives of { St. *Lutgarda*. / St. *Mary d' Oignies*. / St. *Chriſtina* and / St. *Margaret* of *Ypres*.

JOHN COLONNA,
Arch-Biſhop of *Meſſina*, Made Arch-Biſhop in the Year 1255.
A Work Loſt,
The Ocean of Hiſtories.

An *Anonymous* AUTHOR;
Who Flouriſh'd about the ſame time.
A Genuine Work ſtill Extant.
The Life of St. *Clara*.

NICEPHORUS BLEMMIDAS,
Monk of Mount *Athos*; Flouriſh'd under the Empire of *John Ducas* and of his Son *Theodore Laſcaris*.
Genuine Works, &c.
Two Treatiſes upon the Proceſſion of the Holy Ghoſt in favour of the *Latins*.
Manuſcripts.
See the Catalogue of them, p. 87.

THEODORE LASCARIS,
Sirnam'd DUCAS,
The *Greek* Emperor, Advanc'd to the Empire in the Year 1255. Dy'd 1259.
Manuſcripts.
See the Catalogue of them, p. 87.

ALEXANDER IV.
Pope, Elected the 21*ſt* of *Decemb.* in the Year 1254, Dy'd the 24*th*. of *June* in the Year 1261.
Genuine Works, &c.
Three Letters in the Collection of Councils.
Several others in the Annaliſts.
Twenty four in the Bullary.
Six more to St. *Lewis* in the Sixth Tome of the *Spicilegium*.

An *Anonymous* AUTHOR,
Who Flouriſh'd about the Year 1260.
A Genuine Work, &c.
The Life of the Bleſſed *Godeberta*.

JOHN CHRISTOPHILUS,
Of the Order of *Dominicans*; Flouriſh'd about the Year 1260.
A Work Loſt,
A Commentary on the New Teſtament.

JOHN SEMECA,
Provoſt of *Halberſtadt*; Flouriſh'd about the Year 1250, and Dy'd in the Year 1267.
A Genuine Work, &c.
A Gloſſary on the Decree of *Gratian*.

VINCENT,
Of *Beauvais* of the Order of *Dominicans*; Flouriſh'd under the Reign of St. *Lewis*.
Genuine Works, &c.
The Doctrinal, Hiſtorical, Natural, and Moral Mirrour.
An Inſtruction for the King's Children.
A Conſolatory Letter to King St. *Lewis*.
Works Loſt,
See the Catalogue of them, p. 64.

St. RAYMOND,
Of *Pennafort*, or of *Rochefort* of the Order of *Dominicans*; Flouriſh'd in the Univerſity of *Boulogne* from the beginning of the Century, Entred into the Order of *Dominicans* in the Year 1218, was Elected General of that Order in the Year 1238, and Dy'd in the Year 1275, at an Hundred Years Old.
Genuine Works, &c.
A Collection of Decretals.
A Summary of the Caſes of Conſcience.
Works Loſt,
Treatiſes concerning { The Viſitation of Dioceſſes. / The Cure of Souls. / War and Duels, and / The Methods of Trading without Injuſtice.

ROBERT
Of *Sorbonne*: Flouriſh'd from the year 1250. Founded the College of *Sorbonne*, in the year 1252. Dyed between the years 1271. and 1274
Genuine Works, &c.
Three Diſcourſes of Piety.

URBAN VI.

Pope, Elected *Auguſt* 28. 1261. Conſecrated the ſecond of *September*, the ſame year. Dyed *October* the third, 1264.

Genuine Works ſtill Extant.

The Bull for Inſtituting the Feaſt of the Holy Sacrament.
Several Letters in the Annaliſts.
Eight in the Bullary.
A Paraphraſe of the firſt Pſalm.

WILLIAM

Of *Breſſe* Archbiſhop of *Sens*. Made Archbiſhop in the year 1258. Laid down his Archbiſhoprick in 1267. And Dyed *February* the 8th, 1269.

A Manuſcript.

A Summary of Vertues and Vices.

HENRY

Of *Suſa* Cardinal. Made Archbiſhop of *Ambrun* in the year 1258. Cardinal in the year 1262. Dyed in the year 1271.

Genuine Works, &c.

A Golden Summary of the Law.
A Commentary on the Decretals.

HANNIBAL

Of *Hannebold*, Cardinal. He was of the Order of the *Dominicans*. After he had taught for ſome time at *Paris*, he became Maſter of the Sacred Palace under the Popedoms of *Alexander* IV. and *Urban* IV. Made Cardinal in the year 1262. Dyed in the year 1272.

A Genuine Work, &c.

A Commentary on the Maſter of the Sentences, among the Works of S. *Thomas*.

CLEMENT IV.

Pope, Elected *February* 5th. 1265. Dyed *October* 29. 1268.

Genuine Works, &c.

A Letter to one of his Kinſmen upon his Advancement to the Popedom.
Several others in the Annaliſts.
Sixteen in the Bullary.
Five in the Sixth and Seventh Tomes of the *Spicilegium*.

WILLIAM

Of Saint *Amour*, Doctor of *Paris*: Flouriſh'd ever ſince the year 1250. And Dyed in the year 1272.

Genuine Works, &c.

A Treatiſe concerning the Perils of the laſt Times.
Two Queſtions about Begging.
A Reply to the Erroneous Propoſitions charged upou him.
A Collection of Paſſages of Holy Writ, againſt the falſe Preachers and Mendicants.
A Sermon on the ſame Subject, Preached on the Feſtival of S. *Philip* and S. *James*.

ODO RIGAUD

Archbiſhop of *Roan*. Elected in the year 1247. Dyed in the year 1275.

Manuſcripts.

Commentaries on the Pentateuch. On the Pſalms. And on the Evangeliſts.
Sermons.

JOHN

De Galles, of the Order of *Franciſcans*: Flouriſh'd about the year 1260.

Genuine Works, &c.

Moral Eſſays, of which ſee the Catalogue, p. 73.

GREGORY

Pope. Elected the 1ſt of *September*, 1271. Conſecrated the 27th of *March*, 1272. Dyed the 10th of *January*, 1276.

Genuine Works, &c.

A Letter for the Calling of the Council of *Lions*.
A Letter to the Biſhop of *Liege*.
Several others in the Annaliſts.
Five in the Bullary.

ALBERTUS MAGNUS

Of the Order of *Dominicans*, and afterwards Biſhop of *Ratisbonne*. Born in the year 1205. Entred into the Order of the *Dominicans* in the year 1221. Is choſen Vicar General of his Order, in the year 1236. Made Biſhop of *Ratisbonne* in the year 1260. Lays down his Biſhoprick three years after; and retires to *Cologne*, where he Dyes in the year 1280.

Genuine and ſpurious Works.
Works loſt, or Manuſcripts.

See the Catalogue of them, p. 67, &c.

S. BONADVENTURE

Cardinal. Born in the year 1221. Enters into the Order of *Franciſcans*, in the year 1243. Is admitted Doctor of *Paris*, in the year 1255. Elected General of his Order the year following. Made Cardinal in the year 1274. and Dyed the 15th of *July*, the ſame year.

Genuine and Spurious Works,
Works loſt, or Manuſcripts.

See the Catalogue of them, p. 69.

S. THOMAS AQUINAS.

Born in the year 1224. Enters into the Order of *Dominicans*, in the year 1241. Takes his Doctor's Degree at *Paris*, in the year 1255. And Dyed *March* 7. 1274.

Genuine and Spurious Works.
Works Loſt, or Manuſcripts.

See the Catalogue of them, p. 66, 69, &c.

WILLIAM PERAULT

Of the Order of *Dominicans*: Flouriſh'd from the year 1250. And dyed in the year 1275.

Genuine Works, &c.

A Summary of Vertues and Vices.
Sermons aſcrib'd to *William* of *Paris*.

HUMBERT

De Romans, of the Order of the *Dominicans*. Enters into that Order in the year 1225. Is Elected General of it, in the year 1254. and Dyes in the year 1277.

Genuine Works, &c.

The Mirrour, or the Inſtruction of the Monaſtick Life.
A Letter on the three Vows of Monkery.
An Inſtruction of the Preachers.
Two hundred Sermons.
A Commentary on the Rule of St. *Auguſtin*.

GERARD

Of *Frachet*, of the Order of *Dominicans*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Hiſtory of the Famous Men of his Order.

A Manuſcript.

A Chronicle.

INNOCENT V.

Pope. Who was formerly called *Peter* of *Tarentum*, Doctor of *Paris*, of the Order of *Dominicans*. Advanc'd to the Arch-biſhoprick of *Lions*, in the year 1271. Elected Pope, *January* 21. 1276. Dyed the the 22th of *June* the ſame year.

Genuine Works, &c.

An Abſtract of Divinity.
A Commentary on the four Books of Sentences.

Works Loſt.

Commentaries on the Holy Scriptures.

JOHN XXI.

Pope. Elected the 15th of *September*, in the year 1276. Dyed the 20th of *May*, the year following.

Genuine Works, &c.

Treatiſes of Philoſophy and Phyſick.
Several Letters related by the Annaliſts.

THOMAS

Of *Lentini*, Archbiſhop of *Coſenza*: Flouriſh'd about the year 1270. Dyed in the year 1277.

A Genuine Work, &c.

The Life of S. *Peter* the Martyr, of the Order of *Dominicans*,

AR-

ARSENIUS AUTORIANUS,

Patriarch of *Conſtantinople*. Advanc'd to that See in the year 1257. Depos'd in the year 1268.

Genuine Works ſtill Extant.

A Collection of Canons.
His laſt Will and Teſtament.

GEORGIUS ACROPOLITA LOGOTHETES.

Flouriſh'd chiefly under the Empire of *Michael Palæologus*; And Dy'd about the year 1282.

A Genuine Work, &c.

The *Byzantine* Hiſtory.

Manuſcripts.

See the Catalogue of them, p. 85.

MATTHEW

Of *Vendome*, Abbot of S. *Dennis*: Govern'd that Monaſtery, from the year 1260. to the year 1286.

A Genuine Work, &c.

A Poem containing the Hiſtory of *Tobit* and *Tobias*.

GILBERT

Of *Tournay* of the Order of *Franciſcans*: Flouriſh'd about the year 1270. and Dy'd before the year 1293.

Genuine Works, &c.

A Treatiſe of the Epiſcopal Functions, and of the Ceremonies of the Church.
A Treatiſe of the Peace and Tranquility of the Soul.
Sermons.

The Lives of { S. *John*, Biſhop of *Tournay*. / S. *Eleutherius*,

RALPH BOCKING,

Of the Order of *Dominicans*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of S. *Richard*, Biſhop of *Chicheſter*.

JOHN GENES

De la Caille a *Franciſcan*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

A Treatiſe of the City of *Jeſus Chriſt*.

WILLIAM

Of *Sanvic*, a *Carmelite*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

A Chronicle of the Increaſe of *Carmelites*.

WILLAM GUARRON,

A *Franciſcan*: Flouriſh'd about the ſame time.

A Work Loſt.

A Commentary on the Book of Sentences.

WILLIAM

Of *Tripoly*, a *Dominican*: Flouriſh'd about the ſame time.

A Manuſcript.

The Hiſtory of the *Saracens*, and of *Mahomet*.

WILLIAM

Of *Ruſbrock*, a *Franciſcan*: Flouriſh'd about the year 1270.

A Manuſcript.

An Itinerary; or the Relation of an Expedition into the *Eaſt*.

GEOFREY

Of *Beaulieu*, a *Dominican*; and

WILLIAM

Of *Chartres*, Chaplain to King S. *Lewis*: Flouriſh'd under the Reign of that Prince.

Genuine Works, &c.

Ten Books of the Life of S. *Lewis*.

WILLIAM

Of *Riſhanger*, Monk of S. *Albans*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Continuation of the Hiſtory of *Matthew Paris*, down to the year 1273.

THOMAS BOCKINGHAM,

Chancellor of the Univerſity of *Oxford*: Flouriſh'd about the year 1270.

Manuſcripts.

Commentaries on the Maſter of the Sentences, and on the Books of the Holy Scriptures.

NICHOLAS III.

Pope. Elected the 25th of *November*, in the year 1277. Dy'd the 12th of *Auguſt*, 1280.

Genuine Works, ſtill Extant.

Letters related by the Annaliſts.
Two Decretals in the Bullary.

MARTINUS POLONUS,

Archbiſhop of *Gneſna*. Was Penitentiary of the Church of *Rome*, under the Popedoms of John XXI. and *Nicholas* III. Advanc'd to the Arch-biſhoprick of *Gneſna*, in the year 1278. And Dyed the ſame year.

Genuine Works, &c.

A Chronicle to the year 1277.
Sermons.

Works loſt.

A Collection of the Canon-Law.
A Treatiſe of the moſt Remarkable things of *Rome*.

ROGER BACON,

Of the Order of *Franciſcans*: Flouriſh'd about the year 1270. And dyed in the year 1284.

Genuine Works, &c.

Philoſophical Treatiſes.

A Manuſcript.

An Abſtract of Divinity.

THOMAS SPOTT

A *Benedictine* Monk, of the Monaſtery of S. *Auguſtine* in *England*: Flouriſh'd about the year 1275.

Genuine Works, &c.

The Lives of the Abbots of his Monaſtery.

MARTIN IV.

Pope. Elected the 22th of *February*, in the year 1281. Conſecrated the 23d of *March* the ſame year. Dyed the 25th of *March* 1285.

Genuine Works, &c.

Two Letters in the Councils.
A Letter Condemning the Emperor *Palæologus*, in the Bullary.
Other Letters in the Annaliſts.

NICHOLAS

Of *Hanaps* of the Order of *Dominicans*, Patriarch of *Jeruſalem*, Nominated Patriarch in the Year 1281, Dy'd in the Year 1288.

A Genuine Work, &c.

An Hiſtorical Collection of the Examples of Vertues and Vices, call'd the *Poor Man's Bible*.

BONAVENTURE BROCARD,

A *Dominican*; Flouriſh'd about the Year 1280.

Works Loſt,

A Relation of an Expedition to the Holy Land.
An Hiſtory of the Actions of the Emperor *Frederick* in *Paleſtine*,

MARK PAUL

A *Venetian*; Flouriſh'd about the ſame time.

A Genuine Work, &c.

A Relation of Expeditions.

JOHN PECKHAM,

Arch-Biſhop of *Canterbury*, Elected in the Year 1278. Dyed in the year 1291.

Genuine Works, &c.

Collections Of the Bible.
Eccleſiaſtical Conſtitutions.

Manuſcripts.

Mention made of them, p. 75.

HONORIUS IV.

Pope, Elected the 2d. of *April* 1285. Conſecrated the 20th. of *May* the ſame Year, Dy'd the 3d. of *April* 1287.

Genuine Works, &c.

Several Letters related in the Annaliſts.
Two in the Bullary.

WILLIAM DURANTS,

Biſhop of *Menda*: Flouriſh'd from the middle of the Century. Was made Biſhop in the year 1286. And Dyed in the year 1296.

Genuine Works ſtill Extant.

The *Rationale* of Divine Duties.
The Mirrour of the Law.
A Repertory of the Law.
A Commentary on the Canons of the Council of *Lions*.
An Abridgment of the Gloſſes and Text of the Canon-Law.

An *Anonymous* AUTHOR,

Of the Order of *Dominicans*; who Flouriſh'd about the Year 1280.

A Genuine Work, &c.

A Chronicle of the *Dominicans* of *Colmar*.

JOHN,

Of *Hayde*; Flouriſh'd about the Year 1280.

Manuſcripts.

The Paſſion of St. *Lawrence*.
The Life of St. *Macle*.

PETER,

Of *Auvergne* a *Dominican*; Flouriſh'd about the ſame time.

Genuine Works, &c.

A Supplement of the Summ of St. *Thomas*.
A Commentary on the Books of *Ariſtotle*.

WILLIAM *de la Mere*,

A *Franciſcan*; Flouriſh'd about the ſame time.

Manuſcripts.

A Commentary on the Maſter of the Sentences.
A Correctory of St. *Thomas*.
Additions to the Works of St. *Bonaventure*.

ROBERT,

Of *Ruſſia* a *Franciſcan*; Flouriſh'd about the ſame time.

Works Loſt.

See the Catalogue of them, p. 76.

ULRIC,

Of *Straſburgh* a *Dominican*; Flouriſh'd about the ſame time.

Works Loſt.

See p. 76.

St. GERTRUDA and St. MATILDIS,

Benedictine Nuns; Flouriſh'd about the Year 1280, and Dy'd about the Year 1290.

Genuine Works, &c.

Works of Piety.

GEORGE PACHYMERES,

Born in the Year 1242. Flouriſh'd about the Year 1280.

Genuine Works, &c.

The *Greek* Hiſtory.
A Treatiſe concerning the Proceſſion of the Holy Ghoſt.
A Commentary on the Works of St. *Denis*.
Another Treatiſe concerning the Proceſſion of the Holy Ghoſt.

JOHN VECCUS,

Patriarch of *Conſtantinople*, Advanc'd to that Dignity in the Year 1275, turn'd out in the Year 1283, Depos'd in the Year 1284.

Genuine Works, &c.

See the Catalogue of them, p. 88.

GEORGE METOCHITA and CONSTANTINE MELITENIOTA,

Deacons of the Church of *Conſtantinople*; Flouriſh'd about the ſame time.

Works Printed and Manuſcripts.

See the Catalogue of them, p. 88.

SIMON,

Of *Crete* a *Dominican*; Flouriſh'd about the end of this Century.

Manuſcripts.

Three Treatiſes for the *Latins* about the Proceſſion of the Holy Ghoſt.

GEORGE,

of *Cyprus*, Sirnam'd

GREGORY,

Patriarch of *Conſtantinople*.

GEORGE MOSCHAMPER,

Keeper of the Archives.

CONSTANTINE ACROPOLITA LOGOTHETES,

A *Greek* Monk, and

JOB IASITES,

Flouriſh'd about the end of this Century.

Manuſcripts.

Works againſt *Veccus*, and againſt the *Latins*.

GREGORY ABULPHARAJE,

An *Arabian*; Flouriſh'd at the end of this Century.

A Genuine Work ſtill Extant.

An Hiſtory of the *Dynaſties* down to the Year 1284.

SIMON,

Monk of *Affligem*; Flouriſh'd about the end of the Century.

Works Loſt or Manuſcripts.

See the Catalogue of them, p. 77.

WILLIAM,

Prior of *Affligem*; Flouriſh'd about the end of this Century.

The Life of St. *Lutgarda*.

Works Loſt,

A Narrative of the Viſions of a Nun of the Order of *Citeaux*.

ALEXANDER

Of *Villa-Dei*: Flouriſh'd about the end of the Century.

Works Loſt.

A Doctrinal.
A Treatiſe of the Calendar and the Sphere.

HENRY,

Monk of *Affligem*: Flouriſh'd about the ſame time.

A Work loſt.

A Calendar.

THIERRY

Of *Apolda*, a *Dominican*: Flouriſh'd about the year 1290.

Genuine Works, &c.

The Lives of { S. *Dominick*, and / S. *Elizabeth*.

GOBELINUS

Flouriſh'd about the ſame time.

A Genuine Work, &c.

The Life of S. *Meinulphus*.

EGEHARD,

Abbot of *Urangen*: Flouriſh'd about the year 1290.

A Genuine Work, &c.

A Chronicle of the Biſhops of *Hildeſheim*

NICHOLAS IV.

Pope. Elected *April* 22. 1288. Dyed *April* 14. 1292.

Genuine Works, &c.

Three Volumes of MSS. Letters; Several of which are related in the Annaliſts; Six in the Bullary.

ENGELHARD

Abbot of *Lankaim*: Flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Life of S. *Matildis*.

HENRY

Of *Gand*, Arch-Deacon of *Tournay*: Flouriſh'd in the Univerſity of *Paris*, about the end of the Century. And Dyed in the year 1295.

Genuine Works, &c.

A Body of Divinity.
Quodlibetical Queſtions.
A Treatiſe of the Eccleſiaſtical Writers.

Manuſcripts, or *Works loſt.*

See the Catalogue of them, p. 78.

CONRAD and STEPHANARD,

Dominicans: Flouriſh'd about the end of the Century.

Works loſt.

The Life of S. *Dominick*.

RALPH

Of *Cologne*, a *Canon* of *Chartres*: Flouriſh'd about the year 1290.

A Genuine Work ſtill Extant.

A Treatiſe of the Tranſlation of the Empire.

THOMAS PALMERANUS,

Doctor of *Sorbonne*: Flouriſh'd about the end of the Century.

A Genuine Work, &c.

Flowers gather'd out of the Bible and Fathers.

GUY

Of *Baif*, a Laywer, and Arch-Deacon of *Boulogne*: Flouriſh'd about the year 1290.

A Genuine Work, &c.

A Commentary on the Decretal and Decretals, call'd the *Roſary*.

GREGORY

Of *Winchester*, Monk of *Glouceſter*; after he had taken upon him the Habit in that Monaſtery, in the year 1237. Dyed after the year 1291.

A Genuine Work, &c.

The Annals of his Monaſtery.

RAYMOND

Of *Martins*, a *Dominican*: Flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Sword of Faith.

NICHOLAS

The *Gaul*: Of the Order of the *Carmelites*: Was General of his Order about the end of the Century.

A Genuine Work, &c.

The fiery Beam.

SIGEHARD

Monk of S. *Albans*; Flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Life of S. *Alban*.

MATTHEW D'AQUASPORTA

Cardinal. Was the Twelfth General of the Order of the *Franciſcans*; and nominated Cardinal Biſhop of *Porto*, by *Nicholas* IV.

Works Loſt, or Manuſcripts.

See the Catalogue of them, p. 77.

ARLOTUS

Of the Order of *Franciſcans*: Was General of his Order, about the year 1290.

Works loſt.

A Concordance of the Old and *New Teſtament*.

Sermons.

LUKE

Of *Padua*, of the Order of the *Franciſcans*: Flouriſh'd about the ſame time.

Manuſcripts.

Several Sermons.

GERARD

Of *Liege*, of the Order of *Dominicans*: Flouriſh'd about the end of the Century.

A Genuine Work, &c.

The Mirrour of the Preachers.

PETER,

A *Dominican*: Flouriſh'd about the end of the Century.

Works loſt.

Sermons.

BALDWIN

Of *Ninove*, Regular Canon of *Premontre*: Flouriſh'd about the end of the Century.

A Manuſcript.

A Chronicle to the year 1294.

JAMES

De Voragine, Archbiſhop of *Genes*. Was made General of the Order of *Dominicans*; afterwards Archbiſhop of *Genes*, in the year 1292. And dyed in the year 1298.

Genuine Works ſtill extant.

The Golden Legend.

Sermons.

The Golden *Marial*.

RICHARD

Of *Middleton*, a *Franciſcan*: Flouriſh'd in the Univerſity of *Paris*, in the year 1290. And Dyed in the year 1300.

Genuine Works, &c.

A Commentary on the Sentences.

Quodlibetical Queſtions.

Manuſcripts, or *Works loſt.*

See the Catalogue of them, p. 78.

GUY

Of *Munois* Abbot of S. *Germain*, of *Auxerre*. Made Abbot in the year 1277. Dyed in the year 1313.

A Genuine Work, &c.

An Hiſtory of the Abbots of S. *Germain* at *Auxerre*.

CELESTINE V.

Pope, Elected *July* 10th 1294. Lays down the Papacy voluntarily, on the 12th of *December*, the ſame year; and Dyes a while after.

Genuine Works, &c.

Three Conſtitutions.

Spurious Works.

Several *Opuſcula* of Piety.

Letters and Prayers.

JOHN

The *Teutonick*, a *Dominican*; Biſhop of *Boſſena*: Flouriſh'd about the end of the Century.

Genuine Works, &c.

A Summary of the Preachers.

A Summary of Confeſſors.

A Table of *Apparatus* of *Raymond* of *Pennafort*.

GARSIAS

A *Spaniard*: Flouriſh'd the latter end of the Century.

Works loſt.

A Commentary on the Decretals, and other Works of the Canon-Law.

HENRY or AMAND SUSON,

A *Dominican*: Flouriſh'd, according to ſome, the end of the Thirteenth: according to others, the beginning of the Fourteenth Century.

Genuine Works, &c.

Works of Piety.

GAUTIER

Of *Exeter*, a *Dominican*: Flouriſh'd about the year 1301.

A Genuine Work, &c.

The Life of *Guy* Earl of *Warwick*.

FRANCIS

Of *Moncade*, Marqueſs of *Ayetone*: Flouriſh'd the end of this and the beginning of the next Century.

A Genuine Work, &c.

A Narrative of the Expedition of *Catalonians* and *Arragonians*, againſt the *Turks* and *Greeks*.

A Chronological TABLE of the COUNCILS held in the *Thirteenth Century*, and of their *Acts*, *Letters*, *Canons*, &c.

Councils.	*Anno*	*Acts, Letters, Canons, &c.*
The Councils of *Sens*,	1198	Mention of this Council in the Letters of Pope *Innocent* III. and in the Chronicle of *Auxerre*.
The Councils of *Dalmatia*,	1199	Twelve Canons.
The Councils of *London*,	1200	Several Canons.
An Assembly of *Coblentz*,	1200	Mention of this Assembly in the Letters of *Innocent* III. and in the Contemporary Historians.
The Council of *Lambeth*,	1206	Canons.
A Council held in the Province of *Narbonne*,	1207	Mention of this Council, in the Life of St. *Dominick* and in *Vincent* of *Beauvais*.
An Assembly of *Northusa*.	1207	Mention of this Assembly in the Contemporary Historians.
An Assembly of *Paris*,	1208	Ten Constitutions.
An Assembly of *Wurtzburgh*,	1209	Mention of this Assembly in the Contemporary Historians.
The Councils of *Montilly*,	1209	Acts of that Council.
The Councils of *Avignon*,	1209	Twenty one Decrees.
The Councils of *Paris*,	1209	Mention of this Council in the Contemporary Historians.
The Councils of *Rome*,	1209	Mention of this Council in the Contemporary Historians.
An Assembly of *Nuremburg*,	1211	Mention of this Assembly in the Contemporary Authors.
The Councils of *Paris*,	1212	Acts and Canons.
The Councils of *Lavaur*,	1213	Acts of this Council.
The Councils of *Montpellier*,	1215	Acts and Canons.
The 4 General Council of the *Lateran*,	1215	Acts and Canons.
The Council of *Melun*,	1216	Seven Decrees
An Assembly of *Wurtzburgh*,	1222	Mention of this Assembly in the *German* Historians.
The Councils of *Oxford*,	1222	Decrees in Chapters.
The Councils of *Paris*,	1223	Mention of this Council in the Contemporary Authors.
The Councils of *Montpellier*,	1224	Mention of this Council in the Contemporary Authors
The Councils of *Bourges*,	1225	Extracts of the Acts of this Council.
The Councils of *Mentz*,	1225	Fourteen Decrees.
The Councils of *Paris*,	1226	Mention of this Council in the Chronicle of *Tours*.
The Councils of *Narbonne*,	1227	Twenty Canons.
An Assembly of *Aix-la-Chapelle*.	1227	Mention of this Assembly in the *German* Historians,
An Assembly of *Paris*,	1228	A Treaty between King St, *Lewis*, and *Raymond* Count of *Toulouse*: And Ten Statutes of that King in Favour of the Churches of *France*.
The Councils of *Toulouse*,	1229	Forty nine Canons.
The Councils of *Chateau-Gonthier*,	1231	Thirty seven Canons.
The Councils of *Melun*,	1232	Mention of this Council in *William* of *Puilaurent*, and Statutes of *Raymond* Count of *Toulouse* against the Hereticks.
The Councils of *Beziers*,	1233	Twenty six Canons.
The Councils of *Nymphea* in *Bythynia*,	1233	Professions of Faith of the *Greeks* and *Latins*.
The Councils of *Arles*,	1234	Twenty four Constitutions
The Councils of *Narbonne*,	1235	Twenty nine Canons.
The Councils of *Tours*,	1236	Fifteen Canons.
The Councils of *London*,	1237	Thirty one Canons.
The Councils of *Cognac*,	1238	Thirty nine Canons.
The Councils of *Tours*,	1239	Thirteen Canons.
The Councils of *Laval*,	1242	Nine Decrees.
The Councils of I. General of *Lions*,	1245	Acts and Canons.
The Councils of *Beziers*,	1246	A Collection of 46 Canons.
The Councils of *Valence*,	1248	Twenty three Decrees.
The Councils of *Saumur*,	1253	Thirty two Canons.
The Councils of *Alby*,	1254	Sixty one Canons.
The Councils of *Bourdeaux*,	1255	Thirty Decrees.
The Councils of *Beziers*,	1255	Laws of King *Lewis*. Publish'd in this Council.
An Assembly of *Paris*,	1256	An Accomodation between the University of *Paris* and the *Dominicans*.
The Councils of *Ruffec*,	1258	Ten Decrees.
The Councils of *Montpellier*,	1258	Eight Decrees.
The Councils of *Cologne*,	1260	Forty two Decrees.
The Councils of *Arles*,	1260	Seventeen Canons.
The Councils of *Cognac*,	1260	Nineteen Decrees.
The Councils of *Lambeth*,	1261	Several Statutes.
The Councils of *Cognac*,	1262	Seven Decrees.
The Councils of *Bourdeaux*.	1262	Seven Canons.
The Synod of *Clermont*,	1263	Mention of this Synod in Mr. *Launoy* on the Canon *Omnis Utriusque Sexus*.
The Councils of *Nants*,	1264	Nine Decrees.
The Councils of *Cologne*,	1266	Forty five Statutes.
The Councils of *Vienna* in *Austria*,	1267	Nineteen Canons.
The Councils of *London*,	1268	Fifty four Canons.
The Ordinance of St. *Lewis* King of *France*.	1268	In Five Articles.

The

Councils.	Anno	Acts, Letters, Canons, &c.
The Councils of *Chateau-Gonthier*	1268	Eight Canons.
Angers	1269	Two Canons.
Sens	1269	Six Decrees.
Compeign	1270	A Statute.
Avignon	1270	Eight Decrees.
Quentin	1271	Five Decrees.
Rennes	1273	Seven Canons.
An Assembly of *Francfort* on the *Mainy*	1273	Mention of this Assembly in the Contemporary Historians.
The Second General Council of *Lions*	1274	Acts and Thirty one Constitutions.
The Assembly of *Nuremberg*	1274	Mention of this Assembly in the Contemporary Writers.
The Councils of *Saltzburgh*	1274	Twenty four Canons.
Arles	1275	Twenty two Canons, the Four first Lost.
The Synod of *Durham*	1276	Six Decrees.
The Councils of *Saumur*	1276	Fourteen Decrees.
Bourges	1276	Sixteen Decrees.
Constantinople	1277	Mention of this Council in the Contemporary Writers.
Langeis	1278	Sixteen Decrees.
Ponteaudemer	1279	Twenty four Decrees.
Avignon	1279	Fifteen Decrees.
Redding	1279	Five Rules about the Ecclesiastical Discipline, and several others about the Monastical Discipline.
Buda	1279	Sixty nine Decrees.
Angers	1279	Five Canons.

Councils.	Anno	Acts, Letters, Canons, &c.
The Synods of *Cologne*	1280	Eighteen Statutes.
Saintes	1280	Fifteen Decrees.
Poitiers	1280	Eleven Statutes.
The Councils of *Saltzburg*	1281	Eighteen Decrees.
Lambeth	1281	Twenty seven Statutes.
Avignon	1282	Eleven Decrees.
The Synod of *Saintes*	1282	Five Constitutions.
The Council of *Tours*	1282	Thirteen Decrees.
The Council of *Constantinople*	1284	Mention of this Council in the Contemporary Writers.
The Synod of *Nismes*	1284	Decrees in 17 Chapters.
Poitiers	1284	Five Statutes.
The Councils of *Ravenna*	1286	Nine Canons.
Bourges	1286	Thirty five Decrees.
The Synod of *Exeter*	1287	Fifty five Decrees.
The Council of *Wurtzburgh*	1287	Forty two Decrees.
The Council of *Lisle* in *Provence*	1288	Eighteen Decrees.
The Synod of *Chichester*	1289	Forty one Decrees.
The Council of *Nogarol*	1290	Twelve Decrees.
The Synod of *Saltzburgh*	1291	Three Decrees.
The Council of *London*	1291	Mention of this Council in the Contemporary Authors.
The Synod of *Chichester*	1292	Seven Decrees.
The Council of *Saumur*	1294	Five Decrees.
The Synod of *Canterbury*	1295	Forty seven Constitutions.
The Synod of *Saintes*	1298	Seven Constitutions.
The Council of *Roan*	1299	Seven Statutes.
The Council of *Merton* under the Arch-Bp. of *Canterbury*	1300	Four Constitutions.

A TABLE of the WORKS of the *Ecclesiastical Writers* of the *Thirteenth Century*; disposed according to the *Subjects* they Treat of.

Works on the Truth of the Christian Religion.

THE Sword of Faith, of *Raymond* of *Martins* a *Dominican*.
Nicetas's Treatise of the Orthodox Faith.

Treatises on the Differences between the Greeks *and the* Latins.

Pantaleon's Treatise on the Procession of the Holy Ghost, Unleaven'd Bread, and Obedience to the Church of *Rome*.
Nicephoras Blemmidas's Two Treatises about the Procession of the Holy Ghost.
Pachymeres's Two Treatises about the same.
John Veccus's Works.
The Works of *George Metochites*, and *Constantine Melitenites*.

Commentaries on the Books of Sentences.

The Commentary of *Peter* of *Tarentum*, afterwards Pope under the Name of *Innocent* V.
Alexander of *Hales*'s Commentary on the Master of the Sentences or a Body of Divinity.
Another Commentary under his Name.
Albertus Magnus's Commentary.
St. *Bonaventure*'s Commentary.
St. *Thomas Aquinas*'s Commentary.
Cardinal *Annebaud*'s Commentary, among the Works of St. *Thomas*.
Richard of *Middleton*'s Commentary.

Systems of Divinity and Quodlibetical Questions.

Peter of *Tarentum*'s Abridgment of Divinity.
William of *Segnelay*'s Body of Divinity.
Præpositivus's System in Manuscript.
Albertus Magnus's Body of Divinity.
——His System of the Creatures.
St. *Thomas*'s Body of Divinity.
Peter of *Auvergne*'s Supplement of that Body.
Henry of *Gand*'s System of Divinity, and Quodlibetical Questions.
Richard of *Middleton*'s Quodlibetical Questions.

Theological Treatises.

Abbot Joachim's Treatise of the Trinity, or a Psalter on Ten Strings.
——His Treatises against the Master of the Sentences.
Alanus of *Lisle*'s Four Books against the *Albigenses* and *Waldenses*.

Peter

Peter des Vaux de Cernay's Hiſtory of the *Albigenſes*.
Luke of *Tuy*'s Three Books againſt the *Albigenſes*.
William of St. *Amour*'s Treatiſes, Of the Sacraments. Of the Cauſes of the Incarnation. Of the Trinity, and Of the Soul.
Vincent of *Beauvais*'s Doctrinal Mirrour.
St. *Bonaventure*'s Treatiſes.
St. *Thomas*'s Treatiſes.
Rainier Sacho's Treatiſe againſt the *Waldenſes*.

Treatiſes on the Diſcipline of the Church.

A Word in Short, by *Peter Chanter* of *Paris*.
Innocent IIId's Two Diſcourſes to the General Council of the *Lateran*, and the Acts of that Council.
——His Four Diſcourſes on the Conſecration of the Pope.
——His Letters.
The Firſt Collection of Decretals made by *Bernard* Biſhop of *Fayence*.
The Collections of Decretals by *Alanus*, *Gilbert* and *John Gallus*.
The Third Collection of Decretals, by *Peter* of *Benevento*.
The Fourth Collection of Decretals, by an *Anonymous* Author.
The Fifth Collection of the Letters of *Honorius* III.
The Letters of *Honorius* III.
The Letters of *Gregory* IX.
Raymond of *Pennafort*'s Collection of Decretals.
The Letters of *Innocent* IV.
The Letters of *Alexander* IV.
Urban IVth's Bull of Inſtituting the Feaſt of the Holy Sacrament, and other Letters of that Pope.
The Letters of *Clement* IV. to one of his Relations, and other Letters of the ſame Pope.
The Letters of *Gregory* X. for calling the Council of *Lions* to the Biſhop of *Liege* and others.
The Letters of *John* XXI. and of *Nicholas* III.
The Letters of *Martin* IV.
The Letters of *Honorius* IV.
The Letters of *Nicholas* IV.
The Letters of *Clement* V.
Alanus's Penitential.
A Letter and Statutes of *Stephen* of *Langton*.
Helinand's Letter about an Apoſtate Monk.
The Letters of *Maurice* Arch-Biſhop of *Roan*.
Robert Groſtea's Diſcourſes and Letters againſt the Irregularities of the Eccleſiaſticks.
——His Treatiſes of the Legal Obſervances.
William of *Paris*'s Tracts of Pennance, and the Collation of Benefices.
The Letters of *Peter des Vignes*.
——His Diſſertation.
Nicetas's Reply to the Queries of *Baſil* the Monk.
Manuel Charitopula's Replies to the Queries of the Biſhop of *Pella*.
——His Two Decrees.
Germanus Nauplius's Letters and Decrees.
Arſenius Autorianus's Collection of the Canons, and his Laſt Will and Teſtament.
Canons and Decrees of Councils.
William of St. *Amour*'s Tracts.

Treatiſes of the Canon-Law.

A Collection of Decretals, by ſeveral Hands.
Bernard of *Compoſtella*'s Commentary on the Decretals.
——His Treatiſe on the Caſes of the Five Decretals.
——His Collection of the Bulls.
The Golden Syſtem and Commentaries on the Decretals, by *Henry* of *Suſa* Cardinal.
John Semeca's Gloſſary on *Gratian*'s Decree.
The Mirrour of the Law.
The Repertory of the Law.
A Commentary on the Canons of the Council of *Lions*.
An Abſtract of the Gloſſes and Texts of the Canon-Law.
By *William Durants* Biſhop of *Menda*.
Ralph of *Cologne*'s Treatiſe of the Tranſlation of the Empire.
Guy of *Baif*'s Commentary on the Decree and Decretals.

Treatiſes on the Rituals.

John Beleth's Treatiſe of the Divine Offices.
Innocent IIId's Treatiſe of the Myſteries of the Maſs.
S. *Thomas*'s Office of the Euchariſt.
Several Tracts of *Bonaventure*.
Gilbert of *Tournay*'s Treatiſe of the Functions of the Biſhops, and of the Ceremonies of the Church.
William Durants's *Rationale* of Divine Offices.

Commentaries, and other Works on the Holy Scriptures.

Abbot *Joachim*'s Commentaries on the Prophecies of *Jeremiah*, *Iſaiah*, *Nahum*, *Habbakuk*, *Zachary*, and *Malachy* &c. and on the *Apocalyps*.
Alanus's Commentary on the Canticles.
——His Treatiſe on the Parables.
S. *Anthony* of *Padua*'s Myſtical Expoſitions of the Holy Scriptures.
John Algrin's Notes on the *Canticles*.
Albertus Magnus's Commentaries on the Bible.
——His Commentary on the Scriptures.
Cardinal *Hugh* of S. *Cher*'s Commentaries on the whole Bible.
——His Commentary on the Pſalms.
——His Concordance of the Bible.
Nicholas of *Hanaps*'s Poor Man's Bible.
John Peckham's Collections of the Bible.

Univerſal, or General Hiſtories.

A Continuation of *Marianus*'s Chronicle, by *Dodochine*.
Arnoldus's Continuation of the Chronicle of the *Sclavonians*.
Gervaſe of *Tilbury*'s Univerſal Hiſtory of the Weſt.
——His Hiſtory of *England*.
The Chronology of *Robert* of S. *Marian*, continued by *Hugh* of S. *Marian*.
John of *Oxford*'s Hiſtory of *England*.
John Grey's Chronicle.
Helinand's Chronological Hiſtory.
Conrad of *Lichtenau*'s Chronicle.
Roderick Ximenes's Hiſtory of *Spain*.
——His Hiſtory of the *Huns* and *Vandals*.
——His Hiſtory of the *Arabians*.
——His Hiſtory of the *Romans*.
James of *Vitry*'s Hiſtory of the Eaſt and Weſt.
Luke of *Tuy*'s Hiſtory of *Spain*.
The Chronicle of *Godfrey* Monk of S. *Pantaleon*.
Vincent of *Beauvais*'s Hiſtorical Mirrour.
The Chronicle of *Albertus* of *Stada*.
Matthew Paris's Hiſtory of *England*.
The Chronicle of *Martinus Polonus*.
Ralph of *Cologne*'s Treatiſe of the Tranſlation of the Empire.
Nicetas Choniates's Hiſtory.
Joel's Chronological Abridgment.
Michael Acominates Choniates's Hiſtory.
George Pachymeres's Hiſtory.
Gregory Abulpharaje's Hiſtory of the *Dynaſties*.

Particular Hiſtories, and the Lives of the Saints.

Tagenon's Hiſtory of the Expedition of *Frederick Barbaroſſa* the Emperor.
Another Hiſtory of the ſame Expedition, by an *Anonymous* Writer.
A Relation of the Expedition of *Richard* King of *England* in *Paleſtine*, by *Walter* the Pilgrim and *Richard*.

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A Relation of an Expedition to the Holy Land, by *Dodechin*.
The Hiſtory of the *Merovingians*, by *Andreas Sylvius*, Abbot of *Marchiennes*.
——— His Two Books of Miracles.
The Letter of *Baldwin*, Emperor of *Conſtantinople*, upon the Taking of that City by the *Latins*.
An Account of the ſame, by *Ville-Hardouin*.
The ſame by *Gonthier*.
Wilbrand of *Oldenburgh*'s Relation of an Expedition to the Holy Land.
The Life of *Herbert*, Archbiſhop of *Cologne*, by *Lambert* of *Liege*.
The Life of S. *William*, Abbot of *Roſchild*, by an *Anonymous* Writer.
The Hiſtory of the *Albigenſes*, by *Peter des Vaux de Cernay*.
A Chronicle of the ſame Hiſtory, by *William* of *Puilaurent*.
John of *Oxford*'s Relation of an Expedition to *Sicily*.
Hiſtorical Tracts of *Fordeham*.
The Chronicle of the Monaſtery of *Uske*: The Relation of the Election of *Hugh*: And the Life of S. *Robert* the Martyr, by *Jocelin Brakelonde*.
Hugh White's Hiſtory of the Monaſtery of *Peterburgh*, and of the Church of *Mercia*.
Cæſarius of *Heiſterbac*'s Hiſtory of Miracles.
——— His Life of S. *Engelbert*.
Stephen Langton's Hiſtory of the Tranſlation of the Body of S. *Thomas* of *Canterbury*.
Helinand's Hiſtory of the Martyrdom of S. *Gereon*, and his Companions.
The Life of S. *Pirmin*, by *Henry* of *Calva*.
The Hiſtory of *Schur*, and of the Abbots of that Monaſtery, by *Conrad* Prior of *Schur*.
The Life of S. *Notger*, the Liſper by *Eckerhard*.
The Hiſtories of *Philip Auguſtus*, *Lewis VIII.* and *Philip* the Hardy, Kings of *France*, by *Rigord*, *William* the *Briton*, and *William* of *Nangis*.
The Life of S. *Francis*, by *Fabian Hugeline*.
Conrad of *Everbak*'s Treatiſe of the Original of the Order of *Citeaux*.
The Life of S. *Wulfran*, by *John Gal*.
The Lives of S. *Beatrice* and *Aldegonda*, and of S. *Amand*, by *Albertus*.
The Lives of the bleſſed *Joſeph Herman*, and S. *Anthony* of *Padua*, by two *Anonymous* Writers.
The Chronicle of the Abbey of S. *Andrew*, by *William* Abbot of that Abbey.
The Hiſtory of the beginnings of the Order of Preaching Fryars; and a Circular Letter, on the Tranſlation of the Body of S. *Dominick*, by *Jordanus*.
The Narrative of the Tranſlation of our Saviour's Crown of Thorns, by *Walter Cornu*, and *Gerard* Monk of *Liſle*.
The Lives of S. *Ivetta* and S. *Ives*, by *Hugh* of *Floreff*.
The Hiſtory of the Life and Miracles of S. *Elizabeth*, by *Conrad* of *Marpurg*.
The Life and Miracles of S. *Francis*, by *Thomas* of *Celano*.
The Life of S. *Mary d'Oignies*, by *James* of *Vitry*.
The Life of S. *Iſidore*, by Luke of *Tuy*.
The Lives of { S. *Lutgarda*. / S. *Mary d'Oignies* / S. *Chriſtina*, and / S. *Margaret* of *Tyres*. } By *Thomas* of *Champre*.
Gerard of *Frachet*'s Hiſtory of the Illuſtrious Men of the *Dominican* Order.
The Life of S. *William*, Biſhop of S. *Brieu*, by *Godfrey* the *Bald*.
The Hiſtory of the Biſhops of *Liege*, by *Giles*, Monk of *Orval*.
The Chronicle of *Mentz*, by *Conrad* a *German* Biſhop.
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FINIS.

A NEW

Eccleſiaſtical Hiſtory,

Containing an ACCOUNT of the

CONTROVERSIES

IN

RELIGION;

THE

LIVES and *WRITINGS*

OF

Eccleſiaſtical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and *DOCTRINE:*

ALSO

A Compendious HISTORY of the COUNCILS

AND

All Affairs Tranſacted in the *Church.*

Written in *FRENCH*

By *Lewis Ellies du PIN*, Doctor of the *SORBON.*

VOLUME the TWELFTH.

Containing the HISTORY of the FOURTEENTH CENTURY.

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Ecclesiastical History,

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PREFACE.

THE Fourteenth Century *furniſhes us with many Subjects very Pleaſing; for it repreſents to us the Conteſts between the Regal Dignity and Prieſthood, or rather the Kings and Popes (for the Kingly Function and Prieſthood do always fully Agree, although the Men who are raiſed to thoſe Great Dignities, differ much about the bounds of their Power) the Deſtruction of a famous and powerful Order, the Church of* Rome *divided by a Schiſm of Forty Years continuance, the decay of the* Greek *Empire, endangering the Ruin of it, the* Greek *Church diſturbed with frivolous Queſtions, the Order of* Franciſcan *Monks torn in pieces by odd Opinions, and extravagant Practices; Divers Errors taught by Divines, and condemned by the Biſhops; or Univerſities, and ſeveral Diſorders ſuppreſſed by the Conſtitutions of Councils, and Biſhops. The Divines which flouriſhed in this Age followed the Method of the Schools, as their Predeceſſors had done. The Commentators upon Holy Scripture, the Preachers, and Monks produced nothing great, nor excellent, and the Hiſtorians nothing exact, or perfect. But the Study of the Civil Law came to its Perfection almoſt, and Humane Learning, which had been a long time neglected, was much ſtudied and improved about the middle of this Age by a certain number of ingenious Men, who by imitating the Ancients, were eminent for their Skill in Languages, Oratory and Poetry, and brought again into the World a Deſire of Antiquity, and a Love of Profitable and certain Sciences.*

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AN

AN Hiſtorical Account OF THE CONTROVERSIES IN RELIGION AND OF OTHER Eccleſiaſtical Affairs, IN THE Fourteenth CENTURY.

CHAP. I.

Of the Differences between Philip the Fair, *King of* France, *and* Boniface *VIII. as well during his Papacy, and his Succeſſor* Benedict *XI, as in the Vacancy of the Holy See, and in the Beginning of the Papacy of* Clement *V.*

The Election of Benedictus Cajetanus, named Boniface 8.

The beginning of the quarrel between the King of France and the Pope, about the Earl of Flanders.

Benedictus Cajetanus, a Native of the City of *Anagni* [in the Campaign *di Roma*] was choſen Pope *December* 24. *A. D.* 1294, after the Voluntary reſignation of *Celeſtine* V. and aſſumed the Name of *Boniface* VIII. He immediately after his Elevation to the Papal Dignity, entertained a Deſign of rooting entirely the *Gibeline*-Party out of *Italy*, and ſo make himſelf abſolutely Supreme as well in Temporal, as Spiritual Affairs over all the Kingdoms of Chriſtendom. And of this he gave plain intimations, not only in the Accommodation, which he purpoſed to make between *Philip the Fair* King of *France*, and *Edward* II. King of *England*, by his own Authority; but alſo in receiving the Appeal of *Guy* Earl of *Flanders*, made to him againſt the ſaid King of *France*: and to that end, ſending his Legate the Biſhop of *Meaux* to that King, to require him to give Satisfaction to the Earl of *Flanders*, and in caſe he refuſed, to Summon him to Appear before the Pope, that the Difference between them might be decided before his Tribunal. *Philip the Fair*, being highly offended at theſe Proceedings, told the Legate, That it belonged not to the Pope to concern himſelf with the Temporal Affairs of Princes and Soveraign Lords; That he had a Court of his own to adminiſter Juſtice to his Subjects and Homagers, and that he would Acknowledge none his Superior, but God only. The Legate departed without effecting any

The Bull of Boniface, forbidding to Levy any Tax upon the Clergy.

thing; but the Pope in the Year 1296. publiſhed a Bull, wherein, having complained, that Kings exacted from the Clergy, Subſidies, Tithes and other Impoſts, which the Clergy payed them, without leave from the Holy See; He forbids all the Clergy to pay any thing out of their Eſtates to the Laity, or to give their Conſent to any Impoſition, without Permiſſion from the Pope. And all Emperours, Kings, Princes, or other Lords, and Judges to exact nothing of them upon Pain of Excommunication, and Interdict. This Bull concerned the King of *France*, more than any other, becauſe he had levyed Money upon the Clergy, to defray the Charge of the War; whereupon this Prince put out a Declaration on the 17th. of *Auguſt*, the ſame Year, whereby he Prohibited the carrying of any Silver coined, or uncoined out of his Kingdom; or any Strangers to remain there. The Pope thereupon ſent him a very ſharp Bull, in which he ſets forth, that this general Prohibition is prejudicial to his Subjects; and if he had a deſign to extend it to Eccleſiaſtical Perſons, it is a raſhneſs, which he ſtyles Folly, and that deſerves Excommunication; and if he had been induced to ſet out this Edict upon occaſion of the Ordinance made lately in favour of the Liberty of the Clergy, it was an ill Pretence, becauſe his Decree contained no new Conſtitution, but only confirmed what had been formerly ordained by Canonical Decrees, under new Penalties, and that he did not therein abſolutely forbid the Clergy to grant any Aid to the King for the Defence and Neceſſity of the State, but to do it without ſpecial leave from the Holy See; and that, upon conſideration of the intolerable Exactions, which the King's Officers had made upon the Clergy in his Kingdom: Moreover, that the Holy See had always been, and likewiſe for the time to come ſhould be ready, in the preſſing Neceſſities of the State, to oblige the Clergy of the Kingdom of *France*, to afford Succour to their King, without ſparing even the Chalices, the Croſſes, and other Sacred Utenſils, if need were, rather than ſuffer ſo great a Kingdom, and ſo dear to the Holy See, to want Neceſſary Succours for its Defence; but that at this juncture all Kings and Princes, Neighbours to *France*, complained of his Invaſions; and among others, that the King of the *Romans* alledges, That the King of *France* has ſeized on divers Imperial Towns, eſpecially on the County of *Burgundy*; and the King of *England* ſays, That he likewiſe keeps from him a Country in *Gaſcony*; that theſe Princes would very willingly referr themſelves to the Holy See, to whom the Judgment belongs, in regard it is a Sin to detain that which is anothers, and to make an Unjuſt War: In fine, the Pope declares, That he would not be underſtood in his Decree to ſpeak of the Impoſitions and Aids, which the Prelates and other Eccleſiaſtical Perſons, owe the King on the account of the Fiefs which they hold, dependant on the Crown. He conjures the King to follow his Advice, and to revoke his Ordinance, being deſirous to uſe all gentle means with him, before he would make uſe of Eccleſiaſtical Cenſures. He ſent the Biſhop of *Viviers* to him at the ſame time, that he might repreſent the thing to him *Viva voce*, and gave him a Letter of particular Credence, bearing Date the 22d. of the ſame Month.

A Prohibition of the King, to carry Money out of the Kingdom.

The Pope's Bull againſt this Prohibition.

The King's Manifeſto againſt the Pope's Bull.

The King ſet forth a Manifeſto, in Anſwer to the Pope's Bull, wherein he obſerves, that before there were any Clergy in *France*, the King had the Protection of his Kingdom, and Power to make Laws which he judged neceſſary for its Defence; ſo that he could forbid the carrying Money and Arms out of his Kingdom, for fear his Enemies ſhould get ſome Advantage by them, that he had not abſolutely forbid the doing it, but only without his Permiſſion, with a deſign to grant it to the Clergy, in caſe that it brought no Prejudice to the Kingdom; that were it true, that the King detained by Violence the Perſons, and Goods of the Clergy, it would be ſurprizing enough, that the Pope ſhould not pronounce him Excommunicate; that the Church is not only compoſed of the Clergy, but alſo of the Laity, and that they are not only the Clergy, but likewiſe the Laity whom Jeſus Chriſt has delivered from the Slavery of Sin, and ſet at Liberty: That the Clergy have in truth particular Privileges, which have been granted to them by the Decrees of Popes, by the Bounty, or at leaſt by the Permiſſion of Secular Princes; but that they ought not to deprive Princes of the Government, and defence of their Kingdoms, nor of the Things neceſſary to that End: That we muſt give to *Cæſar* that which is *Cæſar's*, and that every one, whether Church-man, or Laick, who is not willing to contribute to the Neceſſities of the State, is an unprofitable Member, which muſt be cut off: That if the Enemy prevail'd, the Clergy would be they, who would Suffer moſt, and their Goods be moſt liable to the Spoil: That it overthrows the Ancient and Natural Right, to hinder one from ſuccouring one's ſelf: That it is a ſhame for the Vicar of Jeſus Chriſt to forbid the Paying of Tribute to *Cæſar*, and to thunder out his Cenſures againſt the Clergy, who lend their Aſſiſtance to the King and Kingdom, or rather to themſelves, while they are permitted to beſtow their Riches on Players, and their Friends, and to waſt them in ſuperfluous Expences: That it is Unjuſt; that the Church-men enriched by the Bounty of Princes, ſhould refuſe them neceſſary Aids for the defence of the State: That this is, to aſſiſt the Enemy, to commit Treaſon, and betray the State, to maintain ſuch a Prohibition; As to what concerns the King of *England*, the War, which he hath with him, ariſes from this, becauſe that Prince would not make his Appearance when Summon'd to do Homage for the Lands, he held of *France*, His Majeſty was obliged to ſeize them, till he had done his Duty; but in ſtead of doing it, he had declared War againſt him, and had renounced the Fealty, and Homage, which he owed him for thoſe Lands: And, as to the King of the *Romans*, that he had offer'd that Prince to referr himſelf, as to the Differences between them, to Four Umpires:

pires: That he had not taken the County of *Burgundy*, till after that King had declared War, and bid him publick Defiance. In fine, the Kings his Predeceſſors had been very liberal to the Clergy, who could not, without Ingratitude, refuſe to grant him ſuch Aids; to the end he might be in a Condition to oppoſe his Enemies.

The Letter of the French Prelates.

The King was not the only one, that oppoſed this Undertaking of the Pope, the Archbiſhop of *Rheims*, and the other Biſhops of his Dioceſs ſent him a Letter, wherein they humbly preſented to him, That the King, the Princes, Barons, and other Lords of the Kingdom, finding his Decree burdenſom and prejudicial to their Rights, had reſolved to Summon all the *French*, chiefly ſuch as ow'd Fealty to the King, of whom almoſt all the Prelates of the Kingdom had taken the Oath of Fidelity, to defend and preſerve the Rights and Honour of His Majeſty and his Kingdom: That they could not live in quiet, if they were not protected by the King: That if the Clergy did not grant the King, what he demanded, the Church of *France*, which hitherto had enjoyed Peace, and Liberty, would be in danger of falling into Trouble, and be toſſed with a Tempeſt, which might occaſion its Ruin: Wherefore they beſeech his Holineſs to find out a Way to appeaſe this Diſturbance, and to maintain Peace between the Church and State: That they therewith had ſent to him two Biſhops, to ſet forth more particularly by word of mouth the Danger, to which the *Gallican* Church is like to be expoſed.

An Embaſſy from the Pope for the continuance of the Truce.

In the mean time, the Pope ſent two Nuncio's to *France*, namely, *Berardus* Biſhop of *Albania*, and *Simon* Biſhop of *Præneſte*; to whom he gave Order to Levy the Money in that Kingdom for the Holy See, to tranſmit it to *Italy*, and to Declare the King, and his Officers Excommunicate, if they oppoſed them in it. He likewiſe ſent by them a Bull, by which he continued the Truce between the King of *France*, the King of *England*, and the King of the *Romans*, for the ſpace of two Years longer, under the Pain of Excommunication, to him, that ſhould break it. Theſe two Nuncio's being deſirous to preſent this Bull to King *Philip the Fair*, before he had read it, he proteſted, That the Temporal Government of his Kingdom belonged to him only: That he owned no Perſon above him in it; neither would he ſubmit himſelf therein to any Man whatever, and that his Reſolution was to maintain all his Rights, and defend them againſt all Men: That he meant not to be bound by the Bull, which mentioned the continuance of the Truce; but as to what related to his Soul and Spiritual Matters, he was ready to ſubmit to the Advice and Command of the Holy See, as far as he ought, and was obliged. He demanded of the two Nuncio's an Allowance of this Proteſtation, before the reading of the Bull, for lengthening of the Truce, the 20. of *April*, 1297.

The Explication of the Pope's firſt Bull.

On the 31. of *July*, of the ſame Year, the Pope declared by a Bull granted at *Orvietum*, that he had no Deſign by his firſt Bull, to hinder the free Gifts, which the Biſhops were willing to preſent to the King, or his Lords, nor the Feodal Rights, and other Services due to the King from the Clergy, no more than the Caſe of the Exigency of State, on which Occaſion the King and his Succeſſors have Power to oblige the Clergy to grant him a Subſidy, even without conſulting the Pope: And that this Exigency ſhall be declared by the King, and his Succeſſors, if they have attained to the Age of One and Twenty Years; or in caſe they have not, by the Aſſembly of the States.

The Proceeding of the Pope againſt the Colonni, and their Condemnation.

Whilſt *Boniface* ſoften'd Matters with the King of *France*, he carried them to Extremity againſt the *Gibelines*, and particularly againſt the *Colonni*, who were the Heads of the Party. He had then two Cardinals of that Houſe, *James Colonni*, Cardinal of the Title of St. *Mary in Viâ latâ*, and *Peter Colonni*, Cardinal by the Title of St. *Euſtachius*. The Pope accuſed them of Robbing the Treaſury of the Church, after the Death of his Predeceſſors, and of Diſperſing defamatory Libels againſt him: And on that account, he cauſed them to be Summoned the Fourth of *May*, to appear perſonally the ſame Evening before him, and the Conſiſtory of Cardinals, there to hear what he had to alledge againſt them, and to know of them whether he was Pope. On the 10th. of *May*, theſe two Cardinals drew up a Writing, in the Caſtle of *Longetia*, wherein they declared, That they would not appear to the Summons given them by the Pope, becauſe they believed it was not ſafe for them to repair to the place, where he was; but ſince *Benedictus Cajetanus* has noted in the cloſe of the Summons, that he would know of them, whether he were Pope? They declared to him, That they held him not to be lawful Pope; that they had brought their Accuſation of it to the Cardinals, and demanded, that they would take Care of the Welfare of the Church, by examining, whether *Benedict* were a lawful Pope, having heard it from Perſons of good Credit often ſaid, that there was room to doubt, whether the Renunciation made by *Celeſtine* V. were Lawful and Canonical, becauſe God alone being the Beſtower of the Papal Soveraignty, it could not be taken away by any Man; and if Biſhops cannot be depoſed, nor tranſlated, no nor voluntarily reſign their Biſhopricks, but by Authority of the Pope their Superiour; by an Argument, *à fortiori* the Pope, who has no Superiour, cannot be diveſted, no, not voluntarily, of the Papacy, the acceptance of which is in a manner a Vow which is ever obliging; and that altho' *Celeſtine* did renounce the Papacy, the Renunciation that he made was not Valid, becauſe he was engaged to do it by Fraud and Surprize; That, in fine, though his Renunciation might ſtand good, ſeveral things have ſince happen'd, which had made Void the Election of *Benedict*; That theſe Reaſons had made them of Opinion that he was no Pope; That they inſiſted on it, that a General Council ought to be called, to decide this Queſtion, being ready to ſubmit to their Determination; That in the mean time they forbid him all

the Functions of the Papacy, and Appealed, as to all he could do againſt them, or againſt others, to a General Council, to the Holy See, or a future Pope; That they made open Proteſtation of it, and that not being able to have this Proteſtation ſignified to him, for fear he ſhould Arreſt thoſe, that ſhould ſignifie it to him; according as he had threatned them, they would publiſh it to the whole World. In concluſion they exhorted all Chriſtians to procure the Aſſembling of a General Council, and to withdraw themſelves from the Obedience of *Benedict*, till a General Council ſhall have decided this Matter. This Act was paſſed in the preſence of an Apoſtolick Notary of *Præneſte*, and divers Witneſſes, the greateſt part whereof were *Frenchmen*.

The Pope Proceeding againſt the Colonni, *&c.*

The ſame day *Boniface* publiſhed a thundring Bull againſt the *Colonni*, wherein after having at large recounted the Miſchiefs which that Houſe had done to the Holy See, and complained, That the two Cardinals *Colonni* would not cauſe to be yielded up, by *Stephen Colonni* their Nephew, the City of *Præneſte*, and the Caſtles he Poſſeſſed, with a Deſign to imploy them in Favour of *Frederick* the King of *Sicily*, an Enemy of the Church, he depoſeth theſe two Cardinals, declares them to have forfeited all their Benefices, and incapable to enjoy any Eccleſiaſtical Dignity, no not ſo much as any Benefice ſcituate an Hundred Miles from the City of *Rome*, and Excommunicates not only them, but all others, that ſhall acknowledge them to be Cardinals, or admit them to aſſiſt at the Election of a Pope. He deprives for ever *John* and *Odo*, Sons of *John Colonni*, the Brother of Cardinal *James*, and all his Poſterity of all Benefices, declares them uncapable to be promoted to a Cardinalſhip, or the Papacy, or to enjoy any Benefice even to the Fourth Generation; Orders, That theſe two Cardinals ſhall appear within Ten Days before the Conſiſtory; and in default thereof, he deprives them of all their Goods, moveable and immoveable. The Publication of this Bull was followed by a Cruſade, which the Pope ſet on foot to make War upon the *Colonni*; by means whereof, he ſpoiled them of their Eſtates, took their Places, and their Caſtles, and drave them out of *Italy*. *Sciarra Colonni*, one of the Heads of this Family, being withdrawn from *Præneſte*, was there Beſieged, and for fear of falling into the Pope's hands, eſcaped by Night with his Nephews, and retired to the Woods, where he remain'd a long time conceal'd and wandring, till he fell into the hands of Pirates, who put him in Fetters; from which *Philip the Fair* reſcued him. *Stephen Colonni*, and others fled into *France*, where they were well received by the King: This very much diſpleaſed the Pope. But that which made the Pope, and the King of *France* fall out downright, was the Judgment, which the former gave, between the King, the Earl of *Flanders*, and the King of *England*; by which he ordained, that *Philip the Fair*, ſhould reſtore to the Earl his Daughter (whom he kept Priſoner ſince the Year 1296.) to Marry her, as he pleaſed, as alſo ſome Lands he had taken from him; and that he ſhould go into the Eaſt to make War upon the Infidels. The Pope diſpatch'd a Bull of this Judgment, and put it into the hands of the *Engliſh* Ambaſſador, who carried it to *Paris*: But when it was read in the Preſence of the King, of *Charles* Earl of *Valois* his Brother, of *Robert* Earl of *Artois*, and the Earl of *Evreux*; the Earl of *Artois* ſnatched away the Bull in a rage, and threw it into the Fire, Swearing, That it ſhould not be ſo, and the Pope ſhould not revenge himſelf at the Coſt of the Kingdom. The King proteſted, That he would not put in Execution, what the Pope had Decreed; but as ſoon as the Truce was expired, he would begin the War afreſh.

The Pope's Bull in favour of the Earl of Flanders.

The appointment of a Jubilee by Boniface.

In the Year 1300. *Boniface* publiſhed a Jubilee, in which he granted Plenary Indulgences to all, who ſhould viſit the Churches of St. *Peter* and St. *Paul*, at *Rome*; decreeing, that the ſame thing ſhould be renewed every Hundred Years. The opening of the Jubilee drew a great Concourſe of People to *Rome*; and *Boniface* to make the Soveraign Authority, which he pretended to have over the Temporality, to be owned, appeared at the Ceremony, one while in his Pontifical Habit, and another in Imperial Robes, and took for his Motto, *Ecce duo gladii*.

Boniface *quarrels anew with the King.*

The King not willing to quarrel with the Pope downright, ſent to him the ſame Year *William* of *Nogaret*, Baron of *Calviſſon*, in Quality of an Ambaſſador, to give him Advice of the Alliance he had made with the Emperor, who on his part likewiſe ſent him an Ambaſſador. The Pope had no great regard to the one or the other, blamed the Election of the Emperor, and threatned him, that he would croſs it if he did not give him *Tuſcany*, ſaid many diſobliging things of the King, and did all he could to break off the Alliance between the two Princes. *Nogaret*, who underſtood the ill Deſigns of the Pope, upbraided him therewith to his Face, which exaſperated his Spirit, and made him yet more averſe, than before, to the King's Intereſts.

The Biſhop of Pamiez. *Envoy to the King, gives ill Language, and is Arreſted.*

Boniface propoſed to the Chriſtian Princes a Cruſado to go into the Eaſt againſt the Infidels. He ſent *Bernard Saiſſet*, Biſhop of *Pamiez* (a Biſhoprick he had Erected in the Year 1296. in ſpite of the King) with Orders, not only to ſet forward this Expedition with *Philip the Fair*, but likewiſe to demand the Enlargement of the Earl of *Flanders*, and his Children. The King refuſing to hearken to theſe Propoſals, the Biſhop forgot the reſpect he owed the King, telling him, That he held nothing of his Majeſty, but that he owed all to the Pope, whoſe Subject he was, both as to Spiritual and Temporal Concerns, threatned to Interdict the Kingdom, and maintain'd the Pope's Temporal Power over Soveraign Princes. The King offended at this Procedure, cauſed this Biſhop to be accuſed of divers Monopolies which he had

had exacted, and of Rebellion; and ordered him to be cited before the Parliament; where appearing, he was sent to Prison.

Boniface enraged at this Imprisonment, in the Month of *February*, in the Year 1301. sent *James Norman*, Archdeacon of *Narbonne*, to the King, to order him to set this Bishop at Liberty: The which the King did, putting him nevertheless under the keeping of the Archbishop of *Narbonne*, his Metropolitan, to punish him for his Rashness, according to the rules of the Canon. *Boniface* not content herewith, required that the King should set him at full Liberty, and give him a Grant of all his Goods.

A Bull against the King's Privileges.

After that, by a Bull of the 4th. of *December*, in the same Year, he suspended the Favours, and Privileges, he had granted to the King of *France* and his Successors, and to his Counsellors, Clergy, or Laity, and particularly, those he had granted for the Relief of the State; and decreed, that the Clergy, without his consent, should not Pay the King, what he demanded under the Title of Tenths, or Aid, though he had consented to it, and had given time, till the 1st. of *November*, in the Year following, to make Report of the Privileges to the Holy See, to the end they might be Examined.

A Bull of the Sovereignty of the Pope, and against the Rights of the King.

Two days after he set forth another Bull, wherein he declares, that God had established him over Kings, and Kingdoms, to pluck up, to destroy, to scatter, to build; that the King of *France* ought not to think, he has no Superiour, and is not Subject to the Pope; that he, who is of that Opinion, is a Fool and an Infidel. He therein Discourses with the King about the Summs of Money which he exacted of his Subjects: He therein complains that he had fill'd the Benefices, and Prebends vacant in the Court of *Rome*, without the Pope's Leave; that he had seized on the Goods of the Clergy; that he vexed them with several Grievances; particularly the Church of *Lions*, though it be out of the Bounds of his Kingdom; by receiving the Revenues of the Cathedral Churches during the Vacancy, which he falsly calls a Right belonging to the Crown. He orders the Prelates, Chapters of Churches, and Doctors of Divinity in the Kingdom to attend him, in order to provide for the Reformation of the Realm. He inveighs against the King's Evil Counsellors, and exhorts this Prince to undertake the Holy War. By another Bull of the same Date, directed to the Prelates, Chapters of Cathedrals, and other Doctors of the Realm, he writes to them, that not being ignorant of the Oppressions which the Clergy suffer from the Kings, his Officers, Earls or Barons, he has taken up a Resolution, after he had communicated it to the Cardinals, to Summon them to *Rome*: He orders them to appear there on the First of *November* following, with Powers and Instructions necessary, and Promises them, that Care should be taken for the Preservation of the Honour and Freedom of the *Gallican* Church, and the Reformation of the State. He writes the same thing to the Abbots in a Bull very like it: But to the end his Bull might make the deeper Impression, he made an Abridgment of it, in these words: "*Boniface* "the Bishop, a Servant of the Servants of God, to *Philip* King of *France*: Fear God, and "keep his Commandments. We will you to know, that you are Subject to us, both in Spi- "rituals and Temporals. You have no Right to bestow Benefices, and Prebends; and if the "Custody of the Goods of some Vacant Benefices belongs to you, you ought to reserve the "Profits to their Successors. If you have bestowed any Benefices, we declare the Donation "Void, and revoke the actual Possession which ensued thereon. We declare them Hereticks, "who believe the contrary. Given at the Palace of *Lateran*, on the 5th. of *December*, in the 7th. Year of our Papacy.

The Assembly of the States against the Attempt of the Pope.

These Bulls were delivered, and published in the Kingdom by the Archdeacon of *Narbonne*. The King to obviate the ill Consequences, which they might have, caused the short Bull to be publickly burnt on the 8th. of *February* 1302. and called together the Three Estates of his Kingdom to advise about Ways of Self-preservation. This Assembly was held in the Church of our Lady at *Paris*, 10th. of *April* 1302. The King proposed there the Pope's Pretensions to the Temporalties of his Kingdom, and the Summons he had sent to the Prelates to appear at *Rome*. *Peter Flotte*, who spake for the King, represented to the Assembly the pernicious Designs of the Pope, the Injuries which the Court of *Rome* did to the *Gallican* Church by her Reservations, by * Provisions of Archbishopricks, Bishopricks and other Benefices, which she bestowed on Strangers, that were Non-resident, and by other Methods, by which she assumed the disposal of all Benefices, by Impositions upon the Clergy; by the right she challenged to take Cognisance and to Judge of all Causes. He Protested on the King's behalf, that he own'd God only his Superior in Temporals; that it was his intent before the Arrival of the Nuncio, if there were Occasion, to regulate the Behaviour of his Officers towards the Clergy; but that since he had Superseded the doing it, for fear the Pope should take Advantage by it, and believe it to be done at his instance and by his order. The King demanded the Opinion of the Assembly upon all these Points, and chiefly about his Soveraign Jurisdiction in Temporals. The Nobility, having withdrawn awhile to Deliberate, answer'd by the Earl of *Artois*, That they thanked his Majesty for the good Will he had to maintain the Rights and Honour of his State, and declared, that they were ready to expose their Lives and Fortunes in its Defence; and though his Majesty would suffer, or pass by these Attempts, they would oppose it; and said, that they own'd no other Superiour, but the King. The Clergy was unwilling suddenly to give their Answer, and desired time to deliberate more fully; but the King pressing them to speak their Mind, the Prelates declared, That they believed themselves bound to Defend the

* *Grants before the Death of the present Incumbents then call'd,* Mandata de providendo, & Gratiæ expectativæ, *by Civilians. Much may be seen enacted against them in our Statutes, especially in the reign of* Edw. 3.

the King, and the freedom of the Kingdom, and that ſome of them were engaged thereto by Oath, and others by Duty. Nevertheleſs they beſought the King to permit them to attend the Pope, who had ſent them a Summons; but the King refuſed it, by the Advice of the Nobility. The third Eſtate was of the ſame Opinion, with the Nobles.

The Anſwer of the King and States to the Pope.

This Aſſembly being broke up, the King ſent the Pope a ſhort Anſwer, like his abridged Bull, in theſe terms. " *Philip* by the Grace of God, King of *France* to *Boniface*, who ſtiles " himſelf Supreme Biſhop, little or no Greeting. May your great Extravagance know, " that we are not Subject to any Perſon whatſoever, in Things Temporal; that the beſtowing of Vacant Churches and Prebends, does of Regal right belong to us; that we can " Appropriate the Fruits of them to our ſelves; that the Grants we have made, or ſhall " make for the time to come, are Valid; that we will Maintain powerfully, thoſe that are " in Poſſeſſion thereof, and we declare them Fools, and Senſeleſs, that think the contrary. The Dukes, Earls, and Barons of *France*, wrote to the Cardinals the ſame Day, " That " though they deſired to maintain the Ancient Union, which ever had been between the Holy " See, and the Realm of *France*, yet they could not ſuffer the Attempts, which *Boniface* " made upon the King, and Kingdom. They ſend them word, what was reſolved in the Aſſembly of the States; Prove that the King is not Subject to the Pope, in Temporals; and that the Pope has no right to ſend for the Prelates of the Kingdom, nor undertake to reform it; they repreſent the Prejudice, the Prelates going out of the Realm would cauſe to the State; upbraid *Boniface*, that he has taken great Summs of Money for the Grants of Eccleſiaſtical Dignities; that he had filled the Benefices, with Perſons of no Merit; that he beſtowed Benefices, the Grant of which belonged to the King. They beſought the Cardinals to hinder the Conſequences of this Undertaking, that the Church may continue in Peace. The Prelates wrote a little after the ſame things to *Boniface*, informed him what paſſed in the Aſſembly; the Complaints the King there made; in what manner the Nobility there ſpake; how that being asked, they deſired time to Conſult, with deſire to appeaſe his Majeſty, and to Eſtabliſh the Union between him and the Holy See; but that being obliged to anſwer upon the ſpot, that they might not be looked on as Enemies to the State, they had declared, they thought themſelves bound to Aſſiſt the King, and Preſerve his Perſon, his Honour, his Liberty, his Rights, and thoſe of his Kingdom, as well by the Oath of Allegiance, which ſome of them had taken to the King upon account of their *Fiefs*, as by the Duty of Faithful Subjects; They added, that they had beſought his Majeſty to permit them to go to *Rome*, whither his Holineſs had cited them; but that the King and the Lords had forbid them: They earneſtly beſought the Pope to apply a Remedy to the Miſchiefs that would neceſſarily enſue, if the Diſſention, which is begun between him and the King, continued; and prayed him to reeſtabliſh the Union, and revoke the Summons, he had cauſed to be given them by his Nuncio. The third Eſtate wrote likewiſe a Letter to the Cardinals to the ſame Effect.

The Replies of the Pope and Cardinals to the King and States.

The Pope's Anſwer to the Prelates contain'd nothing, but Complaints againſt the Aſſembly, which the King had cauſed to be held at *Paris*, and principally againſt *Peter Flotte*, whom he calls *Belial ſemividens corpore, & mente totaliter excæcatus*, and reproaches, againſt them that had not taken his part. He affirms, That the Doctrine delivered in this Aſſembly is Schiſmatical, becauſe it tends to the Eſtabliſhment of two Supreme Heads; and that the Deſign of thoſe Perſons who compoſed this Aſſembly, was to ſeparate the *Gallican* Church from the Union of the Church Univerſal, and to Erect a See againſt the Vicar of Jeſus Chriſt. In the Concluſion, he exhorts the Prelates to do their Duty, and to obey him, deſpiſing Temporal Riches, and the Threats of Secular Judges. The Cardinals anſwered the Nobility, That the Pope had never pretended that the King ought to be Subject to him in Temporals, or to hold his Kingdom of him: And that the Archdeacon of *Narbonne* had not inſinuated it, neither by word of Mouth, nor in Writing, and therefore the Propoſal made by *Peter Flotte* was without Ground; that the Pope had ſent for the Prelates and Doctors of *France* to conſult with them, as with Perſons who could not be ſuſpected by the King; that 'twas no new thing for the Holy See to aſſemble Provincial, and General Councils; that the Pope had favoured the King, in not calling a General Council, where there would appear Prelates of other Kingdoms, which are not well affected to that of *France*; that if the Letter were conſider'd which he wrote to the King, 'tis ſo far from being a ground of Complaint, that there is reaſon to Thank him for his Paternal Care of the King and Kingdom, to procure their Quiet, and diſcharge the Clergy, and People from Taxes; that if the Pope had burthen'd the Church of *France*, it was in favour of the King, in allowing him to Levy the Tenth part of the Church-Revenues for ſeveral Years; that the Benefices, and Eccleſiaſtical Dignities, which he had granted within the Kingdom, he had given with regard to the King; that he had likewiſe granted him ſeveral Diſpenſations; that he had filled the Archbiſhopricks, or Biſhopricks of *France*, with no Strangers, except the Archbiſhop of *Bourges* and the Biſhop of *Arras*, who were not ſuſpected by the King, and whoſe Merit was well known; that as to the Canonries he had confer'd them on Natives of the Realm, and choſen Perſons worthy to ſupply them, and that for one Stranger, there were in them an hundred *French*; In fine, They complain that the Prelates had not given to *Boniface* the Title of Supreme Biſhop in their Letter, and had not uſed the terms of Reſpect, which were uſually given him. This Letter of the Cardinals is Dated the 26th. of *June*, in the Year 1302. They wrote the ſame day another Letter

to

to the third Eſtate, containing much the ſame things, but ſhorter. The ſame things likewiſe are to be found in three Letters of three Cardinals directed to *Robert* Duke of *Burgundy*, who had written to them to find out Ways how to remove this Diſturbance, on Condition the Pope would revoke the Suſpenſion of the Privileges, and the citation of the Prelates, and other Eccleſiaſtical Perſons to *Rome*. They anſwer'd him about this Propoſition, that the King ought to put himſelf in a poſture to receive theſe Favours of the Pope; that he ſhould firſt make him Satisfaction by acknowledging he had done amiſs. The ſame year the Pope held a Conſiſtory, wherein Cardinal *Porto* ſpake boldly for the Authority of the Pope over the Temporalties of Kings. *Boniface* did the like, and ſpake ſeveral things againſt the King, concluding, that he could depoſe him, and perſiſted in his reſolution to force the Prelates to come to *Rome*. The King on the other ſide forbad them to depart, or carry any Gold or Silver out of his Kingdom, and cauſed the Eſtates of thoſe to be ſeized, who were gone out of the Kingdom without his Leave.

Treatiſes againſt the Pope's Claim.

While the Potentates thus diſputed their Rights, the King's Officers and the Divines endeavoured for their parts to maintain the Rights of the Kingdom, and the Truth. We have among others, a Writing of one *Peter Boſco*, the King's Advocate at *Conſtance*, againſt the ſhort Bull of *Boniface*, wherein he maintains that the Pope's Claim is Heretical. We have beſides another Treatiſe more at large, where the Queſtion concerning the King's Soveraignty in Temporals is diſcuſſed *Pro and Con*, and decided in favour of the King, by very ſolid Reaſons, and by Quotations out of the Scripture, and the Fathers.

William Nogaret's *Petition againſt the Pope.*

In the Year 1302. the King foreſeeing, that the Pope would puſh Matters farther, and deſiring to prevent it, received the Accuſation of *William Nogaret* againſt the Pope, contain'd in a Petition of his to the King, which he preſented to him in the *Louvre*, in the preſence of divers Prelates and Lords, the 12th. of *March*. He therein ſets forth, that *Boniface* is no lawful Pope, becauſe he was choſen during the Life of *Celeſtine*, whom he deceived and ſeduced, and in fine, cauſed to be put to Death; and that his Intruſion could not be rectified by a new conſent of the Cardinals, it being null in its beginning. He there ſays, That it is the King's part to make uſe of the Authority which God had put into his Hands, to oppoſe this Uſurper of the Holy See. He propounds afterwards Four Heads of the Accuſation againſt him. 1. That he is no Pope; but that he holds the Holy See unjuſtly. 2. That he is an apparent Heretick. 3. That he is Guilty of Notorious Simony. 4. That he is Guilty of ſeveral open Crimes, in which he is harden'd, *viz.* The Robbing of Churches, Tyranny, Blaſphemy, Extortion, *&c.* He declares, That he is ready to make good all theſe things in a General Council, which he demands to be held, and in the mean time, that *Boniface* be Impriſoned, and that one be Subſtituted to Govern the Church, until there be a Pope choſen; and adds, That he Addreſſes himſelf to the King for this. 1. Becauſe of his Religion. 2. Becauſe of his Dignity Royal, which engages him to extirpate all Criminals. 3. Becauſe of the Oath he has taken to defend the Churches of his Kingdom, which this ravening Woolf tears in pieces. 4. Becauſe he is the Patron, and Protector of the Churches. 5. Becauſe he ought to follow the Footſteps of his Anceſtors, in Delivering the *Roman* Church from the Oppreſſion ſhe lies under.

The Publication of the Bull, Unam Sanctam.

The Pope for his part publiſh'd on the 16th. of *November*, his famous Decretal, *Unam Sanctam*, wherein he declares, That the Church, which is one, has two Swords, one Spiritual and the other Temporal; that the Temporal is Subject to the Spiritual; and that none can deny this Truth, without admitting of two Supreme Heads, with the *Manichees*. The King having received the News of what paſſed in the Court of *Rome*, Summoned the Firſt of *December* a new Aſſembly of his Prelates, repeated the Prohibitions made to all his Subjects, neither to Depart the Kingdom, nor to carry out of his Dominions, Gold or Silver, Arms, Horſes, *&c.* and wrote to the Pope by the Biſhop of *Auxerre*, that he ſhould Proſecute none of his Clergy, for Non-appearance; but that he ſhould blame him, who hinder'd it.

Propoſals of Cardinal Lemoine *Nuncio in* France.

The Pope ſent into *France John Lemoine*, Cardinal of the Title of St. *Marcellinus*, and St. *Peter*, to Treat with the King upon theſe Points in difference, and charged him to propound to him the following Articles. 1. To revoke the Prohibition made to the Prelates of going to *Rome*. 2. To own that the Pope has Soveraign Power to diſpoſe of Benefices vacant *in Curiâ*, or otherwiſe; and that no Lay Perſon has right to confer them without his Leave. 3. That the Pope has Power to ſend Legates, and Nuncio's into all Places, without asking Leave of any Perſon. 4. That the Supreme Adminiſtration of the Churches-Revenues belongs to the Pope, who alone has right to diſpoſe thereof, and require a part of them. 5. That neither the King, nor other Princes have any right to ſeize, or poſſeſs themſelves of the Goods and Rights of the Church, nor to accuſe the Clergy before them for Perſonal Actions, nor for Real, which are not held of them in *Fiefe*. 6. To ſend a ſpecial Proctor to *Rome* to clear himſelf for burning of his Holineſs's Bull, to make him Satisfaction, and to hear the Pope's Reſolution, which is to revoke all the Privileges granted by the Holy See to the Kings of *France*. 7. Not to Abuſe the Guardianſhip of Cathedral Churches, that are Vacant, by a right called abuſively, Regal, to hinder any waſt or wrong to the Revenues of Churches, and to reſerve all the Fruits to ſucceeding Prelates, except the reaſonable Charges of the keeping them. 8. To reſtore to the Clergy the Spiritual Sword, and permit them to make uſe of it, notwithſtanding all Privileges pretended by the King, and his Officers. 9. To let him

him underſtand, that the change of the Coin, which he hath now twice practiſed, ruins his State, and he is bound to Reſtitution. The 10. and 11. To confeſs, That the City of *Lyons* is no part of his Kingdom, and to reſtore to the Church of that City, and its Archbiſhop, the Lands which belong to them by abſolute Right. 12. To ſignifie to the King, that he ſatisfie the Holy See about all theſe Articles, within a certain time; if not, that he will take order therein, by proceeding againſt him Spiritually and Temporally.

The King's Anſwer to the Articles propounded by the Nuncio.

The King made Anſwer to theſe Articles: To the Firſt, That the Prohibition he had made, was not upon the account of the Clergy, nor to injure the Church of *Rome*; but with reſpect to the Rebellion of the *Flemings*, and to provide againſt any Conſpiracy, which might be made in his Territories: That his intent was not to hinder his Subjects from going to *Rome*, and returning thence, and that he will give Orders, that the Goods of the Biſhops offending, which he had cauſed to be ſeized, ſhall be reſtored. To the Second, That the Granting of Benefices belonged to him, and that he injoyed it but as St. *Lewis* and his Predeceſſors had done, time out of Mind. To the Third, That he hindred not the Popes Nuncio's and Legates from coming into his Kingdom, if they were not ſuſpected by him, or if he had not ſome juſt reaſon to do it. To the Fourth and Fifth, That he deſign'd to do nothing, but what is juſtified by Right and Cuſtom, and if his Officers exceed their Commiſſion, he is ready to puniſh them. To the Sixth, That the Bull was not burnt in Contempt; but the Biſhop of *Laon*, and the Sheriffs of that City having a Suit depending before the Parliament, and the Biſhop having procured a Bull, the Sheriffs complain'd of a Deſign to remove the Buſineſs into another Court, whereupon the Parties were agreed not to make uſe of the Bull, and burnt it as uſeleſs. To the Seventh, That he pretended to innovate nothing, as to the *Regale*, or right of Patronage, but he enjoyed it as his Predeceſſors had done, without waſt or abuſe, and if his Officers committed any, he would take order about it. To the Ninth, That he hinders not the Churchmen from uſing the Spiritual Sword, in ſuch caſe as belong to them. To the Ninth, That he made a change in the Coin upon Neceſſity, and to be in a Condition to Defend the Kingdom, as his Predeceſſors had done on like Occaſions, and that he had already eas'd the Complaints of his Subjects, as to any ill Conſequence, that might attend it. To the Tenth and Eleventh, That he pities the Archbiſhop of *Lyons*, and his Church, for what they had ſuffered on the account of the Differences they have had with the People of that City, and for what the Archbiſhop has ſuffer'd for refuſing to take the Oath of Fidelity to his Majeſty; but 'tis the Archbiſhop's Fault; nevertheleſs he is ready to Debate this Matter, and to make it appear clearly, that the City of *Lyons* is part of his Kingdom, and that he is not willing in any wiſe to invade the Rights of the Church. In fine, In anſwer to the Laſt, he declares, That his intent is, to preſerve and increaſe the Union, which ever was between his Predeceſſors and the Holy See, intreats the Pope to proſecute the ſame Deſign, and not to croſs him in the Enjoyment of his Liberties, Franchiſes, and Privileges; adding, That if his Holineſs be not ſatisfied with theſe Anſwers, he is ready to ſubmit herein to the Judgment of the Earls of *Britain* and *Burgundy*, whom even the Pope himſelf offer'd to take for Mediators.

Bulls againſt the King.

The Pope was not at all ſatisfied with theſe Anſwers, and not only ſhewed his reſentment by the Letters he wrote the 13th. of *April*, to the Earl of *Alanſon*, the Biſhop of *Auxerre*, and Cardinal of St. *Marcellinus*; but he again commands this latter, to give a freſh Summons to the Prelates of the Realm, to appear at *Rome* within Three Months, and ſent him a Bull, wherein he declared, that the King had incurred the Penalty of Excommunication, ordered the Nuncio to ſignifie it to him, to declare all thoſe Prelates, and others of the Clergy Excommunicate, who ſhould Celebrate or Adminiſter the Sacraments to him, or in his Preſence; and to cite his Confeſſor to appear within Three Months, before his Holineſs. The Nuncio having received theſe Bulls by the hand of *Nicholas de Benefracto*, gave out Copies of them; but this no ſooner came to the Knowledge of the King, but he gave Order to Arreſt thoſe that diſperſed them; the Nuncio not thinking his Perſon in Safety, withdrew: The Archdeacon of *Conſtance*, and *Benefracto* were Arreſted at *Troyes*, and the King renewed the Order he had given and after Superſeded, to Seize the Goods of the Clergy, who were out of the Kingdom.

The Aſſembly of the States in the Louvre.

On the 13th. of *June*, was held in the Caſtle of the *Louvre*, an Aſſembly of the Prelates and Nobility, in preſence of the King; in which *Lewis* Earl of *Evreux*, *Guy* Earl of *St. Paul*, *John* Earl of *Dreux*, and *William du Pleſſis*, made Complaint againſt *Boniface*, accuſed him of Hereſie, and divers other Crimes, which they engaged to prove by Oath upon the Evangeliſts in a full General Council, and beſought the King, as Protector and Defender of the Church, to call one. The Prelates judging this Affair to be of great Importance, demanded time to deliberate on it. On the Morrow, the Aſſembly yet Sitting, *William du Pleſſis* read the Heads of the Accuſation, which he offer'd againſt the Pope; namely, That he was an Heretick; that he did not believe the Immortality of the Soul, nor an Eternal Life; that he doubted the reality of our Lord's Body in the Euchariſt, and ſhew'd it no reſpect; that he affirm'd Fornication to be no Sin: That he approved of the Book of *Arnoldus de Villa-Nova*, Condemned by the Biſhop of *Paris*, and burnt: That he had cauſed Images to be ſet up in Churches, to be adored: That he was a Sorcerer, and Simoniack: That he maintain'd the Pope could not commit Simony: That he forced the Prieſts to reveal Confeſſions; That he

he Eat Fleſh at all times: That he Debaſed the Order of Cardinals, and ſome Orders of Monks: That he was a Sworn Enemy of *France*, and that he had a Deſign to deſtroy the Kingdom: That he had cauſed *Celeſtine*, his Predeceſſor, to die in Priſon: That he had nulled the Marriage of ſeveral Perſons, and had made the Nuns, without any Ground, to leave their Convents. After he had read theſe Accuſations, he proteſted, 'twas not out of any hatred to *Boniface*, that he produced theſe Crimes, but for the good of the Church; and declared, he was ready to prove them in a General Council, which he deſired to be Called; and becauſe he fear'd, that *Boniface* would thunder againſt him, he appealed to the next Council, next Pope, or to the Holy See, adhering to the Alligations inſinuated by *Peter Nogaret*, and demanded an Act of his Declaration. The King ſaid, That he conſented to the Calling of a Council, that he would thereto contribute his whole Power, deſiring the Prelates to joyn with him; and to avoid the Proſecutions of the Pope, he appealed, as to all he might be able to do, to the next Council, or Pope. The Prelates likewiſe own'd, that the calling of a Council was Neceſſary, and adhered to the Appeal of the King unto the next Council. In purſuit of the Requeſts of this Aſſembly, the King wrote to all the Cities, Churches, and Communities of his Kingdom, that he might gain their conſent to the calling of a Council, and to the Appeal to be made to the next Council; and in a little time after, the Clergy, the Nobility, the Commons, the Chapters, the Univerſities, the Secular Orders, and the Regular, even the Mendicants (except that of the *Ciſtercians)* and ſeveral ſingle Prelates of the Realms of *France* and *Navarre*, ſign'd Acts in form of their Conſent and their Appeal. The King gave Order for the calling of a Council, and gave Notice to the Kings and Princes of *Europe*, of his reſolution. The Pope on the other hand ſent out his thundering Bulls againſt the King, and all that adhered to his Appeal, Interdicts the Univerſities and other Societies, deprives the Chapters of their right of Election, complains loudly of what paſſed in the Aſſembly, oppoſes the calling of a General Council, and threatens to proceed againſt the King, notwithſtanding his Appeal.

Nogaret was then in *Italy*, where he received the Reſolution of the Aſſembly held in the *Louvre*, with order to publiſh it, and ſignifie it to the Pope, who was withdrawn to *Anagni*, where he cauſed, on our Ladies Birth-day, to be publiſh'd a Bull, whereby he Excommunicated the King of *France*; and releaſed his Subjects from their Oath of Allegiance. He went to *Anagni*, attended by *Sciarra Colonni*, *Rena'dus de Supino*, and Three hundred Horſe, and ſome Foot; and having gained ſome of the Inhabitants of *Anagni* by Money, he entred the City the 8th. of *September*, with his Troops, carrying the Standard of *France*, and crying, Let Pope *Boniface* Periſh, but let the King of *France* Live; *Muoia Papa* Bonifacio, *è viva il Ré di* Francia. Their deſign was to go directly to the Pope's Palace, but having been Attaqued by the Marquis *Cajetan* his Nephew, in paſſing before his Palace, they were obliged to force his Palace, and the Houſes of thoſe who had embraced the Pope's Party. *Sciarra Colonni* Attacked the Caſtle where the Pope was, took it, ſeized *Boniface*, and rifled his Treaſury. *Nogaret* twitted the Pope with what he had done in *France*, challenged him to call a Council; *Sciarra Colonni* would oblige him to renounce the Papacy; but *Boniface* having made him Anſwer, that he would ſooner loſe his life, *Sciarra* ſtruck him on the Face with his Gantlet, and had killed him, if *Nogaret* had not interpos'd. The Pope thus deſerted by all his Friends, and in the hands of his moſt cruel Enemies, raiſed the Compaſſion of the Citizens of *Anagni*, who declared for him, and ſet him at Liberty. He was conducted by his own Order to a publick place, ſpake to the People, pardon'd thoſe of the City, except ſuch as had plunder'd the Treaſures of the Church; declared, that he would be reconciled to the King of *France*, and the *Colonni*, and that he would Pardon them, and even *Nogaret* himſelf. Nevertheleſs he ſoon left this City, and went to *Rome*, attended with ſome Troops. He arrived there Five Weeks after his being taken, and died with Grief and Melancholy, the 12th. of *October* 1303. in the Ninth Year of his Papacy. This was the end of this Pope, who had, whatever his Enemies may ſay, great Endowments, and a great deal of Wit; but Ambition and an itch to exerciſe an Authority, which belonged not to him, did caſt him headlong into inevitable Miſchiefs, never to be eſcaped by any, that attempt to uſurp the Rights which appertain to ſuch Princes, as are in a condition to defend them.

The Pope taken by Nogaret *at* Anagni.

The Pope's Deliverance and his Death.

This Pope cauſed to be Compoſed and Publiſhed a new Body of Decretals, Intituled, *Sextus*, divided into Five Books, containing ſome Decretals of his Predeceſſors, from the time of *Gregory* the Ninth, and many of thoſe which he made in his own Pontificate. This Collection was not only rejected in *France*, but there was even a time when no body durſt make uſe of it, or quote it. *Rainaldus*, *Bzovius*, and *Waddingus* have inſerted divers of his Letters, and Decrees into their Annals, and there are ſome of them likewiſe in the Regiſters of the Bulls.

The Letters of Boniface *VIII.*

Ten days after the Death of *Boniface* VIII. on the 22. of *October*, in the Year 1302. *Nicholas*, the Cardinal, Biſhop of *Oſtia*, Native of *Treviſi*, who was of the Order of the Friars Preachers, was choſen Pope, and took the Name of *Benedict* XI. He was a Man of good Morals and of a very Holy Life. Soon after his Advancement *Peter Peredo*, Prior of *la Cheſa*, whom the King had ſent into *Italy* after the Death of *Boniface*, preſented to him a large Memoir, wherein he demanded the holding of a General Council, and propounded ſeveral Heads of Accuſation and Complaint, which the King and Kingdom made againſt *Boniface*. *Nogaret* ſignified likewiſe, that he would continue his Proſecution; but *Benedict* having deſired him by the Archbiſhop of *Toloníe* to proceed no further till he received freſh Orders from the King; aſſuring him, that he would remove this Scandal, and re-eſtabliſh the Union between the Church of *Rome*, and

The Election of Benedict *XI.*

The Accuſation of Boniface, *before* Benedict *XI.*

the King of *France*, he yielded to this Request, and return'd into *France*, to report this News, and advised the King to send Ambassadors to the Pope, furnished with sufficient Power to treat of this Accommodation. He was joined with the other Ambassadors, who were *Bernard* Lord of *Mercœuil*, *William du Plessis*, and *Peter de Belleperche*; but the Pope would never Treat with him. His Holiness, who earnestly desired Peace, began with Absolving the King from the Censures he had incurred, by a Bull of the 4th. of *April* 1304. By another of the 17th. of the same Month he revoked the Reservation which *Boniface* the Eighth had made to provide for all the Cathedral and Regular Churches in the Kingdom: And by a Third of the 13th. of *May*, in the same Year; he also gave Absolution to all Prelates, Lords and other Officers, who had hinder'd the King's Subjects from going to *Rome*, and even those, who had a hand in the taking of *Boniface*, except *William Nogaret*. He made void likewise all the Sentences, and Bulls of *Boniface*, by which he revoked the Privileges granted to the King of *France*, and his Officers, re-establish'd the Universities; and in fine, to extinguish intirely the whole Matter of Difference, he revoked by other Bulls the Sentence given by *Boniface* against the Families of the *Colonni*, and *Montenigro*, and all their Adherents, re-establish'd them to their former Condition, excepting to the Dignities of Cardinal, Benefices, Goods confiscate, and the Capacity of being advanced to the Papacy. Notwithstanding all these Revocations the King's Agents insisted upon the calling of a Council, and *William Nogaret* desired to be cleared, or absolved at any rate. But the Pope was so far from doing it, that being at *Perus*, he published on the 7th. of *June* a thundring Bull, wherein he declares *Nogaret* Excommunicate*, with all those who had assisted at the taking of *Boniface*, and Summons them to appear before him, to receive Judgment; otherwise he declares, that he shall proceed against them according to Law. This was the last Bull of ‖ *Benedict*, for he died at *Perusia* the 8th. of *July* following. He left behind him divers Letters, whereof some are mention'd by the Writers of the Annals [of the Church.]

Revocation of the Bulls of Boniface VIII. *against* France, *and the* Colonni.

* *Excommunication of* Nogaret *and his Assistants in taking of* Boniface.

‖ *Death and Letters of* Benedict XI.

After his Death the Holy See remain'd void for the space of three Months; the Cardinals assembled at *Perusia* not coming to an Agreement about the Choice, by reason of the Contests of two Factions, of which the one was for *France*, the other for *Boniface*. *Nogaret* believing this Vacancy favour'd him with an Opportunity to do something towards his Justification, passed two Acts the 7th. of *September*, before the Official of *Paris*; One by which he sets himself against the Partisans, and Adherents of Pope *Boniface*, and Appeals to the next Council, to the Church, and to the next Pope, to hinder the Cardinal's Electing for Pope any of that Party, who are Excommunicated by the Canons; The other contains his Protestations, and his Excuses, and a Declaration he makes, that all he said against *Boniface* is true; that he is well inform'd of it, and though he demand Absolution *ad cautelam*, he does not believe he is in any manner bound by this Pope. Then he renews his old Accusations framed against *Boniface*, and recites a History of all that pass'd, as well under this Pope, as under *Benedict* his Successor; offers to justifie his Innocence before a General Council, and even before the Holy See, provided, he may be Heard, and be assured of the Safety of his Person; because he cannot otherwise venture thither. There are besides three other Acts of *Nogaret* of the same Nature, and the Letters of Attorney, which he gave to *Bertrand d'Aguassa*, to prosecute his Business in his Name, before the Holy See, and to demand safe Conduct, that he might accuse the Memory of *Boniface*, and justifie himself from the Robbing the Church Treasure, which was laid to him, and demand Absolution in case it were necessary. The *French* and the *Colonni* did likewise make request to the King, that the Process against *Boniface* might be hastened. These latter making use of the Opportunity, procured a re-establishment in their Estates and Dignities by a Decree of the People of *Rome*, who condemned *Peter Cajetan*, *Boniface* his Nephew, to give *Peter* and *James Colonni* an Hundred Thousand * *Florins* of Gold, or Lands of the same Value, to recompence them for the Losses they had sustained; made void and null all that had passed against them, and ordered *Poncellus Ursi* to restore to the People of *Rome* the Town of *Nepi*, which *Sciarra Colonni* had given them.

The Petitions of Nogaret *and the* French, *against the Memory of* Boniface.

* *An Ancient Golden Coin, anciently Currant in* France, *worth* 2 s. *sterling.*

The Cardinals of the two Factions beginning to be weary of being confined to the Conclave, Cardinal *du Prat*, Chief of the *French* Party, conferred with Cardinal *Francis Cajetan*, represented to him, that they did great Injury to the Church by this delay; and demanded, if he had not some Expedient to bring Matters to an Agreement. Cardinal *Cajetan* found out one; That the *Italian* Party should chuse Three *Ultramontane* Archbishops, and the other should chuse out of the Three, One, whom they pleased, Forty Days after. Cardinal *du Prat* having accepted of this Proposal, Cardinal *Cajetan* named the Three Archbishops; the first of which was *Bertrand Got*, who had been heretofore Bishop of *Comminges*, and was then Archbishop of *Bourdeaux*, Born a Subject of the King of *England* at *Villandreau* in *Bajodois*, and the King's Enemy. *Du Prat* forthwith gave Advice hereof to *Philip the Fair*, who wrote presently to this Archbishop, and ordered him to meet him in a Wood near to St. *John d'Angeli*, where he declared to him, that 'twas in his Power to make him Pope, and that he would do it with a Proviso, that he would Promise to do him Six Favours, which he should demand of him. The Archbishop threw himself at his Feet, and said to him, "*Sir*, Now I know that you love me, and "that you render me Good for Evil, do you but Command, and I will Obey: The King raised him up, embraced him, and said thus to him, "The First is to reconcile me throughly with the "Holy Church, and to Pardon me the Mischief I may have done in causing Pope *Boniface* to "be Arrested. The Second is, to restore me to the Communion of the Church, and them that "assisted

The Election of Clement V.

" aſſiſted me. The Third, to Grant me all the Tithes of my Kingdom for Five Years, to make " good the Charge I have been at in my War with *Flanders*. The Fourth, to blot out the Me- " mory of Pope *Boniface*. The Fifth, to reſtore to the Dignity of Cardinals, the two *Colonni's*. As " for the Sixth, I reſerve my ſelf, ſays the King, to declare it to you, in convenient time and " place, in regard it muſt be very Secret. The Archbiſhop promiſed all theſe things with an Oath, by the Body of JESUS CHRIST, and gave him his Brother, and two of his Nephews for Hoſtages: The King on his part Swore, That he would cauſe him to be choſen Pope. They parted, after they had ſaid theſe words; and the King wrote preſently to the Cardinals of his Party, that they ſhould chuſe the Archbiſhop of *Bourdeaux*. The thing was done with ſo much Diligence, that the Anſwer was returned to *Peruſia* in Five Weeks. As ſoon as it Arrived, they proceeded to the Election, and *Bertrand Got* was choſen Pope, according to the Agreement made the 5th. of *June*, 1305. He accepted the Popedom gladly, was named *Clement* V. and was Inveſted in the Month of *Auguſt* at *Lyons*, whither the Cardinals came to meet him. The King, his Brother *Charles* of *Valois*, and a great Number of Princes and Lords of *France* aſſiſted at this Ceremony. The King having for ſome Paces held the Reins of the Pope's Mule, reſign'd them to his Brother *Charles*, and the Duke of *Britain*, to mount on Horſeback, and ride by the Side of the Holy Father. In the Cavalcade an old Wall loaden with a throng of People fell down, cruſhed to Death *John* Duke of *Britainy*, and a Brother of the Pope's, dangerouſly Wounded the King's Brother, and ſlightly, the King himſelf, and beat off the Pope's Mitre.

The Revocation of Boniface's Bulls by Clem. V.

The firſt thing which *Clement* did, was to confirm the Abſolution, that *Benedict* XI. had given to the King; to revoke the Bull of *Boniface*, touching the Subſidies to be demanded from the Clergy, and all that followed thereupon; and to declare, That the Bull *Unam Sanctam*, ſhould do no Prejudice to the King, or Kingdom of *France*; and that all things ſhould remain in the ſame poſture they were in before that Bull. In fine, he re-eſtabliſhed the Cardinals *Colonni* in their Dignities, and thus acquitted him of Four of the Articles, he had promiſed to the King. It was more difficult to ſatisfie him in the Fifth, which concerned the Memory of Pope *Boniface*.

The preparing of the Proceſs againſt the Memory of Boniface VIII.

The King obſerving, that *Clement* did nothing in that point, ſpake with him about it at *Poictiers* in the Year 1307. and preſſed him to proceed againſt the Memory of *Boniface*. This Propoſal gave the Pope much trouble, and to ſhift off the performance of it, he anſwer'd by advice of Cardinal *Prat*, that this Buſineſs required the Meeting of a General Council, which he ever ſince deſign'd to call. Nevertheleſs being ſolicited by the King, and his Creatures, to ſet this Affair on foot, he heard ſome Witneſſes, Summon'd the Accuſers, part whereof appeared, and among others *Nogaret* and *du Pleſſis*. The firſt boldly maintained his Accuſation againſt *Boniface*, and undertook to make it good. Cardinal *Francis Cajetan* defended his Unkle's Memory: Divers Writings there were on both Sides, and the King daily preſſed the Concluſion of this Affair; on the contrary, the Defenders of *Boniface* put off Judgment as much as poſſible. The Pope conſidering the Importance of this Affair, uſed his utmoſt endeavour to pacifie the King, and to ſpin out the time; and to bring it to Effect, he wrote to the Earl of *Anjou*, in a manner to cauſe the King his Brother to ſubmit, touching this Diſpute, to what ſhould be Decreed by the Church and the Pope. The King was ſometime before he could reſolve; but at laſt being preſſed by the great Ones of the Kingdom, he declared by his Letters Patents given at *Fontainbleau*, in the Month of *February* 1310. that he left the Judgment of this Affair to the Pope and a Council: *Lewis* Earl of *Evreux*, and *Guy* Earl of St. *Paul*, did the like. The Pope continued to carry on the Proceſs, received Petitions, Writings, Memoirs and Deeds, named the Cardinals to Examine the Proceedings, cauſed to be made thereof a tedious Verbal Proceſs, which contained all that had been ſaid on both Sides, from the 16th. of *March* 1310. till toward the cloſe of the ſaid Year. It contained likewiſe the Informations of Fourteen Witneſſes, who Swore horrid Crimes of Impiety, Sodomy and Uncleanneſs againſt *Boniface*.

The Revocation of Boniface's Bulls by Clem. V.

At laſt the Pope, to rid himſelf of this Affair, gave out a Bull the 17th. of *April*, in the Year 1311. wherein he revoked all the Sentences, Decrees, and Declarations of *Boniface*, which were not inſerted in the Sixth Book of the Decretals, ſo far forth as they imported any prejudice to the Honour, Rights and Liberties of the King of *France*, the Kingdom, and his Subjects, except thoſe two Extravagants, *Unam Sanctam* and *Rem non novam*, which were to ſtand according to the Modifications heretofore made by his Holineſs. He annuls likewiſe all the Revocations and Suſpenſions of Privileges, Excommunications, Interdicts, Deprivations, Depoſitions, and all other Proceſſes of Deed or Right, made as well by *Boniface*, as *Benedict* his Succeſſor, ſince *All Saint's* Day in the Year 1300. as well againſt the King, as his Children, his Brothers, and his Subjects, even againſt Informers and Accuſers, by reaſon of any Informations, Appeals, Demands of a General Council, Blaſphemies, Ill Language, taking the Perſon, invading the Houſe of *Boniface*, and other parts of the Difference the King had with this Pope, he Aboliſht the Spot of Infamy and the Mark of Reproach that might, in theſe Caſes, ſtick upon the King, his Poſterity, on the Accuſers, Prelates, Barons, or others; Diſcharges them from all Condemnations, ſets them to Rights, and reſtores them to their ancient State; Ordains, That the Sentences, Suſpenſions, and other Acts made againſt them, ſhould be raſed out of the Regiſters of the Church of *Rome*, but all this without prejudicing the principal Cauſe, and the Proſecution, which might be made thereupon: He declares nevertheleſs, That he compriſes not in this Abolition and Remiſſion, *William Nogaret*, nor *Sciarra Colonni*, and ſome others which he Names. As for *Nogaret*, who had demanded to be Abſolved *ad cautelam*,

telam, the Pope grants it him, upon condition he would undertake ſome Pilgrimage, and upon the firſt Opportunity go into the Holy Land with Horſe and Arms, there for ever to remain, at leaſt till the Pope permit him to return. By another Bull of the ſame Date, he declares, That the King, nor his Succeſſors ſhall not in any wiſe be moleſted, nor involved in the Proſecution, that ſhall be made in the Affair of *Boniface*. By another Bull he extends the Abſolution mentioned in the preceding Bull to the Inhabitants of *Anagni*, except ſuch, as he has named: And by the laſt, he not only Excludes *Nogaret*; but alſo ſome other Lords and Prelates of the Kingdom of *France*, from the Favour granted by his Bull.

The Judgment of the General Council at Vienne, *about the Affair of* Boniface.

The General Council was opened at *Vienne* in *Dauphiné*, in the Month of *October*, in the Year 1311. King *Philip* came thither, the Year following in *Mid-Lent*, with a great Company of Princes and Lords, and was preſent at the opening of the Second Seſſion. The Affair of *Boniface* was there brought into debate, as 'twas promiſed the King, but he had therein no Satisfaction; for it was Voted, That *Boniface* had ever been a good Catholick, and that there was no proof of his being a Heretick; There was no mention made of other Crimes, whereof he was accuſed, and which had been Sworn by the Witneſſes. The Reaſons of his Juſtification were alledged by Cardinal *Richard* of *Sienne*, Doctor at Law; by the Cardinal *John* of *Namure*, Doctor of Divinity; and by Cardinal *Gentil*, Doctor and Canoniſt. There appear'd alſo two Knights of *Catalonia*, who maintained that *Boniface* was a good Catholick by a Challenge to the Combat, which was not accepted by any body. The Pope and the Cardinals, to content the King, made a Decree, importing that the King, nor his Succeſſors ſhould never be diſturbed, nor call'd to account for what had been done againſt Pope *Boniface*. Thus ended the Conteſt, which laſted for many Years, between the King of *France* and the Holy See, about the Differences of *Philip the Fair*, and Pope *Boniface*.

CHAP. II.

The Hiſtory of the Condemnation of the Templars.

The Settlement, Progreſs, and Declenſion of the Order of Templars.

THE Affair of *Boniface* was not quite finiſh'd, when *Philip the Fair*, undertook another, which he brought to Effect more ſucceſsfully, and with greater Eaſe; this was againſt the Order of the Templars, which he was reſolved wholly to Extirpate. This Order was Eſtabliſh'd, as we have ſaid, in the Year 1118. by *Hugo de Paganis*, *Jeoffry* of St. *Omer*, and Seven other Knights, who made a Vow between the Hands of the Patriarch of *Jeruſalem*, to live according to the Rule of the Canons Regular. They were appointed to Guard the Roads, and to defend Pilgrims, that went to *Jeruſalem*. *Baldwin* II. King of *Jeruſalem*, gave them for ſome time only a Houſe near the Temple; from whence they took the Name of *Templars*. The Council of *Troyes* held in the Year 1118. approved of their Inſtitution, gave them a Rule, and order'd their Habit they were to wear for the time to come, ſhould be white. *Eugenius* III. added hereto a red Croſs, and ordered, that the Knights and the Friars ſhould wear it on their Cloak. In the beginning they were Poor, and few in Number; but by little and little they Multiplied, grew very Rich, and ſpread over all Chriſtendom, where they had an infinite number of Houſes, and vaſt Riches. Their Wealth made them Proud and Inſolent: They ſhook off the Yoke of Obedience, which they owed the Patriarch of *Jeruſalem*, exempted themſelves from the Juriſdiction of the Ordinaries, and from paying of Tithes, and their Power carried them out to do ſeveral Unjuſt Enterprizes, and render'd them formidable to Princes and Kings. While they reſided at *Jeruſalem*, they imployed their Strength againſt the Infidels: This City being taken by *Saladin* in the Year 1187. they retreated to St. *John of Acre*, and after that to a Caſtle near *Cæſarea*; from thence they continued to make War upon the Infidels, but they were almoſt all Slain at the Sacking of the City of *Acre* or *Acon*, in the Year 1191. There remain'd of them but Ten, who withdrew to the Iſle of *Cyprus*; from whence they made Inroads upon the *Saracens*. They poſſeſſed themſelves of the Iſland of *Tortoſa*, from whence the Sultan of *Babylon* expell'd them. They Equipped a Fleet in *Sicily*, with which they over-run all the Coaſts of *Greece*, which they Plunder'd and Ranſack'd, invaded *Thrace*, took *Theſſalonica*, laid waſt the *Helleſpont* and *Peleponneſus*, took *Athens*, where they ſlew *Robert de Brenne*, who commanded there; inſomuch, that abuſing their Strength and Power, they turn'd thoſe Arms againſt the Chriſtians, which they ought to have imployed only againſt the Infidels. They no longer made War from a Principle of Devotion, as did their Predeceſſors, but to enrich themſelves, and oftentimes engaged the *Saracens* to make Incurſions upon the *Chriſtians*, to make themſelves Neceſſary, and to draw great Summs of Money from Chriſtian Princes, not being able to endure any other, but themſelves ſhould engage in this War. They had no ſooner forſaken their Duty, but they fell into Diſorders and Out-rages, which Licence and Impunity increaſed, and puſh'd on to a ſtrange Exceſs. They remain'd a long time conceal'd, but were at laſt diſcover'd by two Knights, Condemned for their Crimes; the one, the Prior of *Montfaulcon* of the Province of *Tholouſe*, an Apoſtate condemned by the Great Maſter of the Order,

The Informers againſt the Templars.

Brother

Brother to *Squinus* of *Foriano*, put in Priſon for his Crimes; The other named *Noffo-Dei*, a *Florentine*, condemned to rigorous Puniſhments by the Provoſt of *Paris*. Theſe two Criminals took a Reſolution to reſcue themſelves out of the Miſery wherein they were, or elſe to involve their whole Order in the ſame Infamy, to diſcover the hidden Diſorders of their Brethren. King *Philip the Fair*, who hated the Templars, and ſought occaſion to do them a diſpleaſure, ordered that theſe two Informers ſhould be examined, and their Depoſitions taken. They declared things ſo ſtrange, and Crimes ſo heinous, that the King hardly believed them. Nevertheleſs, he would have the Matter ſearched to the bottom, and know the Truth: But in regard this Affair concern'd an Order ſpread through all Chriſtendom, he diſcourſed of it with Pope *Clement* the Fifth, when he aſſiſted at his Coronation, and alſo had it ſpoken of to him at *Poictiers* by his Ambaſſadors. The Pope could not believe the Crimes charged on them to be true, they were ſo very incredible, and appeared impoſſible. The Great Maſter of the Temple, and many Templars of divers Countries, whoſe Concern it was to juſtifie their Order, beſought him to inform himſelf of theſe Accuſations, ſubmitting to the moſt ſevere Puniſhments, if they were found Guilty of what was charged on them. The Pope let the King underſtand it, by his Bull of the 23d. of *Auguſt*, in the Year 1306. in which he ſends him word, that in a few days he ſhould go to *Poictiers*, and there begin to make Inquiſition concerning this Order; praying the King to tranſmit to him the Informations he had already taken.

The Templars Arreſted, and their Eſtates Seized.

Nevertheleſs the King fearing, leſt this Buſineſs being diſcovered might cauſe Diſturbance in the Kingdom, the Order of the Templars being ſo very Powerful in *France*, ſent Letters to all the Judges of his Kingdom, with a Command to Arreſt all the Templars on the ſame Day; and that the Matter might be kept the more Secret, they had Orders not to open the Letters, till the Evening before the Day 'twas to be put in Execution. This was punctually obſerved, and all the Templars throughout the Kingdom ſaw themſelves Arreſted and clapt into Priſon the 5th. of *October*, in the Year 1307. if we may credit the Hiſtorians. But there are Bulls of the Pope dated in the Second Year of his Papacy, which ended in the Month of *June* 1305. and by conſequence before *October* 1307. which ſuppoſe the Templars already Arreſted: which might make it be thought, that that Accident ought rather to be referred to the Year 1306. than to that of 1307. if all the Hiſtorians of that time did not with one conſent relate it done in the Year 1307. and *Clement* V. himſelf in a Bull dated the 11th. of *July*, in the Third Year of his Popedom. Wherefore it is moſt probable, that there is ſome Miſtake in the Dates of *Clement*'s Letters. The Great Maſter of the Order named *James Molay*, of the City *Beſancon*, who was preſent in the Temple of *Paris*, was Arreſted among the reſt; The King poſſeſs'd himſelf of the Temple, and cauſed the Eſtates of the Templars to be ſeized. On the Morrow after the King Aſſembled the Univerſity, and cauſed it to be told them by *Peter* of *Nogaret*, who was the principal Actor in this Affair, what were the Reaſons which had induced him to cauſe the Templars to be Arreſted, and the heinous Crimes whereof they ſtood accuſed. The Pope took the Proceeding of the King ill, and ſent him a Bull dated the 27th. of *October*, in the Second Year of his Papacy, Complaining, That he had cauſed the Templars, Subjects of the Roman Church to be Impriſoned *abſque medio*, and had ſeized their Eſtates, though it belong'd not to the Secular Powers to judge Eccleſiaſtical Perſons. He adds, That he has ſo much greater reaſon to complain of this proceeding, for that he had given him intimation, that he was getting Information againſt them, and ſending to him two Cardinals [*Berengarius* Cardinal of the Title of the Saints, *Nerea*, and *Aquileia*, and *Stephen*, Cardinal of the Title of St. *Ciriaca*] to treat with him about this Affair, that he might put into their hands the Priſoners, and their Effects.

Informations againſt the Templars.

While theſe things were tranſacting, the King gave a Commiſſion to *William Paris*, of the Order of the Friars Preachers, Inquiſitor for the Pope in *France*, to make ready the Proceſs againſt all the Templars, and order'd all the Lords of the Kingdom, and his Officers, to Arreſt all the Templars they could light on, and thereupon to referr the Judgment and Cogniſance to the Eccleſiaſtical Judges.

The Crimes they be Charged with.

The deteſtable Crimes, whereof they were accuſed were, 1. That they obliged all thoſe that entred into this Order, at the time of their Admiſſion, to abjure *Jeſus Chriſt*, and to ſpit three times upon a Crucifix. 2. That they obliged them, to Kiſs him that admitted them, on the Mouth, on the Navel, and on the Extream part of the Back. 3. That they forbad them to converſe Carnally with any Woman; but allowed them to commit Sodomy with their Brethren of the Society. 4. That they made them worſhip a Silver and Gilt wooden Head, with a great Beard; which they likewiſe expoſed to be Adored in their General Aſſemblies. *William Paris* examined upon theſe Interrogatories an Hundred and four Templars in the Month of *November*, in the Year 1307. touching theſe Pranks. The Three firſt Heads were Confeſſed by almoſt all that were Impeached. The Fourth was owned to be true by ſome, but the others ſaid, they knew nothing of it. There were in this great Number of Examinants, but Three, who ſaid they had never ſeen any ill in the Order, and that they had taken notice of nothing therein, but what was of good Repute. *James Molay*, the Great Maſter of the Order, *Hugh Perraut*, and *Guy*, Brother of *Dauphin de Viennois*, who were the moſt conſiderable Perſons among the Templars, were heard to this Information, and Confeſſed one Part of theſe Deeds. One of the Examinants, which was *Jeffery* of *Gonneville*, who had been received in *England*, declared, That at his Admiſſion, having refuſed to abjure JESUS CHRIST, the Governour

Swore

Swore to him, that it could not hurt him; that it was the Cuſtom of the Order, which had been introduced by a wicked Great Maſter, who having been taken Priſoner by a Sultan, had not been ſet at Liberty, but on Condition he would introduce this Cuſtom into the Order; that others ſaid, this had been brought up by *Roncelin*, Great Maſter of the Order, others by *Thomas Beraldus*, a Great Maſter likewiſe of the Order; and others, in fine, that it was in imitation of St. *Peter*, who denied JESUS CHRIST thrice. The greater part of the Examinants teſtified, they did not this, but with regret, that they had confeſs'd and repented of it.

There were ſeveral other Inquiſitions, taken in divers places; to wit, one of an Hundred and Eleven Templars, by the ſame *William Paris* at *Troyes*, who agreed in all the Articles, except the Adoration: Another taken at *Bigorre*, by *Bertrand d' Agaſſa*, Preſident of that City, who allowed hearing to five Templars: Another of thirteen Templars at *Caen*, by the Monks, who received a Commiſſion for this purpoſe, from *William Paris*: One of theſe Thirteen denied the Articles; but being put to the Queſtion, he confeſſed them: Another of ſeven Templars taken at *Cahors*, by *John d' Arreblay*: Another of ten Templars taken at *Pont de l' Arche*, by the Bailiff of *Roan*, and others: In fine, that, which was taken the ſame Year at *Carcaſſonne*, wherein ſeven Templars were Examined, who confeſſed the Articles, and thereto added remarkable Circumſtances; among others *John de Caſſanhas* Maſter to the Houſe of *Nogarede* near *Pamiez*, who declared, that when he was admitted into the Order, they ſent to him two Knights, who demanded of him, whether he would enter into it? who having anſwer'd, 'twas his intention; they told him, that it was a great Undertaking, and that their Rules were hard to be obſerved, and he ſaw nothing, but the outſide; that perſiſting in his Reſolution, they admitted him; that he fell on his Knees before the Maſter, aſſiſted with about ten Brethren of the Order, who held a Book in his Hand, and asked him what he Craved? and that having made Anſwer, he deſired to enter into the Order, he made him put his Hand upon the Book, which he held, and Swear that he had no Incumbrance of Debts, Marriage, or any other ſervile Obligation whatever; That next to this, he ſaid to him, You muſt Promiſe to God and us, that you will live without Property, keep Chaſtity, and obſerve the Uſages and Cuſtoms of the Order, and that you believe in God the Creator; that he is Dead, and ſhall not Die; the ſame, which he Swore. He after that cloathed himſelf with a Cloak, whilſt a Prieſt read the Pſalm, *Ecce quam bonum*, &c. That this being done, the Maſter kiſſed him on the Mouth, and next to that lay down on the Bench, whereon he ſat; that he kiſſed the Maſter about the Fundament, upon his Garments, and the ſame being ſet, the other Brethren kiſſed him on the Navel: That after this, the Maſter pluckt out of a Box a Copper Image of a Humane Shape, placed it on a Cheſt, and ſaid; Sirs, behold a Friend of God, who ſpeaks to him, when he will; give him Thanks for that he hath brought you unto the Dignity you have ſo much deſired, and hath accompliſhed all your Wiſhes; that forthwith they worſhipped this Image three times, falling on their Knees, and they produced a Crucifix, to ſhew, that they renounced it, and ſpat thereon; that the Maſter gave him a ſmall Girdle of Cord, and gave him leave, when he felt any Provocations of the Fleſh, to make Uſe of his Brethren; that this being finiſhed, he was conducted to another place inveſted with the habit of the Order, and brought back to the Maſter, who inſtructed him how he muſt behave himſelf at Church, in the War and at Table: Another of the Templars added to theſe Particulars, That the Maſter ſhewing the Image, kiſſed it, Saying, *Talla*, which is a *Saracen* word. It is related in the Hiſtory of *Provence*, That one of the Commiſſioners deputed by the King about *Beaucaire*, named *Odoardus des Moulins*, wrote to his Majeſty, how he had Arreſted Five and forty Templars, whereof there were five Knights, and one Prieſt; who being examined, they all Agreed as to the Denial of JESUS CHRIST, the Permiſſion of Sodomy, and the ſhameful Kiſſing: That as to the Image, they ſaid, that they never worſhipped it, but once at a Provincial Chapter held at *Montpellier*; That the Prieſt added, how he that did admit him, had enjoined him never to Pronounce the Words us'd at the Conſecration of the Hoſt; the which he had obſerved in his diſtribution of it to the Brothers of the Society, but not as to that, which he ſhewed to the People, though he had been commanded not to Conſecrate it. Some Authors accuſe them further of other Crimes; as of burning the Body of thoſe who died firm in their Idolatry, and of giving their Aſhes to be Swallowed down by Novice-Templars; of Roaſting the Children of the Women they had Abuſed, to rub their Image in the Greaſe, that dripped from them, and to cover it all over with the Skin of a Man; but theſe Accuſations were not Proved by their Interrogatories. The greateſt part of theſe Inquiſitions were taken at the end of the Year 1307. and the beginning of the Year 1308.

The Pope forbids the Ordinaries and the Inquiſitor to meddle with the Affair of the Templars.

The Pope, to put a ſtop to theſe Proceedings, which he thought intrenched upon his Authority; forbad the Archbiſhops, Biſhops and Inquiſitors of *France* to intermeddle herein, and ordered the Cauſe to be Heard before himſelf: The King hereupon ſignified to him his Reſentment, and repreſented to him, that he was amazed, that his Holineſs ſhew'd ſo great coldneſs in the Proſecution of this Affair; that 'twas, as if he conſented to the Crimes of the Impeached, and would ſhew them a way to defend themſelves; that he ought rather to ſtir up the Prelates, and Ordinaries of Places to do their Duty in the Extirpation of this Order; that they could better ſearch out this Matter in their Dioceſes, than Strangers; that 'tis a great Injuſtice to take from the Biſhops without reaſon, the Adminiſtration wherewith God hath entruſted them, and the Merit of Defending the Faith; that neither the King, nor they could endure it; that the Suſpenſion of the Inquiſitors Power gave hopes to the Templars to find Favour in the Pope's Court,

Court, and to ſpin out the time. The King, who deſired to diſpatch it out of hand, propoſed it to the Divinity-Faculty at *Paris*, to be ſatisfied, whether he could not order Proceſs againſt the Templars before Secular Judges. They anſwered him by their Reſolve of 25. *March*, in the Year 1308. Shewing, 1. That the Authority of a Secular Judge, cannot extend ſo far as to proceed againſt any one for the Crime of Hereſie, if it be not required by the Church, and ſhe hath not reſign'd up the Criminal to him; nevertheleſs, in caſe of Neceſſity, and where there is Danger, the Secular Judge may order Hereticks to be Arreſted; but with a Reſolution to reſign them into the Power of the Church. 2. That thoſe who are liſted for the Defence of the Faith, and have made Profeſſion of a Religion eſtabliſhed by the Church, ought to paſs among the Religious, and enjoy the benefit of Exemption. 3. That their Eſtates ought to be reſerv'd to be employed to the Ends for which they were conferred on them. This Reſolve diſcover'd the Wiſdom and Steadineſs of the Divinity-Faculty of *Paris*, which ſeeks not to pleaſe the King by agreeable Anſwers, and conform to his Deſigns, but explains to him the Truth ſincerely without any Evaſion or Diſguiſe.

The Anſwer of the Divinity-Faculty at Paris.

The King, that he might take juſt Meaſures, reſolv'd to go himſelf to *Poictiers*, and before he repair'd thither, he appointed at *Tours* a Meeting of the Deputies of the Cities of the Kingdom by Letters Patents ſent to the Bailiffs on the 25th. of *March*, in the Year 1308. But in Concluſion, having no way to do it otherwiſe, he reſigned into the hands of two Cardinals ſent to him by the Pope, ſome of the Principal Templars, and ordered them to be conveyed to *Poictiers*, where the Pope was, to the end he might know the Truth from their own Mouth. The Pope having examined them in preſence of the two Cardinals, who had been ſent to the King, and of three others; they confeſs'd the Crimes, whereof they were accuſed, and perſiſted in their Teſtimony. He underſtood likewiſe the ſame things from one of his Domeſticks, a Knight of this Order, who confeſſed ingenuouſly all the Evil which was committed among them. The Pope being by this convinced of the Neceſſity of proſecuting this Affair, by a Bull directed to the Archbiſhops, Biſhops, and to the Inquiſitors of the Kingdom, dated the 5th. of *July*, in the Year 1308. he took off the Suſpenſion of their Power, and permitted them to proceed in their Dioceſſes againſt the Templars, even to the Sentence, which ſhould be pronounced in their Provincial Councils, reſerving nevertheleſs to himſelf, and the Holy See the Proceſs againſt the Great Maſter of the Temple, and againſt the Maſters and Heads of that Order in *France*, the Lands beyond the Seas, *Normandy*, *Poictou*, and *Provence*. He took Care of the keeping and preſervation of their Eſtates by four other Bulls of the ſame Month, willing, that they ſhould be reſerved to the ſame end for which they had been given; that is to ſay, for the Relief of the Holy Land, without prejudicing the Rights, which the King, and the other Lords might have to them; that to this Effect he would Name two Adminiſtrators-General to make up the Account with them, who ſhould be named on the King's behalf; and that the Money ſhould be imployed for the Relief of the Holy Land, according to the Appointment of the Pope. The King conſented to this Buſineſs, and named Adminiſtrators on his part: As to the Perſons of the Templars, the Pope Commiſſion'd *Peter Capella* Cardinal, Biſhop of *Præneſte*, that they ſhould be put into his Cuſtody, and joined to the Ordinaries, to prepare the Proceſs againſt the Templars, two Canons of each Church, and two Grey Fryers. The King repreſented to him, that he meant not that what he had done in this Affair ſhould be prejudicial to his Rights, and the Pope conſented thereto in one of his Letters.

The Pope himſelf examines the Templars.

The Pope permits the carrying on the Proceſs againſt the Templars.

The Pope whether it were, that he had no entire Confidence in the Inquiſitors of *France*, or rather, that he was willing to teſtifie, he had done nothing in this Affair, but with great Precaution, deputed three Cardinals, *Berengarius*, *Stephen*, and *Landulphus*, to underſtand from the Priſoners themſelves, whether the Examinations taken by the Inquiſitors were true. The King made the Principal Priſoners to be removed to *Chinon*, where they were again Examined by the Cardinals, and they perſiſted in the Confeſſion they made at *Paris*, among others the Great Maſter of the Order, *Hugh Perrant* and the Maſter of *Cyprus*; theſe three laſt and divers others prayed Abſolution, and received it. The Cardinals made Entries of all this, on the 15th. of *Auguſt*, in the Year 1308. and gave the King to underſtand, that they intreated him to ſhew the Templars ſome Favour, on conſideration they had Acknowledged, what they had done; but both the Pope and the King had a deſign wholly to break this Order. Whereupon the former, upon the Information of theſe Cardinals, in the cloſe of the Month of *Auguſt*, in the Year 1308. directed ſeveral Bulls to the Archbiſhops, and Biſhops of Chriſtendom, wherein after the Recital of what had been already diſcover'd of the Templars Exploits; he orders them to make ready their Proceſs, and ſends them likewiſe the very Articles, on which they were to be Examined. The King on his part held an Aſſembly at *Tours*, where were preſent the Deputies of the Archbiſhops, Biſhops, Lords, and Commonalty of the Towns, furniſhed with Letters of Attorney, giving them Power to appear before the King and the Pope, there to intreat of this Affair. After the Meeting of this Aſſembly, the King accompanied with one part of the Deputies, went to meet the Pope at *Poictiers*, and having conferr'd with him, they Agreed upon the Articles following: That the Templars ſhould be kept in Cuſtody by the King's Authority, at the Requeſt of the Pope and the Prelates; That the Prelates might Judge the Templars in their reſpective Dioceſſes, except ſome few, whoſe Judgment was reſerved to the Pope. That in caſe of putting down the Order, their Wealth ſhould be imployed for the Relief of the Holy Land, and that no other uſe might be made thereof: That the Eſtates of the

Inquiſitions taken by three Cardinals at Chinon.

Bulls againſt the Templars.

the Templars ſhould be put into the Hands of the Adminiſtrators nam'd by the Pope; in the mean while the Pope order'd, that all the Templars ſhould be Arreſted, and put into the Hands of the Inquiſitors, and named by his Bull dated the 11th. of *Auguſt*, of the Third Year of his Papacy (which muſt fall in the Year of our Lord 1307. if the Years of his Papacy be counted from the 5th. of *June* 1305. but according to the Authors of that Age, in the Year 1308.) the Archbiſhop of *Narbonne*, the Biſhops of *Bayeux*, *Mande*, and *Limoges*, with Four other Clergymen of the ſecond Order; to make Proceſs againſt the whole Order of the Templars in any of the Towns in the Province of *Sens*. Theſe Commiſſioners met at *Paris*, in the Month of *November*, of the Year 1309. to hear the Depoſitions of the Witneſſes, and the Anſwers of the Accuſed. *James Molay*, Great Maſter of the Order being Conven'd before them, they asked him, if he would defend his Order: He made Anſwer, That his Order having been approved of, and honour'd with divers Privileges by the Holy See, had no need of a Defender; that he was ſurprized, they would ſo ſuddenly aboliſh a conſiderable Order, ſince the Sentence of Depoſition againſt *Frederick* had been deferred for Two and thirty Years: that he was not wiſe enough to Undertake this Defence, but he would do what he could; That he had been a Captive, neither had he a *Sous* to defray the Charge; he demanded, that they would allow him Councel, and ſome Aſſiſtance; he deſired, that, to know the truth of what concern'd his Order, they would take not only his Depoſition, and thoſe of his Order; but likewiſe the Teſtimonies of all the Kings in the Earth, of the Princes, Barons, Earls, and alſo of the Prelates. The Commiſſioners adviſed him to have a care what he adventur'd on, after the Depoſition he himſelf had given againſt his Order; and told him, that in a Plea of Hereſie, and of what concern'd the Faith, they proceeded ſingly, and without aſſiſtance of Councel or Advocate. The Commiſſioners hereupon cauſed their Commiſſion to be read to him; and when they came to the Place, where mention was made of the Points, which, 'twas ſaid he had confeſt, he appear'd amazed, made the ſign of the Croſs, and ſaid, That if the Commiſſioners were of another quality, he knew what he would ſay to them; and as to their reply, that they were not in condition to accept a Challenge, he return'd, that that was not his meaning, but he prayed God to uſe his Slanderers in the ſame manner, as the *Turks* and *Saracens* uſed Impoſtors, whoſe Heads they cut off, or cleaved them aſunder. The Commiſſioners told him, That the Church Judged Hereticks, and deliver'd up the Obſtinate to the Secular Power. He withdrew, and having conferr'd with a certain Lord, he asked time till *Friday*, which was granted him; and appearing on that day, and being demanded, if he would defend his Order, he ſaid, he was Poor and wanted Skill, but had underſtood in one of the Bulls read to him, that the Pope had reſerved the Judgment of him, and ſome other Maſters of the Order to himſelf; ſo that he could do nothing at preſent but declare, he was ready to appear before the Pope; and entreated them to bring it about, that his Holineſs might admit him to his Preſence. The Commiſſioners ſhewed to him, that they were not entruſted with the Judgment of particular Perſons, but that of the Order, and that he had liberty to ſpeak, if he would offer any thing to hinder their inſiſting upon the making this Matter ready for a Hearing: He ſaid, No; but he demanded of them only to behave themſelves with Juſtice and Fidelity: as for the reſt he thought himſelf obliged to lay before them, for diſcharge of his Conſcience, three Things on the behalf of his Order. The Firſt, That he believed, there were no Churches, except Cathedrals, which had better Ornaments, more Reliques, or where they performed Divine Service better, than in thoſe of his Order. The Second, That no Religious Order was more Charitable, than theirs, in regard they had a general Rule in all their Houſes, of giving Alms three times a Week to all that preſented themſelves to receive it. The Third, That he knew no Order, nor Nation, which expoſed their Lives more freely for the Defence of the Faith againſt the Enemies of the Chriſtian Religion, and which was more fear'd by the Infidels. The Commiſſioners told him, that this was to no purpoſe without Faith: He replied, that was true; but that he believed in God, in a Trinity of Perſons, and all that which is of Faith; that he was perſwaded, there was but one God, one Faith, one Baptiſm, one Church; and that, when the Soul ſhall be ſeparated from the Body, we ſhall know the Good and the Bad, and that every one ſhall know the Truth of what paſſes at preſent. *Negaret* affirmed to him, that their Order had obeyed Sultan *Saladin*, and that this Tyrant had upbraided them with the Vice of Sodomy: He excuſed the Agreement he made with *Saladin*, from the Neceſſity they were in, to preſerve the Towns and Caſtles, which they could not have Defended, if they had not Compounded with him.

Judges deputed to Proceed againſt the Order of the Templars.

An Inqueſt taken by the Commiſſioners of the Pope.

A great many other Templars of ſeveral Provinces in the Kingdom, being after this by the King's Order at *Paris* brought before the Commiſſioners, the Articles were read to them, upon which they were Impeached, and about which they were Examined. Threeſcore and Fourteen maintain'd the Innocence of their Order, and declared they were ready to defend it, and named *Peter* of *Bononia* for their Proctor, publickly averring, that all thoſe ſhameful, foul, unreaſonable, deteſtable and horrid Articles, upon which they were Impeach'd, were ſo many Falſities, Lyes, and Slanders, forged by their Enemies, and atteſted by falſe Witneſſes; that their Order was pure, without Stain, and free from all Crimes; they demanded their Liberty to be in a Condition to defend it, and leave to go in Perſon to a General Council; they anſwer'd to the Depoſitions of their Brethren, who had confeſſed theſe Crimes, That it was a Confeſſion, which fear of Death and Torments had extorted from them, or that they had

had done it, to ſave themſelves, being corrupted by Intreaties, or Promiſes. In fine, they intreated, that Juſtice might be done them, and they deliver'd from the Oppreſſion they lay under. *Bononia*, by Virtue of this Power, with Nine other Templars preſented a Memorial, in which he declares as well for himſelf, and theſe Eight Knights, as for the reſt, they are ready as well in the general as in particular to defend themſelves in a General Council, or any where elſe, when they ſhall be ſet at Liberty; They proteſt, that whatever any of their Brethren have ſaid againſt their Order, ought not to hurt nor prejudice them; they deſired that the Brethren of their Order, who had quitted their Habit, ſhould be put into Priſon: That when any of their Brotherhood ſhall be Examined, no Lay Man be preſent; they ſay, it is ſtrange more credit ſhould be given to the falſe Depoſitions of ſome few, extorted by Fear, or ſurprized by Promiſes, than to thoſe of ſo many Martyrs, who ſuffer with Conſtancy, Torments and Impriſonment; They add, that out of the Kingdom of *France*, none of the Templars had ſaid any ſuch thing of their Order; which makes it plain, that thoſe who have depoſed theſe things in *France*, have been conſtrain'd by force, or wrought upon by Money; That in defence of their Order they ſay plainly, it is founded on Charity and Brotherly Love, in honour of the Virgin *Mary*, and to defend the Holy Church, and the Chriſtian Faith, and to deſtroy the Enemies of the Croſs principally in the Holy Land; that their Religion is pure, and without ſpot, before God; that the Rules and the Diſcipline of it are, and ever have been moſt exactly obſerved; that it hath been approved, and honour'd with many Privileges by the Holy See; that thoſe, who enter into it, make Four principal Vows, of Poverty, of Obedience, of Chaſtity and of Warfare, to Conquer, or to Preſerve the Holy Land; that they are admitted with a Kiſs of Peace; that the Habit is deliver'd to them together with a Croſs, which they always carry in honour of JESUS CHRIST crucified; that they are inſtructed in their Rule, and the Cuſtoms, which they obſerve by the Church of *Rome*, and the Holy Fathers; that ſuch is the Ceremony of the Profeſſion, which is obſerved, and hath always been generally obſerv'd through their whole Order; that the heinous and abominable things charged on them are Lyes invented by Apoſtates from their Order, expell'd for their Crimes, who have been ſuborned by others, and have deceived the King and the Pope: that many of thoſe who have Confeſſed through fear of Torments, are ready to retract, if they had freedom to ſpeak the Truth, and did not fear being burnt for contradicting their Oaths. One of theſe Eight Templars added, That all the Depoſitions made uſe of againſt them are void, becauſe that by a ſpecial Privilege none of their Number ought to Anſwer, unleſs before the Pope, and that no one can renounce that Privilege: That particular Perſons ought not to be admitted to give Teſtimony againſt their Order; and that thoſe who had been Sworn, were forc'd to ſpeak what they knew not. The Commiſſioners replied, That it was not in their Power to ſet them at Liberty, becauſe it was not they, who had put them in Priſon; but they were the Pope's Priſoners, in whoſe Hands were the Revenues of their Order; that they had been very much traduced; that in reſpect to the Privileges, which they alledged, they took not place in Point of Hereſie; that for themſelves they had no other Charge, but to inquire into Matters of Fact, comprehended in the Memorial ſent them by the Pope. So the Commiſſioners began their Inquiſition, notwithſtanding the Declarations of theſe Templars, who moreover gave in another Memorial, in which they ſet forth, that they had obſerved no judicial Form in making ready their Proceſs, that ſeveral Violences had been exerciſed upon them, they had been Arreſted, put in Priſon, their Eſtates had been ſeized without any reaſon, they had been compelled by force of Torture, or by Promiſes, or by Rewards to Swear falſe things againſt their Order; that all the reaſonable Preſumptions were on their Side. 1. Becauſe it was not to be believed, that any Body ſhould have been ſo much a Fool as to engage, or continue in an Order ſo abominable. And, 2. Becauſe their Order was made up of People of Quality, of good Morals, who would never have ſuffered theſe Diſorders: They demanded a Copy of their Commiſſion, the Articles of their Impeachment, and the Names of the Witneſſes which had Sworn, or of thoſe that deſigned to Swear hereafter; that they would diſtinguiſh them, that had already been Sworn, from thoſe that were yet to make Oath; that they ſhould be made to depoſe, they would ſpeak the Truth; and that they would Suborn no Perſon; that inquiry might be made into the manner, how ſome of their Brethren came to their end, and the reaſon, why ſome of them declined to appear; that among others, it may be known of Friar *Adam* of *Valencour*, who had deſerted their Order, to be enter'd in that of the *Carthuſians*, and after that came back to it again, whether what was reported of their Order, were true.

A Provincial Council held at Paris againſt the Templars, in the Year 1310.

While the Pope's Commiſſioners were informing themſelves againſt the whole Order, the Archbiſhop of *Sens* held a Provincial Council at *Paris*, in the Month of *May*, in the Year 1310. wherein he undertook to proceed againſt the particular Members. The Knights engaged in the defence of their Order in General, ſet forth that it was not juſt, while the Pope's Commiſſioners were taking their Inqueſt, the Archbiſhop of *Sens* ſhould attempt to make out their Proceſs: That they appealed from all this Archbiſhop could do; and that if in bar of this Appeal any Execution were brought againſt them, twere an Injuſtice: That they would put themſelves under the Protection of the Pope: That they prayed the Commiſſioners to forbid the Archbiſhop of *Sens*, and other Biſhops of the Realm, to proceed againſt any Templar, and that they would give them leave to ſignifie this Appeal to the Archbiſhop of *Sens*, and to make it Publick. The ſame Evening they preſented another Writing directed to the Archbiſhop of

Sens, containing their Appeal. The Commiſſioners made Anſwer, That the Matter, which was handled by the Archbiſhop of *Sens*, and his Suffragans in their Council, was far different from that which they treated of: That they were likewiſe deputed by the Holy See, and that they had no Authority over them; and hereupon they did not believe, they could oblige them to delay the making out Proceſs againſt the particular Members of the Order; nevertheleſs they ſhould debate it more fully. The Commiſſioners went on with their Inqueſt, and heard Two hundred and one and thirty Witneſſes, who took their Oaths againſt the Order, from the cloſe of the Year 1309. to the Month of *June*, in the Year 1310. The greater part confeſs'd the Facts, whereof their Order ſtood accuſed; but ſome denied them, and others, after their Confeſſion, retracted, and ſaid they had not Sworn thoſe things, but for fear of Puniſhment, or becauſe they had perceived, they did deſign to Burn ſuch of their Fellows, as had aſſerted the Innocence of their Order. But before the Inquiſition of the Commiſſioners was finiſhed, the Provincial Council of *Sens* pronounced ſeveral Judgments upon particular Men of this Order: Some were Abſolved, others Condemned to certain Penances, and afterwards releaſed: ſome confined more cloſely, or condemn'd to perpetual Impriſonment, and Nine and fifty, who perſiſted in the diſowning of what they had confeſſed, were degraded as Relapſed, and deliver'd up to the Secular Power, and condemned to be Burnt; which was accordingly put in Execution without the Gate of St. *Anthony*, in the Month of *May* in the Year 1610. Theſe poor Wretches declar'd to the laſt moment, that they were Innocent. They dug up the ſame Year the Body of *John de Turreio*, who had been Treaſurer of the Temple, to burn his Bones.

The Execution of the Templars at Paris.

Proſecutions of the Templars in ſeveral Kingdoms.

They proceeded likewiſe in other Kingdoms againſt the Templars, in purſuance of the Pope's Bulls. In *Italy* the Archbiſhop of *Ravenna* cauſed thoſe of his Dioceſs to be Arreſted, and got Information againſt them. After that, he aſſembled a Council of his Province, wherein he made Report of the Charge he had againſt them, and asked, whether they ought to be put to the Rack: it was concluded in the Negative, though the Inquiſitors maintained, that Hereticks ought to be put to it; It was demanded, whether they ſhould be ſent back to the Pope; they ſaid, No; ſeeing a General Council was ſuddenly to be called; that they ought to be abſolved, or clear themſelves. On the next day, the Biſhops being met, declared, That the innocent ought to be diſmiſſed with Abſolution, and the guilty puniſhed according to the Law: that the Order ought to be kept up, if the greater part were ſound and innocent. The Examinations taken by the Archbiſhops of *Piſa* and *Florence*, and other Perſons Commiſſion'd by the Pope, to inquire in *Lombardy* and *Tuſcany*, were leſs favourable to the Templars; for the Witneſſes depos'd, that they had ſeen, heard, and had Knowledge of the horrid and deteſtable Crimes, of which they were accuſed. *James* II. King of *Arragon*, having received a Letter from the King of *France* againſt the Templars, charged the Biſhops of *Valentia* and *Saragoſa*, and the Inquiſitor General of his Kingdom, to get Information againſt them; and notice being given him that the Templars retreated to their ſtrong Forts, he caus'd all to be Arreſted, that he could light on, and prepared to force the others in their Caſtles, while the Inquiſitor General, who had cited them to *Valentia*, made ready their Proceſs. The Knights of this Kingdom writ to the Pope, that they were falſely accuſed; that their Innocence was known to all the World; that they were ſo far from denying JESUS CHRIST, that there were now a great Number of their Brethren in the hands of the Infidels; who choſe rather to continue in Captivity, and ſuffer divers Torments, than renounce the Faith: That if ſome had confeſs'd Abominable Crimes, they ought to be Puniſhed; but that it was not juſt, the whole Order, or the Innocent ſhould Suffer: they beſought the Pope to grant them his Protection, declaring, that they ſubmitted to his Judgment, and that waiting for his Anſwer, they were retired to their Fortreſſes. The King of *Arragon* took ſeveral of their Caſtles, and the Pope commiſſion'd the Biſhop of *Valentia* to proceed upon them, who were taken. In *Caſtile* King *Ferdinand* IV. cauſed all the Templars to be Arreſted, and took Informations againſt them, by the Archbiſhops of *Compoſtella* and *Toledo*, and by the Inquiſitor *Aimerick*. Their Eſtates were ſeized, and the Biſhops appointed Guardians. The Matter having been debated in the Provincial Councils, the Templars were declared Innocent, and nevertheleſs ſent back to the Pope. In *England* they were all Arreſted the ſame day, examined in an Aſſembly held at *London*, which laſted for two Months, and they there confeſſed the Crimes whereof they were accuſed. The Pope ſent a Commiſſioner into *Germany* to Examine thoſe of that Country, and Exhorted the Princes and Prelates of *Germany* to proſecute the Templars; but it appears not that they did any thing againſt them. He gave Order alſo to Arreſt them in the Iſle of *Cyprus*, but *Almericus*, Lord of *Tyre* and Governor of the Kingdom, ſent him word, that he could not put that Order in Execution, becauſe the Templars had taken Arms upon the Notice they had of it: that nevertheleſs Ten of the Chief came and reſigned themſelves into his Hands, and had promiſed to obey. In *Provence Charles* II. King of *Sicily*, and Earl of *Provence* Arreſted them all, the 24th. of *January*, in the Year 1308. and ſeized their Eſtates. They were condemned to Death and Executed, their Perſonal Eſtates divided betwixt the Pope and the Earl, and the Real kept for the Hoſpitallers.

The Pope's Judgment in the Council of Vienne, *againſt the Templars.*

The time of the General Council, which the Pope had appointed, drawing near, King *Philip the Fair*, wrote to the Pope in the beginning of the Year 1311. That ſince the Templars appear to be Charged ſo fully by the Informations, they ought to be rooted out by the Judgment of the future Council. He beſought his Holineſs to order it ſo, that their Goods might be employed in ſome new Expedition, or rather be transferred to ſome Military Order already eſtabliſhed

bliſhed for the Relief of the Holy Land. The Pope agreed to this Propoſal, by his Bull of the Month of *March*, in the ſame Year.

In fine, the General Council of *Vienna* being Aſſembled, and the Firſt Seſſion held the 16th. of *October* in the Year 1311. the firſt thing, that the Pope propoſed, was the Affair of the Templars. There were divers Opinions about them. Some were of the Mind, that they ought to be heard before they aboliſhed the Order; others on the contrary were of Opinion, that it ought to be no longer deferred; and that if it were, 'twould be a great Scandal to the Church, after the enormous Crimes, of which they ſtood Convict. *William Durantus*, Biſhop of *Menda*, was of this Opinion, and deliver'd a Memorial to the Pope to prove it. On *Wedneſday* in the Holy Week, in the Year following, which was the 19th. of *March*, the Pope held a particular Aſſembly of Cardinals and Prelates, in which the Deſtruction of the Order of the Templars was reſolved on. The Bull of it was Publiſhed in the following Seſſion held the 22. of *May* 1312. at which the King was preſent. The Subſtance of it was this; That the Templars being convicted of a great Number of Crimes, he decreed the Aboliſhing of them, with the Approbation of the Council, not in form of a definitive Sentence, becauſe it could not in rigour of Juſtice be carried ſo far, according to the Informations and the Proceſs, which had been made, but in form of Proviſion, or an Apoſtolical Direction, and that he forbid any whomſoever to enter into that Order for the future, and to take, or wear their Habit, on Pain of Excommunication *ipſo facto*. That all their Eſtates ſhould remain in the diſpoſal of the Holy See; and that from this preſent time, after Mature Deliberation, and by the Advice of the Prelates of the Council, he did unite them for ever to the Order of St. *John* of *Jeruſalem*, as well Moveables, as Immoveables, together with all their Rights, and their Privileges, excepting nevertheleſs the Goods which they had in the Kingdoms of *Caſtile*, *Arragon*, *Portugal* and *Majorca*, which ſhall not be given to the Hoſpitallers, and yet reſerved to the diſpoſal of the Holy See. In fine, he enjoins, under Pain of Excommunication, all Perſons of what Degree ſoever, even Kings themſelves, who have any thing in Poſſeſſion belonging to the Templars, to return it into the hands of the Hoſpitallers, within one Month after the Publication of this Bull. And to that end, the Pope commiſſioned the Biſhop of *Nevers*, the Abbot of St. *German des Prez*, and the Dean of *Chartres*, to put the Knights of the Hoſpital into Poſſeſſion of the Goods, which the Templars had in *France*; and gave out ſeveral other Bulls, upon this Subject. The Judgment upon the Proceſſes of particular Members of the Order were ſent away to the Provincial Councils, and it was decreed, That thoſe who were found Guilty, ſhould be ſeverely Puniſh'd, and that Penſions ſhould be aſſign'd to the Innocent, out of the Goods of the Order. As to the Great Maſter, the Brother of the Dauphin, and ſome others, whom the Pope had reſerved to his own Judgment, he ſent Cardinals to *Paris*, to declare what he would have done on their ſcore. Theſe Cardinals order'd a Scaffold to be Erected before the great Gate of the Church of our Lady, in the Month of *March*, in the Year 1313. and having cauſed the Great Maſter, the Brother of the Dauphin, *Hugh Perrauld*, and another Knight to be fetched, they read to them the Sentence of the Pope, by which they were depos'd and condemned to perpetual Impriſonment. The Great Maſter, and the Dauphin's Brother upon hearing this Judgment, declared, That what they had Sworn againſt their Order, was falſe; that they had done it at the inſtance of the Pope and the King, and that they were ready to Die in defence of this Truth. The Cardinals delivered them up to the Provoſt of *Paris*; and the News thereof being carried to the King, he preſently called his Council together, in which it was reſolved, that in the Evening the Great Maſter, and the Brother of the Dauphin ſhould be Burnt at the Point of the Iſle of the Palace, between the King's Garden, and the *Auguſtin* Friars; which was performed accordingly. Theſe Wretches endur'd the Puniſhment with Reſolution, and perſiſted unto the laſt to aſſert their own Innocence and that of their Order: this made many believe that they died innocent. The two others, which ſaid nothing, had their Lives ſaved.

The Execution of the Great Maſter and another Templar at Paris.

This was the End of the Order of Templars, which was aboliſhed in all the Countries of Chriſtendom, except *Germany*; where they ſtopt the Publication of the Bull, and procured Abſolution in a Provincial Council. The Knights Hoſpitallers in *France* were put in Poſſeſſion of their Immoveables, but they were obliged to leave to the King two Thirds of their Moveable Goods, for the Expence he had been at in the Proſecution of the Templars, according to the Agreement made between King *Lewis Hutin* and the Great Maſter of the Hoſpital, on the 14th. of *February*, in the Year 1315. In *Arragon* the Pope, at the inſtance of King *James*, annex'd the Eſtates of the Templars to thoſe of that Order of *Calatrava*, which was made an Order ſeparate and independant from that of *Caſtile* of the ſame Name, having a Great Maſter reſident in *Arragon*, and depending on the Order of *Ciſtercians*. The King of *Arragon* detain'd nevertheleſs Seventeen ſtrong Forts, which had belonged to the Templars. *Ferdinand* IV. King of *Caſtile*, would not comply with the Sentence of the Pope, which join'd the Templars Eſtates to the Order of St. *John* of the Hoſpital, but laid to the ancient Inheritance of the Crown, the Towns, Lands, and other Goods, which they had in his Eſtate. *Dionyſius* King of *Portugal*, by advice of the Pope, inſtituted in his Kingdom, an Order of *Knights of Chriſt*, which was approved by Pope *John* XXII. and founded out of the Goods of the Templars, whoſe principal Imployment was to make War upon the Moors. In *England*, it was reſolved in a Parliament held in the Year 1324. that the Eſtates of the Templars ſhould be united to the Order of Hoſpitallers; which gave occaſion to ſome *Engliſh* of that Order, to think they

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were diſcharged from their Vows, and at liberty to Marry, which the Biſhops of *England* oppoſed.

Arguments which may be alledged for the juſtification of the Templars.

It is one of the famous Queſtions in Hiſtory, to wit, whether the Templars were Guilty of all the Crimes, whereof they were accuſed, and juſtly condemned; or whether they were imputed to them falſely, and whether they were not compelled by the violence of Torments and Fear, to confeſs things which they had not done, to grow rich by their Spoils, and ſeize on their Effects, as ſome Hiſtorians have aſſerted. It may be alledged in their Defence, 1. That the Informers were two Wretches condemned for their Crimes, no way worthy of Credit, who thought of this Project, to reſcue themſelves from the Puniſhment, to which they were condemned. 2. That the Crimes whereof they ſtand accuſed are ſo horrid and execrable, and at the ſame time ſo extraordinary, that they muſt, if Guilty, have loſt not only all ſenſe of Honour and Religion, but alſo Modeſty, Common Senſe, and Underſtanding. Now is it credible, that a vaſt Number of Men of all Nations and Degrees, ſpread throughout all Chriſtendom, ſhould all fall into ſo horrid an Exceſs of Wickedneſs and Extravagance; and that neither Religion, nor Shame, nor fear of Diſcovery, nor any diſtaſt, which any of the Order might have taken, ſhould induce none of them to reveal their Actions? This Silence is ſtrange, if the Thing be true: A Silence, which laſted for almoſt an Hundred Years, which was obſerved religiouſly by all thoſe of the Order. During this time many Malecontents left the Order; how could it poſſibly be, that not one of them, to juſtifie his Deſertion, ſhould offer for a Reaſon the Diſorders he had there met with? How could an infinite Number of People, who preſented themſelves to be admitted with a good intent, and not being yet corrupted, reſolve at their Admittance to make ſo damnable a Profeſſion, and therein perſevere? 3. That they confeſſed not theſe Crimes, but for fear of Torments, wherewith they were threatned, and in hopes, which were given them, of being well uſed, and likewiſe rewarded for their Confeſſion: that ſuch as refuſed to own them, were put to the Rack, that Torments might force from their Mouths the Confeſſion of what was Falſe: that notwithſtanding there were ſome, who would never Swear againſt their Order, and honourably aſſerted their Innocence: that the greater part of thoſe, who were Cowardly enough to yield to Fear, or be wrought on by Promiſes, had recanted, and perſiſted in that Recantation to their Death, ever proteſting, that they had been impoſed upon, or that they had ſpoken falſely, and that theſe Confeſſions were extorted from them by Threats or Promiſes, or by Violence: that they had ſhewn as much Conſtancy in this Retractation, as they had teſtified Weakneſs and Change from their former Depoſition: In fine, that they choſe rather to be Burnt alive, and going to Execution they declared aloud, that they died innocent; the time, in which the fear of Hell, and the Judgment of God before whom they muſt appear, forces the Truth from the Heart and Tongue of the moſt Wicked. 4. That there were found no other Witneſſes againſt them, than themſelves: that 'twas only in *France*, where they were conſtrained to confeſs theſe Crimes: that every where beſides, whatever Proſecution was made againſt them, they were not found Guilty of theſe Crimes, neither did they confeſs them. 5. That their Judges were Parties; That *Philip the Fair*, had a Mind to this for a long time, accuſing them of raiſing and fomenting Sedition againſt him: that he was the particular Enemy of the Great Maſter: that he owed them Money: that he deſired to enrich himſelf with their Spoils, as it came to paſs: that he engaged himſelf in the Proſecution of this Affair, with Zeal and Partiality: that he practiſed unheard of Cruelties on the accuſed: that the Pope was unwilling at the firſt to enter on this Buſineſs, as being acquainted with the Injuſtice of it; but that at the laſt he ſuffered himſelf to be prevailed with by the importunity of the King of *France*, and the offers he made him to leave the diſpoſal of the Templars Poſſeſſions to his Holineſs: that in fine, the Pope, the King of *France*, and other Princes found the Deſtruction of this Order would turn to Account, and made Advantage of their Eſtates in whole or in part. 6. That the Proceedings againſt them were Irregular, and againſt the Forms preſcribed by the Law: that at the firſt they were arreſted upon ſlight Suſpicions by the Authority of the King, and without having conſulted the Pope; unto whom alone it belonged to judge them, becauſe of their Privileges: that the firſt Examinations were taken either by the King's Officers or by the Inquiſitor: that their Proceedings were not againſt the whole Order: that they were not Summon'd, nor their Proceſs prepared according to Form: that the Pope acknowledged all theſe things, in declaring, that he could not of right give a definitive Sentence againſt this Order, according to the Inqueſt, and the Method wherein the Proceſs was prepared: *Non per modum definitivæ Sententiæ, cum eam ſuper hoc ſecundum inquiſitiones & proceſſus ſuper his habitos non poſſumus ferre de jure.* That he Condemn'd them nevertheleſs and Abrogated their Order, by way of Proviſion, as if the utter aboliſhing of an Order could be decreed by Proviſion, when 'twas acknowledged, it could not be decreed of right.

The Reaſons, which prove the Juſtice of aboliſhing the Order of Templars.

It may be anſwer'd to theſe Arguments, That in Matters of Fact, we are not to make uſe of Conjectures, and Reaſonings againſt the Depoſitions and Confeſſions themſelves of the Criminals, upon which they were legally Condemned: That we have the Interrogatories of a vaſt number of Templars, who have Acknowledged the Crimes whereof they were accuſed: That it matters not, who are the Informers, provided that in the Sequel the Fact be Evident: that the Crimes, whereof they are accuſed, are in good earneſt very heinous; but Men that give themſelves over to their Paſſions and Luſts, are capable of all of them, and there is no diſorder ſo ſtrange, into which they may not fall: That thoſe, whereof the Templars are accuſed, are of two Sorts, Impieties,

pieties, and a kind of Idolatry, and the Vice of Sodomy; that the Commerce which they had with the *Saracens*, might engage them in the former, which is the more Extraordinary, and that Debauchery hurried them to the Second: that theſe Diſorders had been a long time kept ſecret, becauſe all the Members were concern'd to conceal them: that 'twas the Order gave them their Settlement and Fortune, and that they could not accuſe it without undoing themſelves, and accuſing themſelves of Shameful Crimes; beſides that it was dangerous to bring about their Ears an Order ſo powerful, on which they had their dependance: which was likewiſe the Reaſon, why thoſe, who had deſerted the Order, made no Diſcovery: that ſome had revealed theſe filthy acts to particular Perſons; who did not dare to mention them: that many of them, who had confeſſed theſe Crimes, had done it voluntarily, and without Conſtraint: that they all agreed in their Depoſitions; but that ſome had not Sworn to all the Articles, becauſe they had knowledge but of part, which proves their Sincerity: that they all ſpeak of Circumſtances ſo particular, that it is hard to imagine they ſhould be invented: that the greateſt part ſtuck to their Depoſitions: that ſuch as had retracted, did it not, till they ſaw they muſt undergo the Puniſhment their Fault deſerved, and to cover their Diſgrace: that ſince they kept theſe Diſorders very ſecret, and diſcover'd them not, but to thoſe of their Order, it is not to be wonder'd at, if the principal Witneſſes were ſuch as were accuſed: that tho' they prepared not their Proceſs in Form in other Kingdoms; yet for all that there was proof enough found againſt them to pull down their Order: that King *Philip the Fair* acted not in this Matter, but upon a Principle of Juſtice: that he had not ordered them to be Arreſted ſo ſuddenly, but becauſe it was to be fear'd, leſt, ſince they were Powerful, if they had had notice of the Deſign, they ſhould have made an Inſurrection in the Kingdom: that he had cauſed an Inquiſition upon them to be taken for his own Juſtification, and thereupon left the Judgment to the Pope, into whoſe hands he reſign'd them: that he enriched not himſelf with their Eſtates, but always offer'd they ſhould be employed for the good of the Holy Land: that he conſented to the Incorporation of them into the Order of the Hoſpitallers, and had reſtored them to it without any Deceit, retaining only what he was obliged to expend in Suing out the Proceſs: that the Proceedings, and Examinations taken againſt them, were ſufficient to prove the Irregularities of the Order in general: that it was Neceſſary to aboliſh it, and there was no Remedy to be applied otherwiſe, though poſſibly according to the Formalities of Law there muſt have been another manner of Proceeding, in order to the giving a Definitive Sentence: Yet this hinder'd not, but that by way of Proviſion, that is to ſay, of Diſcipline, Equity and Juſtice, the Order might be wholly aboliſhed, and their Eſtates given to an Order, which ought to put them to the uſe to which they were deſigned. Theſe Reaſons are ſufficient to maintain the Judgment given by the Pope in the Council of *Vienna*, againſt the Order of the Templars, and to juſtifie the Behaviour of *Philip the Fair*, in this matter.

CHAP. III.

An Hiſtory of the Popes, who had their Reſidence at Avignon *from* Clement V. *to the Death of* Gregory XI. *and of what Remarkable Things happened in the Empire,* Italy, *and in the Church, under their Pontificates. And among other Things, what Quarrels* Lewis *of* Bavaria *had with thoſe Popes. The Conteſts between the Grey-Friars, and Pope* John XXII. *And about the Queſtion concerning the Happineſs of Souls, moved by that Pope.*

The Election of Pope John XXII.

After the Death of *Clement* the Vth. Three and twenty Cardinals, which were at *Carpentras*, where that Pope held his Court, entred into the Conclave, and remained there from *May* to *July* 22. in the Year 1314. but could not fix upon the Election of a Pope. The *Italian* Cardinals were very deſirous to have a Pope of their Nation, who might have his Reſidence at *Rome*, and the *Gaſcoignes* were for a French-man, who might reſide on this ſide the *Alps*. The *Italians* propounded the Cardinal of *Præneſte*, who had been before a Biſhop of *Aix*, and wrote for him to the King; but he was not at all liked by the *French*. Theſe Conteſts laſted ſo long, that the People gathering together under the Conduct of *Bertrandus*, and *Raimondus Gott*, the Nephews of the deceaſed Pope, and coming Armed to the Conclave, demanded, that the *Italian* Cardinals ſhould be delivered to them, and crying out, *That they would have a Pope*, ſet Fire on the Conclave. The Cardinals hereupon made their Eſcape and were diſperſed, and it was a very hard thing to get them together again after this Accident; for the Cardinals of *Gaſcoigne* were eager that the Conclave ſhould be held at *Carpentras*, where Pope *Clement* V. died, or at leaſt at *Avignon*; but the *Italian* Cardinals thinking it not ſafe or conſiſtent with their Liberty to meet in thoſe Cities, were importunate it ſhould be at *Rome*. They had perhaps both proceeded to a ſeparate Election, which would have cauſed a Schiſm, if *Philip the Fair* had not written to them

them to diſſwade them from it, by propoſing to them the City of *Lyons*, as a proper place for an Election, which could not be ſuſpected by either Party. The Cardinals nevertheleſs could not agree upon a Meeting, till after the Death of *Philip the Fair*, which happened *Nov.* 29. 1314. and in the Reign of *Lewis Hutin*, who Succeeded him, *Philip* that King's Brother, Earl of *Poictiers*, was ſent to procure the Cardinals to meet, and to proceed to an Election of a Pope. He cauſed them to meet at *Lyons*, and having had ſeveral Conferences with them, without bringing them to an Agreement, he ſent them on a certain Day to the Houſe of the Friars-Preachers at *Lyons*; and having exhorted them to come to an Agreement about the Election of the Pope, he withdrew, and left them ſhut up in the Houſe, having given order, that they ſhould not be let out, till they had choſen a Pope. In the mean time, he received the News of the Death of *Lewis Hutin*, which happen'd *June* 5. 1316. who having left his Wife *Clemence* great with Child, he was forced to return on a ſudden to the Court of *France*, without recalling the Orders which he had given. Laſtly, The Cardinals Forty days after they had been ſhut up, upon *Aug.* 17. choſe *James d Oſa*, or *Euſa*, a Native of *Cahors*, who had been Biſhop of *Frejus* and after of *Avignon*, and was then Cardinal Biſhop of *Porto*. Some Authors write, that the Cardinals having put it in his Power to chooſe a Pope, he choſe himſelf; but this is not certain, and it was never objected to him by his Adverſaries, but on the other ſide the Hiſtorians of the time agree, that he was choſen by the Votes of the Cardinals. Some Authors report, That he had Sworn that he would not ride upon any Horſe or Mule, that did not carry him to *Rome*; but this alſo is a Story without Ground. This Pope after his Election took the Name of *John* XXII. was Crowned at *Lyons*, Sept. 25. and immediately went from thence to take up his Reſidence at *Avignon*, where he Arrived, *Octob.* 2. Queen *Clemence* was brought to Bed of a Son, *Nov.* 15. who dying Eight days after, *Philip* was Crowned *Jan.* 6. 1317. Some time after that Pope *John* XXII. was arrived at *Avignon*, he diſcovered that *Hugh Giraldi*, Biſhop of *Cahors*, had contrived to Poiſon him, and was Guilty of divers other Crimes. He thereupon had him Examined before the Cardinals, cauſed him to be formally Degraded, and Condemned to perpetual Impriſonment in *April*, the ſame Year, and having delivered him to the Secular Power, he was Condemn'd to be Flea'd, Drawn through the City, and Burned; which Sentence was Executed upon him in *Auguſt*, of the ſame Year.

Pope John *Erects new Archbiſhopricks and Biſhopricks.*

At the ſame time *John* XXII. endeavoured to make a new Archbiſhoprick and ſeveral Biſhopricks in *France*. The Dioceſe of *Tholouſe* was of a great Extent, and very conſiderable for its Revenue. *Clement* V. had ſome Thoughts to make it a Province, and *John* XXII. being reſolved to put his Deſign in Execution, made *Tholouſe* a Metropolis, taking it from the Juriſdiction of the Archbiſhop of *Narbonne*, and preferr'd *John de Cominges*, who had been Biſhop of *Magalona*---to be Archbiſhop of it, having deprived *Hugh de Preſſac*, Pope *Clement* V's. Nephew of that Biſhoprick. He divided the Dioceſs of *Tholouſe* into Six Biſhopricks, and placed their Sees in Six ſmall Cities, *viz. Montalbanum*, which was before partly in the Dioceſs of *Cahors*, *S. Papoul*, *Rieux*, *Lombez*, *Lavaur*, and *Maripoix*, to which he added the Biſhoprick of *Pamiez*, then newly Erected. He alſo Created two new Biſhopricks in the Archbiſhoprick of *Narbonne*, viz. *Alet* and *S. Pons*. He took away *Caſtres* from the Dioceſs of *Albi* to make a Biſhoprick of it, *Toul* from that of *Limoges*, *Surlac* from that of *Perigueux*, *S. Flour* from that of *Clermont*, *Vabres* from that of *Rhodes*, and made two of that of *Poictiers*, *Maillezais* and *Lucon*. He alſo Erected ſeveral Colleges in the Province of *Tholouſe*, and in the Dioceſs of *Albi*. In the following Year he divided the Province of *Tarragon* into two Parts, made *Saragoſa* a Metropolis, and Subjected the five Suffragans of *Tarragon* to it. Some ſay he alſo made a Biſhoprick of the Abby of *Mont Caſſin*; but we find before his Pontificate Biſhops of that Title.

The State of the Empire, and Italy.

While *John* XXII. lived in Peace at *Avignon*, *Italy* was diſturbed with the Factions of the *Guelphs*, and *Gibelines*, who continually made War one againſt the other, and put the City of *Rome* into ſtrange Confuſion. The Emperors of *Germany* had no Authority almoſt in *Italy*. *Apulia* and all the Kingdom of *Naples* were under the Dominion of *Robert* the Son of *Charles* II. King of *Sicily*, who maintained the Party of the *Guelphs* againſt the *Gibelines*. The Empire was then under Conteſt between *Lewis* Duke of *Bavaria*, and *Frederick* Duke of *Auſtria*; for after the Death of *Albert* Duke of *Auſtria*, who was Slain in the Year 1308. by one of his Nephews, *Henry* Earl of *Luxemburg* was choſen Emperor, and his Election was Confirmed by *Clement* V. who had favoured him privately, by breaking his word with *Philip the Fair*, who would have had his Brother *Charles de Valois* choſen Emperour. *Henry*, who was the Seventh Emperor of that Name, ſpent the Year 1311. in *Italy*, to appeaſe the Troubles of that Country, and to cauſe himſelf to be Crowned Emperor, as he had promiſed the Pope; he required the People of *Florence* and *Aretium*,---that they would entertain him and his Army, but they refuſed; yet he kept on his March, ſeized on *Milan*, where he was Crowned, brought the greateſt part of the Cities of *Italy* into Subjection to him, marched directly to *Rome*, where he was received in ſpite of the Contrary Faction, and was Crowned there by the Cardinals. Notwithſtanding the Oppoſition of *Clement* V. and took an Oath of the People of *Rome*; but preſuming to impoſe a Tribute upon them they revolted, and by the Aſſiſtance of *Robert* King of *Apulia*, conſtrained *Henry* to retire to *Tivoli*; from whence he went to *Piſa*, where he began the Quarrel with King *Robert*, againſt whom he declared War, and departing from thence to go into *Apulia* with his Troops to invade that Kingdom, he fell Sick by the way, *Aug.* 15. at the Caſtle of *Bencovent*, where he died the 24th. of the ſame Month, being Poiſoned, as our Hiſtorians relate, by a Dominican

minican Friar called *Peter de Chasteau-Renaud*, who gave him a Poisoned Host. Nevertheless, the Dominicans obtained a Letter several Years after, dated *May* 17. 1346. from *John* King of *Bohemia*; in which that Prince declares, That the Reports, which have been spread abroad against these Monks, were False and Groundless.

Two Emperors Elected in Germany.

The Electors of *Germany* being Assembled at *Franckfort* in the Year 1314. were divided in their Choice of an Emperor to Succeed him: The Archbishop of *Mentz*, and *Treves*, *John* King of *Bohemia*, and *Wolemarus* Marquess of *Brandenburg*, gave their Votes for *Lewis* Duke of *Bavaria*; but the Bishop of *Colen*, and *Rodolphus* of *Bavaria* Count Palatine, gave their Votes for *Frederick* Duke of *Austria*. *Lewis* was Crown'd at *Aix la Chapelle*, by the Archbishop of *Mentz*; and *Frederick* at *Bonne*, by the Archbishop of *Colen*. The Cities of *Germany* took part, some with *Lewis*, and others with *Frederick*. The first was Acknowledged by the Cities of the *Lower Rhine*, as far as *Strasburg*, and by the Cities of *Suabia*; and the other by the Cities of the *Higher Rhine*, and *Suitzers*. *Lewis* of *Bavaria* apply'd himself to Pope *John* XXII. to have his Election confirmed as the only Lawful One, since he had the greatest Number of Votes; but the Pope refused to do it, not only because 'twas contested, but because he had attempted to do some Things, which he affirmed to be above his Power; whereupon he declared the Empire vacant, and that the Administration of Affairs belonged to the Holy See; and upon that account Deposed the Governors and Deputies, which the Emperor had set up in *Italy*: This was the beginning of the Quarrel between *John* XXII. and *Lewis* of *Bavaria*: These two Competitors for the Empire, made War against each other, while *Italy* was troubled with the Factions of the *Guelphs* and *Gibelines*. *Matthew* Viscount of *Milan* being in League with the *Gibelines*, Besieged *Genoa*. The *Genoeses* having put themselves under the Protection of Pope *John* XXII. and *Robert* King of *Apulia*; this last came to relieve them, and the Pope thundered out Excommunications against *Matthew*, and invited *Philip* of *Valois* to Succour *Genoa*; but that Prince being retired without doing any thing, the Pope published a *Crusado* against *Matthew*, and begged of *Frederick* Duke of *Austria* to furnish him with some Troops, promising him to confirm his Election to the Empire, and make his Brother Archbishop of *Mentz*. *Frederick* allured by these Promises sent his Brother *Henry* with 300 Men into *Lombardy*, who should joyn themselves with the Soldiers of the Cross; but *Matthew* having humbly shewed him, that he acted contrary to the Interests of the Empire, because if King *Robert* and the Church got the Possession of the City of *Milan*, they would make themselves Masters of all *Tuscany*, he recalled his Brother. The Pope thereupon clapped up a League between *Robert* King of *Apulia*, and *Frederick* King of *Sicily*, upon condition, that the City *Rhegio*, and whatever *Frederick* had Conquered in *Calabria*, should be put into the hands of his Holiness; which he had no sooner gotten, but he delivered them to *Robert*. This provoked *Frederick* so much, that he broke the League, which brought on him the Pope's displeasure; but he escaped the dint of it, by giving his Kingdom to his Son *Peter*.

The Wars in Germany, between the two Emperors.

While these things passed in *Italy*, *Germany* was involved in Wars, but at length *Lewis* of *Bavaria*, in *September* 1323. defeated the Army of *Frederick* Duke of *Austria*, and took him Prisoner, with his Brother *Henry*. Their third Brother *Leopold* appealed to the Pope, who pronounced the Sentence of Excommunication against *Lewis* of *Bavaria*; by which he Commands him to renounce his Election within three Months, and to appear before him in Person to justifie himself against an Accusation brought against him, that he was a favourer of Hereticks, Schismaticks, and other Rebels against the Church; forbids all Christians to own him, as Emperor, and declares all such as favoured him, if they were of the Clergy, suspended from their Offices and Benefices, and if Lay-men Excommunicate. *Lewis* of *Bavaria* appealed from this Judgment to a General Council, which he resolved to Call, or to the next Pope lawfully Chosen, and accuses *John* XXII. to be the Cause of the Troubles of *Germany* and *Italy*, to overturn the Church and Empire, to Invade the Rights of Princes, to Rob the Church, and lastly, to Teach an Heretical Doctrine concerning the Poverty of JESUS CHRIST, and his Apostles. A Copy of this Appeal dated in the Year 1324. is published by Mr. *Balusius*, among the ancient Acts, which he joined to the Lives of the Popes of *Avignon*. *Lewis* of *Bavaria* at the same time sent Ambassadors to *Rome* to justifie himself, promising, that he would be kind to the Church; but the Pope would not give over the Prosecution, but excommunicated *Lewis* of *Bavaria*, and condemned him as an Heretick. *Lewis* appealed again from all these Proceedings. *Italy* suffered much by this Division between the Empire and the Church. The Pope invites into *Tuscany* *Charles* the Son of *Robert* King of *Apulia*, who made himself Master of *Florence*, and publishing Plenary Indulgences, raised Soldiers, which he sent into *Italy* against the *Gibelines*, and particularly against *Galeasius* and his Brethren, Viscounts of *Milan*, who Succeeded to their Father, who died excommunicated. These Troops were defeated, and the Pope obliged to fly to the King of *France*, to raise a Tax upon the Clergy of that Realm to keep the War still on foot; which the King granted him, upon condition, that he might receive the Tenths for himself the two next Years. The Tax, which the Pope imposed, was unreasonable, being almost the Value of the whole Revenue of all their Benefices. *Galeasius* and the *Gibelines* on their part, prayed *Lewis* of *Bavaria* to come into *Italy*. The Senators and the People of the City of *Rome*, sent Ambassadors to the Pope to beg of him to come, and reside at *Rome*, and threatned him, if he did not, that they would in due time and place provide another Pope for the Holy See, and Church. The Pope having excused himself, they sent to *Lewis* of *Bavaria*, to pray him to come

come to *Rome*. This Prince promiſed them, and ſent away their Ambaſſadors very well ſatisfied, and called the Princes of the Empire together at *Spire*, to conſult about that Voyage. Here it was reſolved on, and in the Year 1327. *Lewis* of *Bavaria* paſſed the *Alps* with a Body of Horſe, and arrived at *Trent*, where he held a Meeting of the Deputies of the Cities of *Lombardy*, and then he went to *Milan*, where he was Crowned. The Pope renewed his Excommunication againſt *Lewis* of *Bavaria*, and condemned him as an Heretick and an Excommunicate Perſon; and after he had Summoned him once more, he declared, That he had forfeited all his Goods, Moveable and Immoveable, his Rights, Eſtates, and Juriſdictions, which he poſſeſſed. *Lewis* of *Bavaria* did not yet deſiſt from advancing his Intereſts in *Italy*, and having gotten a conſiderable Summ of *Galeaſius* and the Viſcounts, whom he deprived of the Government of *Milan*, he made himſelf Maſter of the greateſt part of the Cities of *Italy*, went to *Rome*, was received by the Clergy and Senators, who came to meet him, and was Crovvned Emperor there *Jan.* 17. 1328. by the Order of the Clergy and the People of *Rome*, and by the hands of Cardinal *Steven Colonni*.

Nicholas V. *Anti-Pope.*

Sometime after the Coronation of *Lewis* of *Bavaria*, the *Romans* conſulted to chooſe a Pope who ſhould make his Reſidence at *Rome*; grounding their Fact upon this Pretence, That when a Pope being required by the People of *Rome* would not, or did delay to come to the Holy See, the Power and Right of chooſing another Pope was devolved upon the Canon of St. *Peter* and St. *John* of the *Lateran*. *Lewis* of *Bavaria* conſented freely to this Election, and to effect it, depoſed *John* XXII. by a ſolemn Edict, dated *Apr.* 28. and made a Law, that the Pope, which ſhall be choſen by the conſent of the Emperor and People of *Rome*, ſhall reſide at *Rome* only, ſhall not go above Three days Journey from it, nor ſtay above Three Months in the Year from it, and if he be longer abſent, and being required Three times, does not return, he ſhall be deprived of his Papal Dignity. In purſuance of the People's Requeſt, and with the Emperor's Conſent, they proceeded to the Election of another Pope, and choſe *Peter Rainallnci* of *Corbario*, a City of the Dioceſs of *Riatino*, a Monk of the Order of the Friars Preachers, Apoſtolick Penitentiary in *Rome*, who was reputed of for his great Sanctity. He was Crowned *May* 12. 1328. placed according to the Cuſtom upon the Chair of St. *Peter*, and named *Nicholas* V. He immediately created ſeveral Cardinals, but all of them almoſt Friars Mendicants, and of the *Gibeline* Faction; he Crowned the Emperor a Second time, and Confirmed the Judgment, which he had given againſt *John* XXII. who on his part proceeded againſt this Anti-Pope and his Adherents. *Peter de Corbario* tarried at *Rome* as long as *Lewis* of *Bavaria* continued there, but went from thence with him, and came to *Piſa*, where he kept his Court, till he became odious to the Inhabitants there, which obliged him to conceal himſelf, and at length to withdraw himſelf to the Caſtle of Count *Boniface*, who delivered him in *Aug.* 1330. into the hands of the Archbiſhop of *Piſa*, and *William* Biſhop of *Lucca*, who cauſed him to be carried to *Avignon*; where he humbly confeſſed his Fault before the Pope and Conſiſtory, on the 25th. of the ſame Month, and acknowledged, that *Lewis* of *Bavaria* was an Heretick, and that it went againſt him to Acknowledge him for Emperor; That he had ſuffered himſelf to be choſen and conſecrated Anti-Pope; That he had created Cardinals and made Bulls; That he had approved of the Doctrine of *Michael de Ceſenna*, General of the Order of Grey-Friars, conſented to the Depoſition of *John* XXII. Perſecuted, Depoſed, Interdicted and Excommunicated thoſe who were of his Party, diſpoſed of the Goods of the Church of *Rome*, &c. Promiſed and Swore to obey the Pope, and deſired Abſolution. The Pope granted his Deſire, with reſervation of impoſing Penance on him, and cauſed him to be ſtrictly Guarded in a Chamber of his Palace; where he died three Years after, in his Pious and Penitential Sentiments.

The Death of John XXII.

The Departure of *Lewis* of *Bavaria*, was followed with new Troubles in *Italy*; *John* King of *Bohemia*, being invited thither, ſeized upon ſeveral Cities, which held Intelligence with the Pope. The *Romans* ſent to *Lewis* of *Bavaria* to pray him to return, but his Affairs kept him in *Germany*; and in the midſt of theſe Matters Pope *John* XXII. died at *Avignon*, Dec. 24. 1334. in the 19th. Year of his Papacy.

The Conteſt of the Grey Friars about their Habit.

But now to return to the Affairs of the Church, which happened under this Pope; the Courſe of which we have interrupted to relate the Tranſaction of the Empire: we will begin with the Hiſtory of the Conteſt, which he had with the Grey-Friars all his Papacy. Some Perſons of that Order had for a long time differed about the Senſe, and Practice of ſome Things, or Points belonging to their Rule, and particularly about the form of their Habits. Some would wear an Hood and ſhort Gown, ſtrait, and of very courſe Stuff; and called themſelves, *Spiritual Brethren*. Others, who called themſelves, *The Brethren of the Community*; wore a looſe Garb, long, and of finer Stuff. The Popes uſed their Endeavour to regulate and decide theſe Differences among theſe Monks, and to that end ordered them to referr the Controverſie of their Habits to their Superiors, and to ſubmit to the form and manner that they preſcribe. *Nicholas* IV. and *Clement* V. put out ſome Bulls upon this Subject; but the Spiritual Brethren being intent upon the Practice, would not deſiſt from it, ſeparated themſelves from the Community, made a Body by themſelves, and betook themſelves into *Languedoc*, where the Convents of *Beziers*, *Narbonne*, and ſome other Cities, were made up of theſe Spiritual Brethren. Pope *John* XXII. to extinguiſh this Schiſm in the Firſt Year of his Pontificate, Summoned the Brethren of this Faction, who ſent their Deputies to *Avignon*, of whom the Chief was *Bernard Delitioſi de Montpelier*. The Conteſt was debated before the Pope, who gave Judgment in favour of the Brethren of the Community by his

his Bull, *Quorundam*, in which he leaves it in the Power of the Superiors to determine of what length and largeneſs, courſeneſs or fineneſs, form or figure the Habits of the Grey-Friars ſhould be, as well as to their Hood, as Gown; and thereupon orders them to follow the Will of their General, their Provincials, and Guardians; as alſo declares, That they may have Granaries and Cellars, and keep their Corn and Wine, if their Superiors judge it convenient, leaving the Ordering of them to the Guardian, and grave Perſons of every Convent, and enjoyning all the Grey-Friars to leave their ſhort and ill-ſhapen Habit, and conform themſelves to the Uſage of the Brethren of the Community. This Sentence did but enrage the Spirituals, and confirm them in their Obſtinacy. They ſet themſelves to Preach arrogantly, that they ought not to obey any Superior, who ſhould order them, who profeſſed the Rule of St. *Francis*, to leave their ſhort and ſtrait Habit to aſſume the Habit of the Community contrary to their Rule, and conſequently to the Goſpel and to the Faith, becauſe their Rule made uſe of the Goſpel; That to oppoſe this Practice, and to oblige thoſe who wore the ſhort Habit to leave it, and to perſecute them, was contrary to the Truth of the Goſpel and the Faith; That the Pope had no Power to make ſuch a Conſtitution, as that called *Quorundam*; That they ought neither to obey him, nor their Superiors, as to the Contents of that Conſtitution; becauſe it was contrary to the Counſel of JESUS CHRIST, and their Rule, which the Pope could not deſtroy. The Pope gave a Commiſſion to Friar *Michael*, Inquiſitor in *Provence* and *Languedoc*, to proceed againſt theſe Stubborn Friars. This Commiſſion is dated *Nov.* 1317. This Inquiſitor, according to his Commiſſion, Proſecuted Four Grey-Friars, named *John Barani* of *Tholouſe*, *Deodate de S. Michael*, and *William Sauton* Prieſts, and *Poncius Roche* a Deacon, and ſome others, who being Arreſted, maintained, That Pope *John* XXII. had no Power to make theſe Declarations, which he had publiſhed in his Decretal, called *Quorundam*, concerning the Habit and manner of Living of the Grey-Friars; becauſe ſuch Declarations were contrary to the Rule of St. *Francis*, and derogated from the perfect Poverty, that JESUS CHRIST and his Apoſtles had practiſed. Theſe Four Grey-Friars being queſtion'd, obſtinately perſiſted in that Opinion. Notwithſtanding the Requeſts of the Inquiſitor, and Biſhop of *Marſeilles*; inſomuch, that the Inquiſitor having taken Advice of ſeveral Divines, who declared the Doctrine of theſe Grey-Friars to be Heretical, being aſſiſted by the Biſhop of *Marſeilles*, and ſeveral other Perſons of Eccleſiaſtical Dignity, condemned them as Hereticks, degraded them from their Orders, and delivered them to the Secular Power, which Condemned them to be Burnt, and the Sentence was executed upon them at *Marſeilles*. A Fifth, who had aſſerted the ſame Doctrine as the others, but declared his Repentance for it, was Degraded, and Condemned to be kept immured the reſt of his Life, and to wear two yellow Croſſes; the one on his Breaſt, and the other on his Back. Theſe Puniſhments were not ſufficient to repreſs the Boldneſs of theſe Monks, ſo obſtinate were they: They gave themſelves greater Liberty to declaim with more violence againſt the Pope, and publickly Preached, That he was *the Myſtical Antichriſt*, *or the fore-runner of Antichriſt*; That the Church of *Rome* was the Synagogue of Satan; That they ought not to obey *John* XXII. nor look upon him as Pope; That the Grey-Friars who were Burnt were true Martyrs, and that they were ready to ſuffer the ſame Puniſhment; and ſome of them were ſuch Fools, as to go and offer themſelves to the Stake. *Bernard Delitioſi*, who was, as is aboveſaid, the Chief of the Deputies ſent by the Grey-Friars of *Languedoc* to Pope *John* XXII. was Apprehended a little after his Arrival at *Avignon*, upon the Information of the Inquiſitors of his Country, who accuſed him for a Deſign to procure the Death of Pope *Benedict* XI. *Clement*'s Predeceſſor, for ſolliciting the Towns of *Carcaſſone* and *Alby* to Revolt, for encouraging the People of the latter of theſe Cities againſt the Inquiſitors, and for forcing open the Priſons of the Inquiſition. The King's Guards demanded him of the Pope, and prayed him to appoint him Judges *in partibus*. His Holineſs committed him to the Archbiſhop of *Narbonne*, and the Biſhops of *Pamiez*, and *S. Papoul*, the laſt of whom, having been informed againſt the accuſed Perſon, and finding him Guilty of the Crimes laid to his Charge, except the firſt, they degraded him and condemned him to end his Days in Priſon loaded with Irons, and to eat nothing but Bread and Water. This Sentence was paſſed on him by theſe two Biſhops, and three others, which they had called to their Aſſiſtance, *Dec.* 8. 1319. It was Executed, and the Pope allowed the Commiſſioners to mitigate the Puniſhment, as to the Eating, and Chains, if they ſaw convenient, and that Friar *Bernard* were not able to bear them: But the King's Proctor appealed, *à minimâ*, from the Judgment of the Commiſſioners, and the Pope by a Brief dated at *Avignon*, *Febr.* 1320. ordered that it ſhould be executed in its full Rigour, and condemned him to die in Priſon, loaden with Chains. We are indebted to Mr. *Baluzius* for theſe Monuments of Antiquity, of which we have ſpoken, and which he hath publiſhed in the Firſt Tome of his Miſcellanies.

The Diſpute of the Grey Friars about Property of the things they ſpent.

In 1322. there roſe another Diſpute among the Grey-Friars, in which almoſt all the Order engaged themſelves againſt the deciſion of *John* XXII. The Grey-Friars affirm, That according to their Rule, they make a Vow, not to have any thing either in Property or in Common, and conſequently, that they have no Dominion or Property in any thing, but only a right to uſe thoſe things that are Neceſſary, by a ſimple Uſage *de facto*, and that the Property and Dominion of all they have belongs to the Church of *Rome*; That it was in this abſolute Abjuration of all Property, that the Perfection of the Evangelical Life conſiſted, which JESUS CHRIST and his Apoſtles lived, who had nothing either in Property, or in Common; and that they ought to practiſe this depth of Poverty, to follow the Counſel of the Goſpel, and obſerve the

Rule of St. *Francis*. *Gregory* IX. had declared in the Year 1230. that according to the Rule of St. *Francis*, the Grey-Friars ought not to have any Property, either in Common, or by themſelves; but only the Uſe of their Goods, Books, and other Moveables. That they could not ſell them or alienate them any manner of way, unleſs the Cardinal-Protector of the Order gave a Power to the General or Provincials. *Innocent* IV. declared in 1245. That the Propriety of thoſe things, of which the Grey-Friars had the uſe allowed them, belonged to the Holy See. *Nicholas* III. in his Decretal, *Exiit, qui ſeminat*, determines, That to renounce a Property in all things, as well in particular as in common, is Meritorious and Holy; and that JESUS CHRIST, who hath ſhewed us the Way of Perfection, hath taught it by his Words, and confirmed it by his Example, That the firſt Founders of the Church Militant practiſed it, and declared thoſe Excommunicated, who were of a contrary Opinion. *Martin* IV. who Succeeded him, declared alſo, That the Grey-Friars had no right of Property, nor Dominion over the things, as well moveable as immoveable, which they uſed. This Judgment was confirmed by *Nicholas* IV. in the Year 1298. and by the Decretal of *Clement* V. which begins with *Exivi*, in which having compared the Order of Grey-Friars to a Paradiſe upon Earth, and recommended the Life, which their Rule preſcribes them, as conformable to that of JESUS CHRIST, He explains ſeveral Articles of their Rule, which were ſomething ambiguous; and among other things he declares concerning their Poverty, That the Vow which they take to renounce all Property, ought to be underſtood as well in particular, as in common. That the Property of all things given to them belongs to the Holy See, and that they have nothing, but a mere uſe *de facto*, which extends alſo to every thing, that is neceſſary for Life.

In this State and Condition were things, when *John* XXII. was raiſed to the Papacy, and the Grey-Friars were perſwaded, that they had no Property, or Dominion in the things they had the uſe of; no, not in thoſe things, which periſh in the uſe, as Meat and Drink; They alſo proteſted in a General Chapter held at *Peruſia*; That they would practice this Poverty in the literal ſenſe, and conform to the Determination of *Nicholas* IV. upon that Subject. *John* XXII. who was a ſubtil Pope, could not endure that that Order, which he did not love, ſhould have the Honour of renouncing all Propriety; which neither rendred them poorer, nor gave the Holy See any Property, which could be of Profit to it. He conſidered, that the Property of things which periſhed in the uſe, was not diſtinguiſhed from the uſe it ſelf. As for Example: It is undeniable, that he that Eats and Drinks, muſt have a Property in thoſe things he Eats and Drinks actually, and in that caſe the Property can't be ſeparated from the uſe; and conſequently, that if the Vow of the Rule of St. *Francis* were to have no Dominion, the Grey-Friars are obliged not to Eat, but to die with Hunger, to uphold their practice, or break it that they might Live; That the Poverty, of which the Grey-Friars bragged, was a mere Cheat, ſince that their Renunciation of Property, was ſuch a *Chimæra* as made them no whit the poorer, that their Intention was no other, than theirs, who have the Advantage of thoſe things they uſe; That the Property and Dominion which they attributed to the Church of *Rome*, was more Charge than Profit, ſince nothing was got by it; That JESUS CHRIST, and his Apoſtles, never dreamed of this Poverty; and that it was an Errour and Hereſie to maintain, that JESUS CHRIST had no right nor property in the things which he uſed. On theſe Grounds he publiſhed two Decrees: In the Firſt, which is the Extravagant, *Ad Conditorem*, dated at *Avignon*, Dec. 7. having obſerved that it belongs to thoſe who have a right to make Canons, to Revoke, or Change them, which they have made, either themſelves, or their Predeceſſors, when it happens that they do more hurt than good; and that the abſolute Renunciation of Property in common, or particular by the Grey-Friars, built upon the Conſtitutions of his Predeceſſors who grant them only the mere uſe *de facto* of the things, which they uſe, reſerving the Property to the Church of *Rome*, is neither profitable to themſelves, nor the Church; and beſides in things which periſh in the uſe, the Property or Dominion can't be ſeparated from the uſe ſince they are deſtroy'd by the very uſe. He declaees, That the Church of *Rome* hath no property by virtue of the Conſtitutions of his Predeceſſors in any thing given the Grey-Friars for their uſe, and conſumed by them, but yet retains a Spiritual Dominion of Direction over the Order, beſides the Common Dominion which it hath over all the Goods of the Church, and over the Houſes, Churches, Chapels, Books, Ornaments, and other Goods, which belong to the Grey-Friars, which do not periſh in the uſe. In his Second Decretal, *Cum inter nonnullos* which is dated the 12th. of the ſame Month, he declares, 1. That it is an Erroneous and Heretical Propoſition, to aſſert, That it is Hereſie to deny that JESUS CHRIST and his Apoſtles had nothing in Common, or in Proper. 2. That for the future it ſhall be an Error and an Hereſie to maintain poſitively, that JESUS CHRIST and his Apoſtles had no right to enjoy the things they uſed, to ſell, or give them, or to make uſe of them to obtain another thing. The Pope did well to publiſh theſe Conſtitutions, but yet they did not convince the Grey-Friars of their Error; yea, ſeveral of them obſtinately maintained, that they had no Property in thoſe things, which they conſumed, and accuſed the Pope of Error and Hereſie. *Lewis* of *Bavaria* was not backward to take upon him their Defence, and to make uſe of this Pretence to accuſe the Pope of Hereſie in his Act of Appeal, which he publiſhed in 1324. wherein he confutes the Decretals, *Ad Conditorem*, and *cum inter nonnullos*, accuſing them of Blaſphemy, Error, and Hereſie, and proves the contrary Doctrine by the Rule of St. *Francis*, the Authority of the Popes *John*'s Predeceſſors holding, That that Practice is conformable to the Life that JESUS CHRIST and

and his Apoſtles lived; and that the Wound, and Scars of St. *Francis* were as a Seal, which no Leaden Bull of a Mortal Man can deface. The Pope for the defence of this Article publiſh'd, *Nov.* 10. of the ſame Year the Decretal, *Quia quorundam mentes*, againſt thoſe, who had oppoſed his two former; in which, after he has explained the Conſtitutions of his Predeceſſors, and ſtated the Queſtion clearly, he declares them Hereticks and Rebels to the Church, who ſhall maintain Poſitions contrary to thoſe, which he hath laid down in his two former Conſtitutions.

The Condemnation of the Errors of Petrus Oliva.

In the Year 1325. he condemned the Poſtills of *Petrus John Oliva*, a Grey-Friar of great repute, of *Serignan* in the Dioceſs of *Beziers*, upon the *Revelations*; from whence the Grey-Friars took the Principles of their Doctrine, and the things, which they aſſerted againſt the Pope and the Church of *Rome*; for this Monk to magnify his own Order, contrived to diſtinguiſh the Sixth Eſtate of the Church, beginning with the time of St. *Francis*, who was the Head of it, and the Angel foretold in the Revelation, the Eſtate, which ſhould continue, till the time of Antichriſt. That as heretofore the Synagogue was rejected to ſettle another Church, in like manner a corrupted Church, which was the Whore of *Babylon*, ſhall be rejected to give place to a Church more perfect, animated by the Holy Spirit, and illuminated by a new Light; That this laſt ſhould be oppoſed by a Carnal Church; but yet it ſhould flouriſh in ſpite of all Oppoſition and Perſecutions. Theſe are the principal Heads of the Notions which *Petrus John Oliva* propounds in his Comment upon the *Revelation*, which were Condemned by Twelve Doctors of Divinity, appointed thereto by *Nicholas* Cardinal Biſhop of *Oſtium*, to whom the Pope had given a Commiſſion for the proceeding in this Affair; whoſe Doctrinal Advice is related by Mr. *Baluzius* in the Firſt Tome of his Miſcellanies. This Author compoſed divers other Treatiſes, and among others, a Treatiſe of Poverty, in which he maintains, that an abſolute Renunciation of all property, both in particular and common, is the chief perfection of the Goſpel: He was alſo accuſed to have broached ſome Errors condemned in the Council of *Vienna*, *viz.* That Infants do not receive any Grace or Virtue by Baptiſm; That the Soul is not the form of the Body; That the Divine Eſſence begets, and is begotten; That the Side of JESUS CHRIST was open before his Death. Pope *John* XXII. having examined his Poſtill, and having taken the Judgment of the Doctors, contained in ſeveral Propoſitions picked out of that Work, and with the Mitigations which they Judged, that they deſerved, condemned the Work and the Author in the Month of *Feb.* 1325. and likewiſe defaced his Memory, by cauſing his Bones to be taken out of the Ground and Burnt, for he was Dead before his Papacy, and as ſome ſay, before the Pontificate of *Clement* V. The Grey-Friars made ſeveral Apologies for him, and aſſerted, that he was wrongfully accuſed, and that the Propoſitions taken out of his Work and condemned, had a clear different ſenſe, if conſidered, with what goes before and follows. Some of them alſo gave it out, that he had done ſeveral Miracles after his Death. Laſtly, The concern which the Grey-Friars have for this Friar *Oliva*, is ſo Great even to our Time, that *Sixtus* IV. was Zealous to juſtifie his Memory, and having Examined his Works, declared, That they contained nothing expreſly contrary to the Catholick Faith, and which could not be taken in a good ſenſe.

The Diſpute between the Emperor and Pope concerning the Property of the things ſpent by the Grey-Friars.

The Sentence of Depoſition, which *Lewis* of *Bavaria* publiſhed in 1328. againſt *John* XXII. is principally grounded upon the Errors and Hereſies, which he pretends, that Pope had delivered in his three Decretals againſt the Grey-Friars. He ſumms them up under Eight Heads: 1. That in things which periſh in the uſage, the Property is not diſtinguiſhed from the Uſe. 2. That there is not a mere ſimple uſe of thoſe things that periſh in the uſage, but inſtead of uſing them, they abuſe them. 3. That a Renunciation of Property is no perfection, and does not make him awhit the poorer, who makes profeſſion of it. 4. That it is an Hereſie to deny that JESUS CHRIST and his Apoſtles had nothing in proper, and had no right to ſell, or give thoſe things they had. 5. That an Uſe *de facto*, is not juſt, if there be not a right of uſage. 6. That to call in doubt, whether JESUS CHRIST commanded his Apoſtles, when he ſent them out to Preach, to carry no Money with them. 7. To doubt, whether the Key of Knowledge be in the Catholick Church. 8. To teach, that One Pope can revoke thoſe Deciſions, and Conſtitutions of his Predeceſſors, which relate to Faith and Manners. Theſe Propoſitions are confuted at large, and treated on as Hereſies in that Sentence of Depoſition. The Pope, that he might defend himſelf, and put an end to this Queſtion, ſent for Friar *Michael de Ceſena*, General of the Order of Grey-Friars to *Avignon*, and commanded him upon penalty of Diſobedience, to write an Explication of their Rule as touching the Vow of Poverty, agreeable to his Decretals, being perſwaded that the Grey-Friars would rather ſubmit to the Judgment of their General than his; but the General would not obey him, but anſwered the Pope proudly. Nevertheleſs, he deſired Eight days Conſideration, and in the mean time fled with two other Grey-Friars to *Marſeille*. The Pope ſent after him to ſeize him, but he was Embarked to Sail into *Italy*, whither he was going to *Lewis* of *Bavaria*, and the Antipope *John de Corbario*. *John* XXII. proceeded againſt *Michael de Ceſena*, depoſed him, and order'd the Grey-Friars to chooſe another General.

The Queſtion of the Happineſs of the Saints after death, debated by Joh. XXII.

This Pope had another Conteſt of greater Conſequence, concerning the time when the Beatifick Viſion of God is granted to thoſe who die in a State of Religion? In a Sermon which he preached the Third *Sunday* in *Advent* 1329. he maintained, That the Bleſſed ſhould not ſee the Trinity before the Day of Judgment. He taught the ſame Doctrine in another Sermon which he preach'd

on the Feaſt of *All-Saints* 1331. which he cauſed to be tranſcribed, and he gave out ſeveral Copies of it. Laſtly, In a Third Sermon, which he preach'd on the Eve of *Epiphany* in 1332. he aſſerted, That till the Day of Judgment the Souls of the Saints were under the Altar, and did not ſee the Holy Trinity; but only the Humanity of Jeſus Chriſt. This Opinion offended ſeveral perſons, and moved the Divines of the Contrary Judgment. A White-Friar named *Thomas de Wallis*, had the Boldneſs to preach the Contrary Doctrine at *Avignon*, by which he incenſed the Pope ſo much, that he put him in Priſon, and cauſed him to be fed with Bread and Water only. *Durandus à S. Portiano*, of the Order of Friars Preachers, and Biſhop of *Meaux*, made a Treatiſe againſt that Opinion, which much diſturbed the Pope's Mind, whereupon he Summoned him before him, and Examined his Work. The Cardinals, and other Divines of his Court, who were before offended at his Opinion, remained ſilent for Fear, or out of reſpect to the Pope, and ſome alſo embraced and maintained that Opinion; but the Doctors of *Paris* openly diſapproved it, and made a great Noiſe about it. The Pope after this ſent two Legates to *Paris*, viz. *Gerhard*, Miniſter-General of the Grey-Friars, and another Monk of the Order of Preaching-Friars, to Treat of a Peace between the Kings of *England* and *Scotland*, and charged them to inſinuate their Opinion to the Doctors of *Paris*. The firſt of them attempting to teach it publickly at *Paris* in a Meeting of the Students, cauſed a great Diſturbance; ſo that his Companion had much a-do to appeaſe them. King *Philip* of *Valois* was much troubled at the Offence, and falſe Doctrine which that Monk had taught; and the latter went to his Majeſty to pacifie him. The King fearing leſt he ſhould perplex himſelf with the Theological Queſtion, anſwer'd him, That he would not diſcourſe him, but in the preſence of ſome Divines; and having Summoned Ten of the moſt Able Doctors of *Paris*, of whom Four were Grey-Friars, he asked them in the preſence of this *Miniſter*, What was their Judgment concerning the Doctrine which he had taught? They all Condemned it, as Falſe and Heretical; but they could not agree about it. A few days after, the King cauſed all the Doctors of Divinity, Biſhops, and Abbots about *Paris* to meet in the Caſtle of St. *Vincent*, and invited this *Miniſter* thither, and propounded two Queſtions in *French* to them. I. Whether the Souls of the Saints ſee the Face of God as ſoon as they are Dead? II. Whether the Viſion, which they have preſently after their Death, ſhall ceaſe at the Day of Judgment, and another come in ſtead of it? They all anſwer'd Affirmatively to the Firſt Queſtion. And to the Second, they ſaid, That the Viſion that the Saints have preſently after Death ſhall not ceaſe at the Day of Judgment, but remains for ever; but ſome of them ſaid, that it ſhall be more perfect after the Day of Judgment: The *Miniſter* conſented to the Opinion of theſe laſt, at leaſt in appearance. The King deſired a Certificate of what was thus concluded by this Aſſembly, which they compoſed, and was ſealed with the Seals of 29 Divines then preſent. They wrote about it to the Pope, and the King wrote to him alſo himſelf, that he thought it ſafeſt to follow the Judgment of the Doctors of Divinity of *Paris*, who knew better, what ought to be held and believed in Matters of Faith, than Civilians, or other Divines, who knew little of Divinity; That he would Puniſh those that taught the Contrary, threatning him (if we may believe Cardinal *Peter d'Ailly*) to Burn him, if he did not retract. The King alſo publiſhed by Miſtake the Judgment of the Faculty. The Pope in his Anſwers to the King, complains, That his Majeſty fixed on the Affirmative ſo poſitively, and prays him not to ruſh upon things with ſo much Paſſion, aſſuring him, that he had no Deſign fully to determine that Queſtion, but to debate it, and ſearch out the Truth. He wrote to the Univerſity to allow the Batchelors of Divinity to defend either of the Opinions, and cauſed his Divines to collect ſuch Paſſages, as might be alledged *Pro & Con*, to put things in a way to the Deciſion of it. The Faculty of Divinity would not endure that delay, but ſtuck cloſe to their Doctrine. Laſtly, When *John* XXII. had reſolved to determine this Queſtion in a Conſiſtory, which he appointed to meet, *Dec.* 2. 1334. he fell Sick and retracted, as ſome ſay, juſt at the point of Death, his Opinion by an Authentick Declaration, in which he owns, That Souls ſeparated from the Body, which are purged from their Sins, are in the Kingdom of Heaven, and in Paradiſe with JESUS CHRIST, in the Company of Angels. That they ſee God Face to Face, and the Divine Eſſence, as clearly as the ſtate and condition of a Soul ſeparated from the Body will permit; That he recanted all that he had ſaid, preach'd or written againſt this Doctrine. This Declaration is dated *Dec.* 3. 1334. a few moments before his Death, and related by *Peter Harantals*, a Canon Regular of the Order of *Præmonſtratenſes* in the Life of this Pope.

The Letters of John XXII.

John XXII. in the Second Year of his Pontificate, *Octob.* 21. publiſhed the Decretals of his Predeceſſor *Clement* V. made in the Council of *Vienna*, or a little before, and after that Council, which *Clement* V. had already digeſted in his Life-time, which make up the Five Books of *Clementines*, which are in the Body of Civil Law, and joyned 20 others of his Conſtitutions to it, which he calls Extravagants; to which Five other Books of Common Extravagants have been added, among which are ſeveral Decretals of *Boniface* VIII. *Benedict* XI. and *John* XXII. In one of his Conſtitutions, He Abrogates the Society of the *Fratricolli*, *Beghardi*, or *Beghinæ*, which had ſpread themſelves in all places. They were a kind of Monks, or Nuns, who made a Vow of Poverty and Beggery, and aſſumed a particular Habit and Way of Living, but entred into no Order, lived a free kind of life, and taught many dangerous Maxims contrary to the Doctrine of the Church, concerning the Sacraments and Obedience due to Superiors. Nevertheleſs, he declares in a private Letter written to the Biſhop of *Strasburg*, that he did not intend

intend to include in that Conſtitution thoſe Pious Women, who had made a Vow of Chaſtity, and remained with their Parents, or in Societies, practiſing the Humility and Obedience that is due to their Paſtors, and giving Examples of Virtue and Piety. This Letter is publiſhed in the Second Tome of the Works of the Popes of *Avignon*, put out by Mr. *Baluzius*, with the Sentence by which that Pope declared the Marriage between *Charles the Fair*, King of *France*, and Queen *Blanch*, to be Void, and ſeveral other Letters of his, and Pope *Clement* V's. his Predeceſſor. There are alſo ſeveral of them in the Annaliſts, and divers Bulls in the Bullary. *John* XXII. was Ingenious, Active, Crafty, of a good Life, Studious, and vers'd in the Sciences, but chiefly in the Canon Law.

The Election of Benedict XII.

The Holy See after his Death was not long Vacant, for *Benedict* the XIIth. was choſen, *Dec.* 16. and Crown'd the 20th. of the ſame Month, in the Church of the Friars-Preachers at *Avignon*. He was called before *James Fourniter*, a Native of *Savardun*, in the County of *Foix*, which was a Caſtle of the Dioceſs of *Pamiez*, and ſince of that of *Rieux*. He had in his Youth been a Monk in the Abby of *Balbone*, of the Order of *Ciſtertians* in the Dioceſs of *Mirepoix*, from whence he came to *Paris* to follow his Studies, where he commenced Doctor of Divinity. Then he was made Abbot of the Monaſtery of *Fontfroidus*, afterward Biſhop of *Pamiez*, then of *Mirepoix*, and laſtly, nominated a Cardinal-Prieſt of the Title of St. *Priſcus*, by *John* XXII. in *December* 1327. He had a Deſign to ſettle his Reſidence in *Italy*, and choſe *Bononia* for his Seat, but having cauſed the Inhabitants to be tryed, whether he ſhould be welcom there, found, that that People, which had expelled the Legate of his Predeceſſor, would not entertain him; which made him take up the reſolution of abiding at *Avignon*, and Build himſelf a Palace there; although the People of *Rome* ſent Ambaſſadors to him, to beg of him to come and reſide in their City.

The Determination of the Queſtion of the Happineſs of Souls, by Benedict XII.

At his Entrance upon the Papacy he found two Affairs in the Church that wanted Regulation, *viz.* 1. The Queſtion concerning the Happineſs of the Souls of the Righteous, after their Separation from the Body; which had been much debated a little before the Death of his Predeceſſor. 2. The Second was the Difference of the Church of *Rome* with *Lewis* of *Bavaria*. To prepare Mens Minds for the Deciſion of the Firſt, he Preached a Sermon on that Subject upon the Purification, in the Year 1335. in which he maintained, that the Souls of the Juſt, which were abſolutely pure, did enjoy the Beatifick Viſion of God before the Day of Judgment. Two days after he held a Conſiſtory, to which he Summoned ſuch as had maintained the contrary Opinion in his Predeceſſors time; and that he might proceed circumſpectly in the Determination of that Point of Doctrine, he Aſſembled many Able Doctors of Divinity, and with them examined that Queſtion, as oft as he had leiſure, in the Year 1335. which he paſſed at *Pont de Sorgue*: And at length the Matter being fully ordered, he made his Conſtitution, *Feb.* 22. of the following Year, in which he determines, That the Souls of the Saints that died before our Lord's Paſſion, as alſo of the Apoſtles, Confeſſors, Martyrs, Virgins, and other baptized Chriſtians which are pure, when they are ſeparated from their Bodies, or are united with it, as alſo the Souls of Infants, which die after Baptiſm, before they have the uſe of Reaſon, are in Heaven and Paradiſe with JESUS CHRIST, and the Angels, immediately after the Separation from the Body, or after their Purification, and enjoy the intuitive and immediate Viſion of the Divine Eſſence, without the Mediation of any Object; becauſe he diſcovers himſelf nakedly, clearly, and openly to them; and conſequently, they are happy, and enjoy eternal Reſt; but on the contrary, the Souls of thoſe that die in Mortal Sin, deſcend actually right down into Hell, where they ſuffer the Pains of the Damned; That nevertheleſs all Men ſhall riſe, and appear before the Tribunal of JESUS CHRIST, to receive every one in their Body Reward, or Puniſhment for what they have done; and declares all thoſe Hereticks, that obſtinately maintain any one of the contrary Articles.

Benedict XII. *Confirms the Judgment of his Predeceſſors, againſt* Lewis *of* Bavaria *and the Grey-Friars.*

As to the Conteſt of the Pope with *Lewis* of *Bavaria*, *Benedict* XII. before he would engage in the Conteſt with that Prince, which his Predeceſſor had begun, Exhorted him to return to his Duty and Obedience to the Church. *Lewis* of *Bavaria* ſent two Ambaſſadors to him in 1335. to deſire Abſolution; which *Benedict* ſeemed ready to grant him, if the Ambaſſadors of the King of *France*, and *Apulia*, and the Cardinals had not deterred him from it; inſomuch, that the Ambaſſadors of *Lewis* returned without doing any thing. In the next Year he ſent other Ambaſſadors in the Name of the Princes of the Empire, to deſire it again. The Pope received them kindly, and told them, that he wiſhed he could do it; but he feared the King of *France*. Upon this Anſwer *Lewis* of *Bavaria* addreſs'd himſelf to that King, and ſent his Ambaſſadors in 1337. to pray him to joyn with him, that he might obtain Reconciliation. The King of *France* ſent his Ambaſſadors to the Pope, with thoſe of *Lewis* of *Bavaria*, to demand Abſolution. The Pope hearing that, anſwered, That it being a Matter of Conſequence, he would conſider of it; and that he was not obliged to treat *Lewis* of *Bavaria*, as an Heretick, or Catholick at the King of *France*'s Pleaſure, and when he had delayed them a long time, he would give *Lewis*'s Ambaſſadors no other Anſwer, than this, That their Maſter did not truely repent. Thus this Buſineſs hung, and *Benedict* would not recede any thing from what his Predeceſſors had done againſt that Prince. When theſe Ambaſſadors were returned into *Germany*, *Lewis* of *Bavaria* held a Synod at *Francfort*, in *Auguſt* 1338. in which he made a Solemn Proteſtation againſt the Proceedings of *John* XXII. which he proved before them to be null and void.

Benedict

Benedict alſo maintained what *John* XXII. had decided againſt the Grey-Friars concerning Poverty, and we know, that in his Papacy, a Grey-Friar named *Francis de Peſterio*, was Condemned to be Burnt at *Venice*, for maintaining, contrary to the Deciſion of *John* XXII. That JESUS CHRIST and his Apoſtles had nothing their own.

Orders made by Benedict XII. *and his Death.*

He made, during his Papacy, ſeveral excellent Rules for the Reformation of the Church. He revoked all the *Commendams* of Cathedral Churches and Abbies, granted by his Predeceſſors to all Perſons whatſoever, except Cardinals and Patriarchs. He compelled all Biſhops to reſide in their Churches, forbad plurality of Benefices, made void all *Favours Expectant* which were not agreeable to the Rules of the Civil Law, he deprived all Perſons unworthy of their Benefices, and carefully put in fit Perſons, where he had Power; he aboliſhed the uſe of ſeveral Diſpenſations, remedied many Abuſes and Clancular Dealings, made uſe of in gaining Bulls, employ'd rightly the Revenues of the Church of *Rome*, by giving Alms, and beſtowing Charity on the Poor during the Famine. He took great pains to unite the Chriſtian Princes, and did all he could to procure Peace with all Kings. He revoked the Tax of Tenths, which his Predeceſſor had granted to *Philip* King of *France*, for his Voyage into the Holy Land; becauſe that Prince could not go through with his Deſign. He ſhewed his Zeal to Juſtice by cauſing thoſe Officers to be puniſhed ſeverely, who had deliver'd the Ambaſſadors of *Edward* King of *England*, which were come to *Avignon* to the King of *France*: He made a Reformation among the Black-Monks, as well as *Ciſtertians*, who lived looſely; he appointed perſons of Merit and Learning to viſit their Monaſteries, that they might inform him of ſuch Abuſes as ought to be amended, and made Conſtitutions for the Reformation of them. He had alſo made ſeveral Rules for the Friars Mendicants, if he had not been prevented by Death. He only ordered, that ſuch Monks, as were in his Court without any permiſſion obtain'd, ſhould return to the Monaſteries, and forbad them leaving their Order to go over to the *Ciſtertians*, or *Cluniacks*, without the expreſs permiſſion of the Pope. Laſtly, That Pope lived in a way ſuitable to ſo great a Biſhop, keeping cloſe to his Duty, being Zealous for Religion, and for the Diſcipline and Reformation of the Church, Virtuous, Charitable, free from Ambition, and worldly Intereſts. He did not (as ſeveral other Popes have done) raiſe his Nephews and Relations to the great Offices and Dignities of the Church, nor enrich them with the Goods of the Church; or by impoveriſhing private Men. He preferred but One of his Relations, whom he made Archbiſhop of *Arles* for his Merit, which he did not do without ſome difficulty, at the earneſt Requeſt of the Cardinals. He married but one of his Neices, whom he beſtowed upon a Merchant, refuſing ſeveral great Lords, who offered themſelves, as being above her Quality. This is the Relation which all the Hiſtorians of his Time give of his Piety and Virtue, who are more to be relyed on than ſome Modern Authors; who will have him to have been a Man of a diſorderly Converſation. He died at *Avignon*, April 25. 1342. which was the Eighth Year of his Papacy.

The Works of Benedict XII.

This Pope Compoſed ſeveral Works. *Rainaldus* has publiſhed his *Opuſcula*, or ſmall Tracts concerning the Poverty of JESUS CHRIST, and his Apoſtles, and about the Viſion of God. There is a more conſiderable Treatiſe of this Pope's in the Vatican Library, upon the laſt of theſe Subjects. He alſo made a large Commentary upon the Goſpel of St. *Matthew*, which is yet in MS. in Mr. *Colbert*'s Library, with Three other Treatiſes againſt *Ockham*. Moſt of his Letters and Bulls are extant in the Annaliſts, and Regiſter of Bulls.

The Election of Clement VI.

Clement VI. was choſen Pope, *May* 7. 1342. and Crowned the 9th. of the ſame Month. He was called before *Petrus Rogerius*, Born in the Caſtle of *Maumont*, in the Dioceſs of *Limoges*. He was a Monk of the Abby of *Caſa-Dei* in *Auvergne*; and having taken his Degrees in Divinity, he went to the Court of *John* XXII. at *Avignon*. This Pope gave him the Abby of *Feſcamp*, and made him afterward Biſhop of *Arras*. He received as much Favour at the Court of *France*, as *Avignon*; for there he was admitted into the Council of that King, who had a particular reſpect for him, inſomuch, that he was tranſlated from the Biſhoprick of *Arras*, to the Archbiſhoprick of *Sens*, and in the next Year to that of *Rouen*; and laſtly, was raiſed to the Dignity of a Cardinal, of the Title of *S. Nereus*, and *Achilleus* by *Benedict* XII.

Rules made by Clement, *about the Affairs of* Italy.

The Firſt thing that he did after his riſe to the Papal Dignity, was to ſend his Legatees to make way for a Peace between the Kings of *France* and *England*. He ſent alſo a Cardinal-Legate into *Italy*, to appeaſe the Troubles and Wars which were in that Country. *Robert* King of *Apulia* died about that time, and his Kingdom fell to *Jane* his Daughter, then an Infant, who was married to *Andrew* King of *Hungary*. The Pope took upon him the Government of that Realm, till that Prince came to take Poſſeſſion of it, which he was ſcarce come to do, but he was Slain by Treachery. The *Romans* ſent to the Pope 18 of their principal Citizens, to deſire Three Things of him. I. To make the Senators, Governor, and other Magiſtrates of their City Friends, who preſented themſelves to him as *Petrus Rogerius*, and not as *Clement* VI. who was Pope for his Life only. II. To come, and make his Reſidence at *Rome*. III. That ſince the Life of Man is ſo ſhort, that few lived to an Hundred Years, to which Age *Boniface* VIII. had annexed a Plenary Indulgence for thoſe who viſited the Church of S S. *Peter* and *Paul* at *Rome*, he would pleaſe to reduce that time to the Fiftieth Year. The Pope granted the Firſt and Laſt of their Demands, for he reconciled the Magiſtrates preſented to him, upon Condition, that it ſhould be no Prejudice to his Rights, and brought the Jubilee to the 50th. Year, appointing, That every 50th. Year there ſhould be a Jubilee; but for the Second he put it off, by declaring, That the deſign,

which

which he had of coming to *Rome*, he could not put in Execution for the preſent, and he could not tell them when he ſhould be able to do it.

Lewis of *Bavaria* uſed all his Endeavours in this Papacy to be reconciled to the Church; and prayed the King of *France* to intercede for him. This Prince told him, That he muſt ſubmit himſelf, and humbly beg Abſolution. The Ambaſſadors of *Lewis* deſired ſuch a Form, as the Pope would accept; but they gave him ſuch an intolerably ſevere one, that he would not ſubſcribe it, when he was in Priſon; for it ſignified, that he gave Power to *Humbertus* the Dauphin's Uncle, to the Provoſts of *Augsburg* and *Bemberg*, and to *Henry* his Arch-Chancellor, to confeſs all the Errors and Hereſies that he was accuſed of, to make a Renunciation of the Empire with a Promiſe never to reſume it, but by the Pope's conſent, and to put his Children and Goods into the hands of his Holineſs. They annexed alſo other Clauſes, which concerned the Empire. Theſe Ambaſſadors approved of this Propoſal; but when it was preſented to *Lewis*, and ſeen in the Aſſembly held at *Francfort* in *September* 1344. it was declared contrary to the Intereſts of the Empire, and the Aſſembly refuſed to permit that *Lewis* of *Bavaria* ſhould Sign it; and ſent their Ambaſſadors to the Pope and Cardinals, to perſwade them not to require it. The Pope ſeeing himſelf deceived, renewed his Proceſs againſt *Lewis* of *Bavaria*, Condemns him in his Excommunication, and Depoſes him entirely; and orders the Electors of the Empire to proceed to the Election of another King of the *Romans*, to whom he might give the Title of Emperor, unleſs the Holy See ſhould provide one. At the ſame time he depoſed *Henry* Archbiſhop of *Mayence*, and nominated in his Place *Gerlache*, the Count of *Naſſau*'s Brother; who going into *Germany*, joyned himſelf to the Electors of *Cologne*, *Treves*, Dukes of *Saxony*, King of *Bohemia*, and ſome other Princes of the Empire, who being Aſſembled at the end of *Auguſt* at *Rens*, choſe *Charles* of *Moravia*, the Son of the King of *Bohemia*, Emperor; his Election was ſolemnly Confirmed by the Pope, and the War began between the two Competitors in *Germany*, but it ſoon ended by the Death of *Lewis* of *Bavaria*, which happened *October* 11. 1347. After his Death, *Charles* got Poſſeſſion of the greateſt part of the Cities of the Empire; But *Henry* the old Archbiſhop of *Mentz*, the Marqueſs of *Brandenburg*, the Count Palatin of the *Rhine*, and the Duke of *Saxony*, reſolved to chooſe another Emperor, and offered the Empire firſt to *Edward* the Third King of *England*, and after to *Frederick* Marqueſs of *Miſnia*, but both of them having refuſed it, they choſe *Gontherius* Count of *Thuringia*, who died the ſame Year, and left *Charles* the Peaceable Poſſeſſion of the Empire.

Lewis of Bavaria Excommunicated anew by Clement.

While the Princes of *Germany* were contending for the Empire, a *Roman* named *Nicholas Laurentius*, took upon him the Title of Tribune *Auguſtus*, the Deliverer of the City of *Rome*, and Defender of *Italy*. He made himſelf Maſter of *Rome*, ſeized upon the Capitol, and made a League with the greateſt part of the People of *Italy*. He wrote to the Pope, That if he did not come to *Rome* within a Year, he would have another Pope choſen, and ſtirred up *Lewis* and *Charles* the Competitors for the Empire, and the Electors to appear before the Magiſtrates of the People of *Rome*, declaring, that the City of *Rome* was the Seat of the Empire; That it belonged to him, and that the Empire ought to be in *Italy*, and not in *Germany*. This Enterprize fell almoſt immediately; for this pretended Deliverer being conſtrained by the Contrary Faction to fly from *Rome*, and having the Boldneſs to go in Diſguiſe to *Charles*'s Court, he was known, Arreſted there, and carried from thence to *Avignon*, where he was put into the Pope's hands, who caſt him into Priſon; but he eſcaped out of it, as ſome ſay, and returned to *Rome*, where he was Killed.

The Attempt of Nicholas Laurentius *in* Rome.

Clement VI. died *Decemb.* 6. 1352. in the 11th. Year of his Papacy. This Pope had a great deal of Learning, and a fine Wit, to which he had joyned a bountiful Diſpoſition, much Meekneſs, Affability and Liberality. He loved Peace, and took a great deal of Pains to unite the Chriſtian Princes, without ſiding with any Party. In the Year 1344. he put forward an Expedition againſt the *Turks*, of which the Dauphin was Captain; but it had no good Effect. He laboured to unite the Greek Church, and accompliſhed it among the Armenians. He made the Church of *Prague* in *Bohemia* into an Archbiſhoprick in the Year 1344. and made a Conſtitution in 1350. concerning the Conclave, by which he allows all the Cardinals to have in the Conclave, every one two Clergymen to wait on them, their ſeveral Lodgings, and a Deſſert. A little before his Death he made a Declaration, by which he revoked all that he had delivered, either in Diſputation, Teaching, or Preaching, or otherwiſe againſt the Catholick Truths, and againſt Faith and good Manners. A Proteſtation, which his Succeſſors *Innocent* VI. *Urban* V. and *Gregory* XI. alſo made at the Point of Death. Several Letters of *Clement* V. are found among the Annaliſts [*Bzovius* ad an. 1342. and *Waddingus* Tom. 3. ad an. 1342.] There is an Epiſtle of his againſt the Whipping-Monks in the 11th. Tome of the Councils, and Mr. *Baluzius* hath publiſh'd ſeveral, ſent to the Kings of *France* and *Arragon* in the Ancient Acts, which he hath joyned to the Lives of the Popes of *Avignon*.

The Death of Clement VI.

Innocent VI. was Choſen in the Room of *Clement* V. *Decemb.* 18. and Crowned the 23d. or 30th. of the ſame Month. He was called before *Stephanus Albertus*, and was a Native of *Mont* near *Pampadour*, in the Dioceſs of *Limoges*. He had been before Grand Seneſchal of *Tholouſe*, and after was made Biſhop of *Noyon* in 1338. and tranſlated to the Biſhoprick of *Clermont* in 1340. *Clement* VI. raiſed him to the Dignity of a Cardinal of the Title of St. *John* and St. *Paul*, and made him Biſhop of *Oſtia* and Grand Penitentiary. He began as ſoon as he was made Pope to revoke the Reſervations, and Commendams of Benefices, which his Predeceſſor had two eaſily granted;

The Election and Action of Innocent VI.

granted, and took all the Care he could to fill the Dignities of the Church with Perſons eminent for Virtue and Knowledge. He ſent into *Italy*, *Giles Alvarez*, a Spaniſh Cardinal of the Title of St. *Clement*, to reſume the Caſtles and Cities that belonged to the Church of *Rome*, of which ſeveral ſmall Lords had made themſelves Maſters. This Legate found in all *Italy*, only the Caſtles of *Monteſiaſcone* and *Montifalco* willing to receive him; but a little after, he put the Pope in Poſſeſſion of a part of his Dominion. The City of *Rome* was troubled with ſome ſtirs by *Francis Baroncellus*, who took upon him the Title of Tribune, but the Pope ſet up *Nicholas Laurentius*, whom he delivered out of Priſon on purpoſe. He deſtroyed *Baroncellus*, and was himſelf Slain a little time after. Under the Papacy of this Pope, *Charles* King of the *Romans* went to *Rome* by the conſent of his Holineſs, and was Crowned Emperor in 1355. by the Cardinals *Petrus Bertrandus* and *Giles Alvarez*, after he had taken an Oath, that he would not ſtay in *Rome*, nor *Italy*; *Lewis* Marqueſs of *Brandenburg*, Son of *Lewis* of *Bavaria*, was abſolved of the Cenſures, which he had incurred by maintaining his Father's Party. *Innocent* VI. maintained the Decrees of his Predeceſſors againſt the Grey-Friars, which rebelled againſt the Holy See, and Burnt two of them at *Avignon* in 1353. becauſe they obſtinately maintained their Opinion concerning the Poverty of JESUS CHRIST; and Impriſoned one named *John Roquetaillade* of S. *Flour*, becauſe he took upon him to Propheſie, and foretold, that Wars ſhould increaſe; That the Earth ſhould be deſolate; That the Clergy ſhould be Abuſed and deſpoiled of their Goods, and after this time of Affliction is paſſed, there ſhall come an Angel, the Deputy of JESUS CHRIST, who ſhall bring the Clergy to live after the Ancient Way of the Apoſtles, ſhall Convert the *Jews* and *Turks*, and purifie the whole Earth. *Innocent* VI. ordered alſo his Inquiſitor in *Germany* to baniſh all the *Begards*, and *Beguines*, and condemned an Hereſie riſen in *England*, concerning Original Sin, and the Merit of good Works. This Pope died *Sept.* 12. 1362.

His Writings. A Regiſter of his Letters is preſerved in the Vatican Library, ſeveral of which are publiſhed by *Rainaldus*, *Bzovius* and *Waddingus*, in their Annals.

The Election of Urban, and his Actions. *Octob.* 28. following, the Cardinals being Aſſembled in the Conclave, choſe *William Grimoardus*, a Native of *Griſac* in the Dioceſs of *Menda*, Doctor of Law, and Abbot of S. *Victor* at *Marſeilles*, who aſſumed the Name of *Urban* V. and was Conſecrated and Crowned Pope at *Avignon*, Nov. 6. After he had had a Conference at *Avignon* in the Year 1365. with the Emperor *Charles*, he took up a Reſolution to go to *Rome*, to ſet in Order the Affairs of *Italy*; and accordingly departed from *Avignon* the laſt day of *April* 1367. and taking Ship at *Marſeilles* *May* 20. he Arrived four days after in *Italy*. Having ſtayed ſome time at *Viterbo*, He made his Entry into *Rome* Octob. 6. and was there received with great Joy by the *Romans*. He had the honour to receive two Emperors there, *viz.* *Charles* the Emperor of *Germany*, who came in 1368. with an Army to bring the People, and Cities of *Italy* into Obedience to the Pope, and *Joannes Palæologus* Emperor of the *Greeks*, who came to *Rome* the next Year; and united himſelf to the *Roman* Church. *Urban* having put the Affairs of *Italy* in order, reſolved to return to *Avignon*, under a Pretence of endeavouring to make a Peace between the Kings of *France*, and *England*. He left *Italy* Sept. 5. 1370. came the 16th. of the ſame Month to *Marſeilles*, and the 24th. to *Avignon*; where he died, *Decemb.* 19. of the ſame Year.

His Character and Works. This Pope had ſeveral great Accompliſhments, and was very Noble, very Zealous to do his Duty, and a lover of Juſtice. He erected divers ſtately Buildings, Reformed many Abuſes in the Court of *Rome*, puniſhed Irregular Clergy-men very ſeverely, proſecuted Uſurers, and Perſons guilty of Simony, and ſuch as uſed Unlawful Trades, forbad Plurality of Benefices, favoured Learning, eſtabliſhed ſeveral Publick Univerſities, and entertained 1000 Students at his own Charge: He was Liberal and Charitable to the Poor; made a good Uſe of the Revenues of the Church; forbad Eccleſiaſtical Immunities, and Privileges; and preferred only two of his Relations to Eccleſiaſtical Dignities, becauſe they were worthy of them. His Conſtitution againſt Plurality of Benefices is in the 11th. Tome of the Councils. The Annaliſts [*Bzovius* ad an. 1365. and *Waddingus* ad an. 1363.] have publiſhed ſeveral of his Letters, [and there is a Volume of them in the Vatican Library.]

The Election of Gregory XI. After the Death of *Urban*, the Cardinals choſe *Petrus Rogerius*, Nephew to *Clement* VI. being about Forty Years old. He was a Native of *Maumont*, in the Dioceſs of *Limoges*. He took the Name of *Gregory* XI. and was Conſecrated and Crowned at *Avignon*, Jan. 4. 1371. *Italy* was afflicted with Wars under the Pontificate of this Pope, and the *Florentines* revolted, and drew away *Bononia*, and ſeveral other Cities. After the Pope had thundred out his Excommunications, he publiſhed a Croiſado, and Levyed an Army againſt them; which he ſent into *Italy* under the Command of the Cardinal of *Geneva*; And laſtly, reſolved to go and make his Reſidence in *Italy*, and fix his See at *Rome*. Some affirm, That he did this by the Perſwaſion of *Baldus* the Lawyer, who had been his Maſter. Others ſay, That it was done upon the Reflection of a Biſhop, who was reproved by him, for Non-reſidence; Others ſay, That he did it by the Advice of St. *Catharine* of *Sienna*. However that be, he left *Avignon* without the Knowledge of the *French*, Sept. 13. 1376. being accompanied with all the Cardinals, except five, who would ſtay there, and made his Entrance into *Rome*, Jan. 7. in the next Year. His Arrival did not at all alter the ſtate of Affairs, the Revolt continued, the *Romans* themſelves would not ſubmit to him, and kept up their Magiſtrates. Their Governor invaded *Viterbo*, and ſome other Cities belonging to the Patrimony of St. *Peter*, which obliged *Gregory* to retire to *Anagnia*, under

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Pretence of avoiding the heat of the Weather. He returned to *Rome* in *November*, and having accommodated things with the Governor of *Rome*, he treated with the *Florentines*, and the other Revolters about a Peace. During the time of this Negotiation, *Gregory* died *March* 27. 1378. *Gerſon* ſays, That this Pope made a Declaration when he died, in which he exhorted all preſent not to believe the Viſions of Private Perſons; becauſe he had himſelf been deceived by the advice of one of theſe Enthuſiaſts, and upon that Account had like to have created a dangerous Schiſm in the Church, but that he foreſaw the ill Conſequence of it. This he ſaid with a reſpect to the Advice, which *Catharine* of *Sienna* had given him to go to *Rome*. However that be, the Death of *Gregory* made a Way to a Schiſm; of which we ſhall ſpeak in the following Chapter. The greateſt part of the Letters of this Pope are publiſhed by *Waddingus* [in his *Annal. Minor.* ad an. 1371.] and by *Bzovius* [in his *Annales* ad an. 1372.]

CHAP. IV.

The Hiſtory of the Schiſm of the Popes of Rome *and* Avignon, *and of what paſſed in Chriſtendom on that Account, till the Council held at* Piſa.

Gregory the XIth. being Dead at *Rome*, the *Romans* were deſirous to take this Opportunity of reſettling the Pope's Court in their City, by promoting the Choice of a *Roman*, or at leaſt of an *Italian*. There were at that time Sixteen Cardinals at *Rome*, Four *Italians*; which were *Peter* of *Corſinis* a *Florentine*, Biſhop of *Porto*, ſtyled Cardinal of *Florence*, *Simon* of *Broſſana*, a *Milaneſe* Cardinal-Prieſt of the title of St. *John* and St. *Paul*, *Francis* of *Thebaldeſchis*, Cardinal-Prieſt of the title of St. *Sabina*, commonly called the Cardinal of St. *Peter*, *James Des Urſini*, a *Roman*, Cardinal-Deacon of the title of St. *George*, and Twelve *Ultramontanes*, *i.e.* of the Nations beyond the *Alps*; to wit, the Cardinals *John* of *Groſſo*, a *Limoſin* Biſhop of *Præneſte*, called Cardinal of *Limoges*, *Robert* of *Geneva* Cardinal-Prieſt of the title of the Twelve Apoſtles, *Gerard du Puy* Abbot of *Marmoutier*, Cardinal-Prieſt of the title of St. *Clement*, *Peter Flandrini*, Cardinal-Prieſt of the title of St. *Euſtace*, *Willam* of *Aigreſeüille*, Cardinal-Prieſt of St. *Stephen in Monte Cœlio*, *Bertrand Larger* of *Glandeva*, Cardinal-Prieſt of the title of St. *Cecily*, *Hugo* of *Monelais* of *Nants*, of the title of the four Crowns, *Guy* of *Maleſicto*, Cardinal-Prieſt of the title of the Holy-Croſs in *Jeruſalem*, ſtyled Cardinal of *Poictiers*, *Peter* of *Sortenac*, Cardinal-Prieſt of the title of St. *Laurence*, nam'd of *Viviers*, *William Noellet*, Cardinal-Deacon of the title of the St. *Angelo*, *Peter* of *Vergne*, Cardinal-Deacon of the title of St. *Maria* in *viâ latâ*, and *Peter de la Lune*, Cardinal-Deacon under the title of St. *Mary* in *Coſmedin*. Theſe latter being much more in number, than the *Italians*, there was ſmall likelihood they would chooſe an *Italian*; wherefore the *Romans* were reſolved to obtain by force, what they could not bring about, if they left things to go on in their ordinary Channel. They began with demanding it of the Cardinals, even before they entred the Conclave; giving them to underſtand, that unleſs they yielded to them, it ſhould be the worſe for them. The Cardinals being urged to ſpeak Poſitively, made anſwer, That they could not Diſcourſe of the Election of a Pope out of the Conclave, and when they were met there, they would do, what they judged moſt conducible to the good of the Church; moreover, they deſired them to make no ſuch Demands as were joyn'd with Threatnings, and which occaſion'd them to fear ſome Violence; declaring that if they offer'd any, to compel them in their Choice; he that ſhould be choſen, would not be Legitimate Pope, but an Intruder. The *Romans*, whoſe intereſt it was, not to let ſlip this Opportunity, perſiſted in their firſt Demands; and for fear the Cardinals ſhould quit *Rome*, they ſet a Guard at the Gates and Avenues of the City, expelled thence the Nobility and the Principal Citizens, and admitted a great number of People out of the Country, whom they ordered to Arm, that they might controul the Election. The Obſequies of the deceaſed Pope being ended, on the 5th. of *April*, the Cardinals prepared to go into the Conclave, though with regret, and diſcontented, under the Apprehenſion of what might happen; Proteſting, That in caſe they were obliged to chooſe an *Italian*, they ſhould not Acknowledge him for Pope. They entred on the 7th. into the Conclave, the Guard whereof was committed to the Biſhop of *Marſeilles*; but the Officers of the *Romans* alſo went in, and departed not thence, till they had made diligent Search in all the Lodgings, and poſſeſs'd themſelves of the Gate, while the Conclave was Surrounded with an innumerable Company of People, which cried, We will have a *Roman* Pope; *Romano lo volemo lo Papa*, *Romano lo volemo*. When it was repreſented to them, that theſe tumultuary Cries were unbecoming; they made two Officers enter the Conclave, and declared to the Cardinals, That if they chole not a *Roman* Pope, they were in danger of their Lives. The Cardinals having given them the ſame Anſwer as they gave before, that the Election of a Pope ought to be made with Freedom; they continued the ſame Threats, and withdrew in the Evening, after the Cardinals had told them, that on the Morrow, when they had ſaid one Maſs of the Holy Ghoſt, they would act according as he ſhould inſpire them. The People, who were not contented with this Anſwer, continued to cry all Night long, *Romano lo volemo lo Papa*, *O almanco almanco Italiano*,

The Election of Urbin VI. *made by force.*

liano è ſe non lo fanno tutti quanti queſti Cardinali è Franceſi ſaranno tagliatia pezze. One of the Cardinals to appeaſe them, told them out at the Window of the Conclave, That to Morrow they ſhould be ſatisfied. On the next day, the 8th. of *April*, the People being again gathered together in greater Numbers at the Sound of the Alarm-Bell of St. *Peter*'s Clock, came with greater Fury to the Conclave, threatning to break down the Gate. The Cardinals having notice of it from the Biſhop of *Marſeilles*, ſent the Cardinal *d' Aigrefeüille* to ſpeak to the People, whom he could bring to no other terms, but that they ſhould make Choice of a *Roman*, or an *Italian*, if they deſired to ſave their Lives. The Cardinal *d'Aigrefeüille* having Reported this to the Conclave, they deputed Cardinal *Florentin*, Dean of the Sacred College, to go and Promiſe the People, they ſhould have Satisfaction. The Cardinal would not accept this Commiſſion, firſt, becauſe he judged it contrary to the freedom they ought to have, and for fear of being killed by the *Romans*, if they fail'd in the Performance of this Promiſe. The Cardinal *d' Aigrefeüille*, Dean of the Cardinals-Prieſts, having taken him by the hand, together with *James Des Urſini*, Dean of the Cardinals-Deacons, led him to the Gate of the Conclave; where they promiſed the People, that they were upon chooſing an *Italian* Cardinal. Being returned, they choſe in a hurry *Bartholomew Pregnano*, Archbiſhop of *Bari*, not deſigning this Election ſhould ſtand: for the *Ultramontanes* had a Mind to a Pope which was no *Italian*, and the *Italians* were deſirous, that one of their Number ſhould be advanced to this Dignity; and not a Man who was not of the Sacred College. There were likewiſe ſome, who declared, That they made this Election againſt their Judgment, to avoid the Danger they were in, and with an Intention, that he whom they choſe, ſhould not be Pope. The Cardinal *Florentin* gave his Vote for the Cardinal of St. *Peter*, and *James Des Urſini* refuſed to give his Voice. The report being afterwards ſpread Abroad, that the Archbiſhop of *Bari* was choſen Pope; the People miſtaking him for *John* of *Bar* a *Frenchman*, Chamberlain to the deceaſed Pope, began again their Tumults. The Cardinal of St. *Peter* having appear'd at the Window, ſome ſaid, It is the Cardinal of St. *Peter*, the common People ſuppoſing he had been choſen Pope, began to cry, *Viva, viva Santo Pietro*, and went away of that Opinion. But ſome time after, perceiving they did not open the Conclave, they returned with greater Violence, broke open the Gates of the Conclave, ſeized the Cardinals, Plunder'd their Goods, demanding without intermiſſion a *Roman* Pope, and ſome of the Domeſticks of the Cardinals having ſaid to them, Have you not the Cardinal of St. *Peter*, they took him, and arrayed him in Pontifical Robes, placed him on the Altar, and worſhipped him, though he cried out, that he was not Pope, neither would he be. The Cardinals eſcaped with great difficulty. Some were ſtopt, and rudely handled; others were forc'd to diſguiſe themſelves: Some retreated to their Houſes, and others left the City, or betook themſelves to the Caſtle of St. *Angelo*. On the Morrow, the Archbiſhop of *Bari* choſen in the foremention'd manner, deſigned to be Proclaimed; but ſeeing himſelf deſerted by the Cardinals, who would not own him, he told the Magiſtrates of *Rome*, They had done nothing, unleſs they re-aſſembled the Cardinals, to the intent they might Proclaim his Election, and put him in Poſſeſſion of the Holy See. The Magiſtrates having put this Order in Execution, they cauſed Twelve or Thirteen to meet, who Proclaimed the Archbiſhop of *Bari* Pope, under the Name of *Urban* VI. cloathed him in the Pontifical Habit, and gave him Poſſeſſion of the Holy See. On the 17th. of the ſame Month, which was *Eaſter-Day*, he was crowned in preſence of the Cardinal *Des Urſini*.

The beginning of the Papacy of Urban VI.

Urban the VIth. was a *Neapolitan*: he had formerly been Archbiſhop of *Otranto*, from whence he was newly tranſlated to that of *Bari*, by *Gregory* XI. who alſo gave him charge of the Apoſtolick Court of Chancery, in the abſence of Cardinal *de Pampelune*, who remain'd at *Avignon*: He paſſed for an able Doctor of the Canon Law, and had the repute of an Humble, Devout, Honeſt Man, an Enemy to Simony, Regular in his Morals, Studious, a Lover of Juſtice. The Cardinals caſt an eye upon him, fancying, that he would not make an Advantage of this Election, thus carried on by force; nevertheleſs it is apparent, that he had labour'd underhand for this Dignity, and the News of his Election was no ſooner brought him, but he looked on himſelf as Pope, and gave Order to the Magiſtrates of *Rome* to oblige the Cardinals to come together, to the end he might be Acknowledged, and placed on the Throne. The next day after his Coronation, the Cardinals who were at *Rome* wrote to thoſe of *Avignon*, that they had choſen for Pope the Archbiſhop of *Bari*. We have their Letter in the Tenth Tome of the *Spicilegium*; but at the ſame time the Cardinal d' *Aigrefeüille*, and ſome others, ſent private notice to the King of *France*, and other Chriſtian Princes, that this Election was not valid, and they deſign'd not, that *Urban* ſhould be owned as Pope. Nevertheleſs, whether out of Fear, or Diſſimulation, they owned him at *Rome*, and obeyed him in appearance: Perhaps likewiſe they would have practiſed nothing againſt him, and had left him in quiet Poſſeſſion of the Holy See, if he had treated them with Mildneſs; but *Urban*, who was naturally ſevere, would oblige the Prelates to reſide at their Benefices, reproved ſharply the Behaviour of the Cardinals, in a Speech he made in the Conſiſtory a Fortnight after *Eaſter*, upbraided ſome in particular with their carriage, which diſobliged them, and put them upon a Reſolution of chooſing a new Pope. *Urban* further drew upon himſelf the Anger of *Otho* Duke of *Brumſwick*, who had Married *Jane* Queen of *Sicily*, after the Death of the Prince of *Tarentum*. This Queen at the firſt rejoiced very much at the Election of *Urban*, Born her Subject; but *Urban* treated the Duke of *Brumſwick* with Diſdain, and refuſing to accept the Conditions of the Peace, which

The Cardinals withdraw to make another Election.

that

that Prince had negotiated by order of *Gregory* XI. with the People of *Tuscany* and *Liguria*, he lost a Defender, which he had need of, considering the Posture of his Affairs. He committed also another Fault, in taking from the *Rostaings* the Government of the Castle of St. *Angelo*, of which they were in Possession, and which they refused to Surrender to him; but on the contrary declared against him. The Thirteen *Ultramontane* Cardinals being dissatisfied, withdrew from *Rome* one after another, in the Month of *May*, under pretence of avoiding the excessive heat of the Summer, and resorted to *Anagni*. *Urban* then seeing himself deserted, and plainly foreseeing their Design, did all he could to oblige them to return; and that he might deal more kindly with them, he went as far as *Tivoli*, where the *Italian*, and *Ultramontane* Cardinals held divers Conferences, and proposed the calling of a Council to prevent the Schism which was then hatching; but not being able to agree on the Place, nor the Conditions, things remained in the same posture. The Duke of *Brumswick* was willing to interest himself in bringing Matters to an Agreement, and had effected it, if *Urban* would have consented to the Marriage of *Mary*, the Heiress of the Kingdom of *Sicily* beyond the *Pharos*, to the Marquess of *Monserrat*, his Kinsman; but this Pope, who had a Design this Kingdom should fall to his Nephew *Francis Pregnano*, would not hearken to that Proposition; and this made a perfect Quarrel between him and *Otho*, who no longer would interest himself in his Affairs, but forsook him, though without withdrawing from his Obedience. The Cardinals at *Anagni*, before the doing any thing to provide for their Safety, caused the Lord *Bernard de la Salle*, with his Troops, to approach unto *Viterbo* for to Guard the Sacred College; The *Romans* attempting to Way-lay them, as they marched by near *Rome*, were defeated, and the Troops arrived at *Anagni*. When the Cardinals saw they were secure, they began to intimate unto *Urban*, that he had not been lawfully chosen, but by force, as he himself very well knew; and by consequence he was an Intruder, and obliged to resign the Popedom. *Urban* made Protestations to the contrary, and wrote a Letter to the Cardinals in the Name of all Christians, wherein he asserts his Election to be Canonical, and exhorts the Earl of *Fondi* not to afford his Protection to those revolted Cardinals. Wherefore the Cardinals seeing no likelihood of his voluntary relinquishing the Papacy, on the Second day of *August*, made a Declaration, in which they recite after what manner the Archbishop of *Bari* was chosen, set forth, That he ought not to be acknowledged, as lawful Pope; and Protest against whatever they have done, and written about this Election. On the 9th. of the same Month, after having celebrated One Mass of the Holy Ghost, they made an Award, wherein they declare, That the Archbishop of *Bari* ought to be looked on as Excommunicate, an Usurper, and a Tyrant. They made known this Sentence to the Kings, to the University of *Paris*, and to all Christians. *Urban* perceiving there was no hopes of an Accommodation, return'd to *Rome*, where he made Nine and twenty Cardinals. The old *French* Cardinals withdrew to *Fondi*, to proceed to the Choice of a new Pope. But that it might be less liable to Dispute, they believed they ought to call thither the three *Italian* Cardinals, which remain'd (for the Cardinal of St. *Peter* was dead some days before). These three Cardinals, who had stood as Neuters, were retired to a Castle belonging to Cardinal *Ursini*. The *Ultramontanes* assured each of them in particular, That if he would come to them at *Fondi*, they would order it so, that he should be chosen Pope: With these hopes, they all departed and came to *Fondi*. Upon their Arrival, the Cardinals entred the Conclave on the 20th. of *September*, and proceeded to the Election of a Pope. The Cardinal of *Limoges* gave his Voice first, because the Cardinal of *Florence*, who was Dean of the Sacred College, had excused himself from giving the first Vote; he said, "That "since the *French* were for a *French* Pope, and the *Italians* for an *Italian*, he judged it convenient "to nominate one, which was neither *French* nor *Italian*; and thereupon he gave his Vote for "*Robert* Cardinal of *Geneva*, by Nation a *German*, and would choose him for Supreme Bishop: All the Cardinals, except the three *Italians*, gave him their Votes: He took the Name of *Clement* VII. and was Crown'd on the 21st. of the same Month. He was Brother to *Amideus* Earl of *Geneva*, had been Bishop of *Teroüane*, and afterwards of *Cambray*, and made Cardinal by *Gregory* the XIth. though not above Thirty six Years of Age: He was Quick, Eloquent, Active, fit for Business and Labour: These Qualifications contributed to the Choice they made of his Person, but more, the Nobility of his Birth, whereby he was of Kin and Allied to the most Potent Princes of Christendom; which gave the Cardinals who chose him, ground to hope he would be owned without Difficulty, and that his Competitor *Urban*, would be forsaken by all the World; but God permitted not Matters to go thus; for Christendom was divided, divers Kingdoms continued under the Obedience of *Urban*, and others acknowledged *Clement*; this caused a bloody Schism in the Church. *Urban* was in Possession of *Rome*, but the Castle of St. *Angelo* was firm to *Clement*, and very much gall'd the *Romans*, who beseged it, took it in conclusion, and in part demolish'd it. Almost all the Cities of *Tuscany* and *Lombardy* also owned *Urban*: *Germany* and *Bohemia* stuck to his Party; for that being at *Tivoli*, he had confirmed the Election *Wenceslaus* King of *Bohemia*, Son to the Emperor *Charles*, chosen King of the *Romans* in the Year 1376. Though his Predecessor *Gregory* XI. made a Scruple to approve it. *Lewis* King of *Hungary* likewise own'd him; and these two Princes sent Ambassadors to *Clement*, and to the Cardinals, to represent that they ought to Acknowledge *Urban* as Legitimate Pope, and desist from their Pretensions: *Clement* having ill received them, provoked these two Princes, and confirm'd them in the resolution to take *Urban*'s part: *Poland*, *Prussia*, *Denmark*, *Swedeland*, and *Norway*, followed the Example of *Germany*. In *England* the Envoys of the two Competitors

The Election of Clement VII.

The Division of Christian Princes on account of the two Popes elected.

petitors having been Heard in a Parliament held at *Glouceſter*, in the beginning of the Reign of *Richard* the Second; the Election of *Urban* was approved, and that of *Clement* rejected. The Earl of *Flanders*, though a near Kinſman to *Clement*, yet ſo far declared againſt him, that he would not ſee the Cardinal, who was ſent to him on his behalf. *Clement* was Acknowledged by *France* and *Scotland*, by the Dukes of *Lorrain* and *Bar*, by the Earls of *Savoy* and *Geneva*, and by *Jane* Queen of *Naples*; which yet hinder'd not many of her Subjects from adhering to the Party of *Urban*. He ſent Legates into all Parts to ſhew his Right. Cardinal *de Groſſo* was diſpatcht to *France*, Cardinal *Aigrefeüille* to *Germany* and *Bohemia*, Cardinal *de Maleſicco* into *England* and *Flanders*, and Cardinal *Peter de la Lune* to *Spain*, *Portugal*, and *Navarre*. He, finding that *Spain* had declared for *Urban*, left not the place, but tarrying there, gained ſo much Ground by his Cunning, and Intrigues, that at length *Clement* was there Acknowledged. This Pope to re-inſtate the Cardinals, whom he had ſent as his Legates, nominated Six of them in the Month of *December*, in the Year 1678. whereof two had been already named by *Urban*, and had refuſed to accept that Dignity. The Cardinal *d' Aigrefeüille*, Legate in *Germany*, found *Wenceſlaus*, who Succeeded his Father who died that Year, altogether in the Intereſts of *Urban*, and could do nothing in favour of *Clement*. In *France*, King *Charles* V. who was a very Wiſe and Prudent Prince, that he might do nothing haſtily in a Buſineſs of this Conſequence, ſent ſome Perſons of his Privy-Council unto the Cardinals, to know how Matters went, and to take an Oath of them, what they thought in their Conſcience of theſe two Elections. The Cardinals after having Sworn by the Body of JESUS CHRIST, proteſted, That they had been conſtrain'd by Violence to pretend the Election of the Archbiſhop of *Bari*, and that he, whom they had ſince choſen, was the true Pope. The King not as yet ſatisfied with this Declaration, was deſirous to Diſcourſe ſome of the Cardinals, and having obliged them to come to the Caſtle of *Vincent*, together with the Prelates, and the Doctors of Divinity; the Matter being put in Debate, and maturely Examined, it was at laſt concluded, that only the Election of *Clement* was valid, and that the King ought to Acknowledge him; the which he did, and gave intimation of it to all Chriſtian Princes his Allies.

Clement VII. *retires to* Avignon.

Nevertheleſs *Clement* left *Fondi*, and withdrew to the Caſtle of *Spelongue* near to *Cajeta*, from whence he went to *Naples* with the Cardinals; but the *Neapolitans* not being able to endure him, he bethought himſelf of going to *Avignon*, where he Arriv'd in the Month of *June* in the Year 1379. His Departure wholly ruin'd his Affairs in *Italy*. The Caſtle of St. *Angelo* Surrender'd, and what Succours he was able to afford to thoſe of his Party, were overborn by the *Urbaniſts*, who were the Stronger. *Urban* joined the Spiritual Arms to the Temporal, to ſubdue them, and order'd Proceſs to be made againſt Queen *Jane*, the Earl of *Fondi*, the *Urſini*, and the other Favourers of *Clement*; and declared them to have forfeited their Eſtates, their Lands, their Goods, and their Dignities and to be uncapable to enjoy them. He declared likewiſe *Clement* the Anti-Pope, and his Cardinals Schiſmaticks, and deprived them of all kinds of Dignities and Benefices. *Clement* on his part made uſe of the ſame Weapons againſt *Urban*, his Cardinals and Adherents. Theſe reciprocal Condemnations cauſed great Diſorders through all Chriſtendom, each of the two having their Partiſans, who made War one upon another, and endeavoured to deprive each other of the Benefices and Dignities obtain'd from the Pope, whom they Acknowledged; inſomuch, that the Benefices were for a Booty, and ſeized by ſuch as found themſelves the Strongeſt: The Popes beſtowed them on thoſe that ſued for them, though undeſerving, and being not yet of Age, only to enlarge the Number of their Creatures, or elſe they Sold them to ſupply their Wants. Impunity reigned every where; there was no ſuch thing as Order or Obedience, and the Church was in a dreadful confuſion.

Wars in Italy, *between* Lewis *Duke of* Anjou, *&* Charles de Duras.

Italy was the Part of the World which ſuffered the moſt; becauſe this was the Place where the Partiſans of the two Popes had moſt Liberty. *Urban*, to make himſelf ſole Maſter, and to put in Execution the Judgment he had given againſt Queen *Jane*, gave away her Kingdom to *Charles* Duke of *Duras*, a Kinſman of the Queen's, and call'd him out of *Hungary*, where he then was, to come and take the Poſſeſſion: When he had arrived at *Rome*, he crowned him King of *Sicily*, after he had obliged him to give the Dutchies of *Capua* and *Melphi* to him, and divers other Earldoms to his Nephew *Francis Pregnano*, Surnamed *Butillo*. But becauſe this Prince wanted Money to undertake an Enterprize ſo conſiderable, as was the Conqueſt of the Kingdom of *Sicily*; the Pope Pawn'd the Goods of the Churches in the City of *Rome*, and Sold the Chalices, Croſſes, and the other Ornaments, to make up a round Summ, which he gave him. Queen *Jane* to ſet up a Power capable to Support her againſt the Attempts of *Urban*, made a Gift of her Eſtates to *Lewis* Duke of *Anjou*, and exhorted him to come ſpeedily to her Relief. Nevertheleſs, *Charles* of *Duras*, with ſome Troops, entred the Kingdom of *Naples*, made himſelf Maſter of that City, ſurprized *Otho* the Husband of *Jane* by Treachery, and took him Priſoner; and at laſt having Storm'd *Chaſteau neuf*, whither the Queen was retired, with her Siſter *Mary*, he made her Priſoner of War, and ſome time after order'd her to be Strangled. *Clement* on his part importun'd the Duke of *Anjou* to paſs into *Italy*; the which at length he reſolved, and parted from *France* with a conſiderable Army, in the Year 1382. to Conquer the Kingdom of *Sicily*; he marched croſs *Lombardy*, and inſtead of going directly to *Rome*, to ſeize the Perſon of *Urban*, he paſſed into the Kingdom of *Naples*; and with the aſſiſtance of two *German* Commanders, whom he found in this Country, he made himſelf Maſter of ſeveral Towns in *Apulia*; whilſt that *Charles*, who tarried at *Naples*, fortified the Places that were left him, and lengthned

out

out the War, that he might waſte the Duke of *Anjou*'s Army. He ſucceeded in that Deſign. This Prince's Troops were ſo weaken'd by Scarcity and Sickneſs, that they could Undertake Nothing: His Money fell ſhort, and at laſt he died, either by a Diſeaſe, or by Poiſon, on the 20th. of *September*, in the Year 1384. at *Bari*.

Urban ſome time before had paſſed into the Kingdom of *Naples*, either to prevent an Agreement between *Charles*, and the Duke of *Anjou*, or to put his Nephew in Poſſeſſion of the Dutchies of *Capua*, and *Melphi*. *Charles* went to receive him near *Averſa*, and a while after cauſed him to be Arreſted, and brought to *Naples* into the New Caſtle, where he permitted him to give Audiences, and kept him under Confinement: But the Cardinals being imployed to make up this Breach, *Charles* asked the Pope's Pardon, and allowed him Liberty to go forth of the Caſtle, and to abide near the Cathedral Church. Sometime after the wantonneſs of *Urban*'s Nephew, who deflower'd a Nun, led him to renew the Quarrel *Charles* had with the Pope; becauſe *Charles* was obliged to bring him to Puniſhment for this Crime. But the Pope upheld his Nephew, ſtopt the Execution of the Sentence, and obliged *Charles* to give his Nephew Seventy Thouſand Florins, for the Revenue of his Dutchies, together with the Caſtle of *Lucaria*, whither he retired with part of his Court, reſolving there to paſs the Winter, in hopes that he ſhould ſoon make himſelf Maſter of *Naples*; for he deſigned to revenge himſelf for the Injury *Charles* had done him, and to deprive him of his Kingdom, truſting to the Correſpondence he had with ſome *Neapolitans*. On the other ſide Cardinal *Reatino*, and ſome others in *Naples* combined againſt him, and put out a Manifeſto, importing, That if the Pope neglected the Government, or were not fit for it, or adhered too much to his own ſenſe, and would rule Abſolutely, without adviſing with the Cardinals, they had right to nominate Overſeers, by whoſe Counſel all things ſhould be managed. *Urban* having had notice of this Project, order'd ſix of theſe Cardinals to be arreſted, and created hereupon divers others, either *Germans*, or *Neapolitans*. Theſe Six Cardinals were put into Dungeons, loaded with Chains, and often examined by the Rack. *Charles* incenſed with theſe Attempts of *Urban*, who had begun to proceed againſt him, beſieged the Caſtle of *Luceria*; but *Urban* eſcaped with his Followers, carrying along with him the Cardinals Priſoners, and having reached to a Sea-Port, Embarked in the Gallies of *Genoa*; he ſailed to *Palermo*, and from thence to *Genoa*, where he put to Death Five of the arreſted Cardinals, having granted the Cardinal of St. *Cecily* his Life, at the Requeſt of *Richard*, King of *England*, after degrading him, and depriving him of all his Benefices and Dignities. Theſe Cruelties alienated the Minds of many from the Affection they had to *Urban*; two of his Cardinals, the one named *Pileus de Prato* Archbiſhop of *Ravenna*, and the other *Galeo de Petra-mala* withdrew to *Clement*, who received them, and confirmed them in their Dignities.

Urban *Arreſted by* Charles de Duras, *and forced to retire to* Genoa.

While theſe things paſſed in *Italy*, *Clement* made himſelf to be owned by the Kings of *Caſtile* and *Arragon*, who having, at the inſtance of the King of *France*, made inquiry at *Avignon*, concerning the Elections of the two Competitors, underſtood that of *Urban* to be void, becauſe made by force, and on the contrary, that of *Clement* to be Legitimate and Canonical; but becauſe he wanted Money to ſupport his Dignity, and could raiſe it no where but in *France*, he ſent the Abbot of St. *Nicaſius* of *Rheims*, to Levy half the Revenues of the Benefices. The Clergy could not bear this Exaction, the Univerſity of *Paris* complained thereof to the King, who ſent for the Abbot of St. *Nicaſius*, order'd him to depart the Kingdom, ſtopped all the Revenues of the Benefices, to be employed one Third upon Reparations, another Third to defray incident Charges, and the Remainder for the Subſiſtence of the Clergy: He likewiſe deputed *Arnold* of *Corbie*, firſt Preſident of *Paris*, to go to *Avignon*; there to lay open the Injuſtice of this Demand; ſo that *Clement* and his Cardinals were forced to be content without this Supply.

Clement *owned by the Kings of* Caſtile *and* Arragon, *attempts to raiſe money in* France.

In the Year 1385. *Charles* of *Duras* being gone into *Hungary*, to be Proclaimed King, as next Heir to the Crown; he was there Murther'd in the Month of *January*, in the Year following. At the ſame time *Otho* eſcaped out of Priſon, and came to *Sicily*; from whence he paſſed into *Apulia*, and made himſelf Maſter of *Naples*; having driven out *Margaret*, the Relict of *Charles Duras*, who made her eſcape with her two Children to *Cajeta*. *Urban* went from *Genoa* to *Perusia*, where he tarried a full Year. The *Germans* propoſed to him an Agreement with *Clement*, but he would not hearken thereto; ſome time after he took up a Reſolution to return into *Sicily*, and being on the Way thither, his Mule fell down and wounded him deſperately. He cauſed himſelf to be carried to *Tivoli*, with a Deſign to proceed on his Journey; but being in no condition to do it, he was conveyed to *Rome*, where he died, in the Month of *October*, in the Year 1389.

The Death of Charles Duras *and* Urban VI.

The Death of this Pope rendred the Peace of the Church more eaſie to be brought about, if the Cardinals in *Italy*, would have forborn to make another Election; but on the contrary, being met in the Conclave preſently after the Death of *Urban*, they choſe on the Second of *November*, Cardinal *Peter de Thomacellis*, a *Neapolitan*, who called himſelf *Boniface* IX. and was acknowledged by thoſe, who had obeyed *Urban*. *Boniface* augmented the Revenues conſiderably, and the Temporal Authority of Popes, and heaped together great Riches in the time of his Papacy. If we may credit *Thierri* of *Niem*, a contemporary Authour, one of his Domeſticks, he made a publick Merchandize of Benefices at the beginning of his Popedom, and afterwards willing to palliate it, he, the firſt, ſettled the Annates, that is to ſay, the Right of receiving

The Election of Boniface IX. *by the* Roman *Cardinals.*

ceiving the firſt Year's Revenues of Biſhopricks and Abbies which became Vacant, and the Dates for all ſorts of Benefices void by Death, which he granted to different Perſons at the ſame time for Money; he revoked all Grants of Reverſions, to make new ones, invented particular Clauſes of Proviſions, which annull'd all the former; he granted all ſorts of Diſpenſations and Pardons for Money: His Court was full of Apoſtate Monks, whom he made his Officers, or provided of Imployments and Benefices. For Money he gave licence to the Friars-Mendicants, to quit their Order and Convent, and to enjoy Benefices. He fully ſettled the Soveraign and Immediate Dominion of the Popes over the City of *Rome*: He reduced *Peruſia*, *Viterbo*, *Monteſiaſco*, and ſeveral other Towns, and Caſtles, under the Power of the Popes; Rebuilt the Caſtle of St. *Angelo*, and reſtored the Capitol. He impoſed many Tributes and Taxes, and had a Troop of Regular Guards. He re-inſtated ſome Cardinals, whom his Predeceſſor had degraded, and among others the Cardinal of St. *Cecily*. The Cardinal *Pileus de Prato*, who had deſerted his Predeceſſor, and went to *Clement*, came to wait on him, and was Nick-named, *The Cardinal with Three Caps*. He crowned the King of *Sicily*, *Ladiſlaus* Son of *Charles Duras*, after he had given Abſolution both to him, and his Mother and Siſter, from the Cenſures thundred out againſt him by *Urban*.

Lewis *Duke of* Anjou, *Crowned King of* Sicily, *by* Clement.

Clement on the other ſide, crown'd King of *Sicily*, *Lewis* the Duke of *Anjou*, in the preſence of *Charles* VI. who was come to *Avignon*, to give his Holineſs a Viſit, and proceeded againſt *Boniface*, as an Uſurper of the Holy See. *Lewis* Duke of *Anjou* newly crowned marched with a good Number of Troops into the Kingdom of *Naples*, was received into that City; and after having ſecur'd the principal Places of the Country, he return'd to *Provence*. Upon his departure, *Ladiſlaus* entring the Kingdom with a Powerful Army, led by *Alberic Barbiane*, expelled thence all ſuch as took part with the Duke of *Anjou*.

The Advice of the Univerſity, for taking away the Schiſm.

The Univerſity of *Paris* highly concern'd at theſe Diſorders, occaſioned by the Schiſm, and the Attempts which Pope *Clement* made upon the Liberties of the *Gallican* Church; Petitioned the King, that he would apply ſome Remedy to theſe Evils. A while after, two Monks of the Order of *Carthuſians* going to *Rome* to wait on *Boniface*, exhorted him ſo vehemently to Peace, that they drew from him a Letter directed to the King, wherein he encourages his Majeſty to ſet about the Work, offering on his part to contribute thereto. *Clement* having notice of this Negotiation, was forthwith for the Arreſting of theſe two *Carthuſians*; but the King having taken them into his Protection, he pretended likewiſe he was for Peace, and order'd Publick Prayers to be made upon this Occaſion. He ſent at the ſame time into *France*, Cardinal *Peter de la Lune*. He was no ſooner arrived there, but the Univerſity began afreſh their earneſt Suit to the King for the Peace of the Church; to which his Majeſty declared the means ought to be ſought out. For this purpoſe, a Meeting of the Univerſity was Appointed, wherein they gave their Opinions by way of Scrutiny, and the greater part was of this Judgment, That the Methods of yielding, and Arbitration, would be the ſureſt to put an end to the Differences between the two Popes. The Univerſity having made known his Reſolution to the Cardinal-Legate, he anſwered them roughly; and forbid them for the time to come to uſe any the like Diſcourſes. The Pope to appeaſe them, deſired the King to ſend to him *Peter d' Ailly*, and *Giles des Champs*, Doctors of Divinity, of great Repute; but they refuſed to go to him. The Legate engaged the Duke of *Berry* in the Intereſts of *Clement*; he declared againſt the Univerſity, and put a ſtop to their Proſecutions: They had recourſe to the Duke of *Burgundy*, who procured them Audience from the King, to whom they preſented a Letter; wherein they moſt humbly beſought him to conſider ſeriouſly of the Peace of the Church; repreſenting to him, that the Univerſity had thought of Three principal Means of compaſſing it; Firſt, the way of Ceſſion, that each of the Competitors ſhould recede from all Right. A Second, the way of Arbitration, whereby they ſhould referr their Right to Perſons nominated by themſelves, or others, who might abſolutely decide their Differences. The Third is, the calling of a General Council; declaring, That if either of the Competitors accepted not of one of theſe three Expedients, he ſhould be looked on as a Promoter of Schiſm. And as to what might be demanded touching the laſt Article, which gives Authority to a General Council, the Univerſity anſwers, that it is the conſent of all the Faithful, and the words of JESUS CHRIST in the Goſpel, whereby he Promiſes to them, who ſhall meet together in his Name, the Aſſiſtance of his Holy Spirit. The King attended by ſeveral Princes, the Patriarch of *Alexandria*, and a great number of other Prelates, received this Letter, heard it Read, commanded it ſhould be Tranſlated into *French*, and told the Univerſity he would anſwer them in a little time; but *Peter de la Lune* prevailed ſo much, by his Credit, that the King alter'd his Reſolution; inſomuch, that when they return'd, the Chancellor was order'd to tell them from the King, That his Majeſty had no further Intention to purſue this Affair; and gave them a Prohibition to make any mention of it, upon pain of Diſobedience. The Univerſity diſſatisfied, gave the Chancellor to underſtand in preſence of the Legate, who went back again ſoon after, That they would leave off their Exerciſes, and Preaching: They wrote at the ſame time to *Clement*, what they had reſolved in their Convocation, touching the Union of the Church. The Pope having received this Letter, was therewith very much offended, and would ſend no Anſwer by the Meſſenger of the Univerſity. The Cardinals met together without the Pope's Leave, who ſent to them, and upbraided them therewith. They anſwer'd him, That they had ſeen, and examin'd the Letter of the Univerſity, and that one of the Three Ways, which

which they propoſed, ought of Neceſſity to be choſen, if he aim'd at the Union of the Church. *Clement* conceived ſo great a Grief at theſe Propoſals, that he fell Sick, and died of an Apoplexy on the 16th. of *September*, in the Year 1394. By his Death ended the Male Line of the Earls of *Geneva*; which had never before happen'd in that Family. *Imbert de Villars*, Son of *Clement*'s Siſter, ſucceeded in the Earldom of *Geneva*. *The Death of Clement VII.*

As ſoon as the King of *France* was informed of the Death of *Clement*, he called his Council together, who gave it as their Opinion, That it was fit for the good of the Church, the King ſhould write to the College of Cardinals, to Superſede the Election, till they underſtood his Mind by a ſpecial Ambaſſador. The King of *Arragon* wrote to the ſame Effect. The Univerſity of *Paris* took this Opportunity to beſeech the King to interpoſe for putting off the Election, till it were Agreed on, what Method might be taken to ſettle Union; to call an Aſſembly of the moſt famous Univerſities in his Kingdom, and the Magiſtrates of Cities, to provide for it; to write to *Boniface* then at *Rome*, and to the Chief of his Party, to oblige them to accept theſe Methods of Union, and to give Leave to the Univerſity to write to other Univerſities. The King yielded to their Requeſts, and ſignified to them that he was diſpleaſed with the Intermiſſion of their Publick Lectures and Sermons, and order'd them to begin them again; which was done accordingly. The ſame day the King called his Council together, in which it was reſolved, that two Ambaſſadors ſhould be ſent to *Avignon*. Nevertheleſs, the Cardinals met to proceed to the Choice of a Pope, and entred into the Conclave to the Number of One and Twenty, on the 26th. of *September*: They received the King's firſt Letter before the Election; but ſuſpecting what were the Contents, they reſolved not to open it till the Choice were over. Nevertheleſs, before they entred upon it, they drew up an Inſtrument, which they all Subſcribed; whereby they Promiſed and Swore, that they would all uſe their Endeavours for Union; and that whoever of them were choſen Pope, ſhould procure it, by all kinds of Ways, even by that of Ceſſion, or Reſignation; if it were judged moſt convenient by the major part of the Cardinals. After this Proteſtation, they choſe on the 28th. of the ſame Month, *Peter de la Lune*, Native of *Arragon*, Cardinal-Deacon of the title of St. *Mary* in *Coſmedin*, Pope, who was named *Benedict* XII. or XIII. ordain'd Prieſt by the Cardinal of *Praneſte* on the 3d. of *October*, and crown'd by the Biſhop of *Oſtia*, on the 11th. of the ſame Month. He was no ſooner advanced to this Dignity, but he took a reſolution to keep it, and acted as one that would continue always Pope. Nevertheleſs to ſhew, that he deſired Peace, he ſent to the King of *France* the Biſhop of *Avignon*, and *Peter Plan*, to acquaint him with his Election, and to add, that he accepted the Papacy very unwillingly, and that he was ready to procure the Peace of the Church, by all Methods which ſhould be judged reaſonable. The Univerſity ſent Deputies to him to exhort him to Union; to whom he made anſwer, That he was as ready to reſign, as he was to put off his Cope; which he immediately pull'd off. He made the ſame anſwer to *Peter d'Ailly*, Envoy from the King; ſo that in all likelihood, it would not be his Fault if the Schiſm were not ſoon ended. *The Election of Benedict XII. at Avignon, in ſpite of the King of France.*

Charles the VIth. appointed a Meeting of the Prelates of his Kingdom. It was there concluded unanimouſly, that the Reſignation of the two Antagoniſts was the beſt Expedient, utterly to aboliſh the Schiſm; and to effect this, the King ſent to *Benedict* an Honourable Embaſſy, conſiſting of his Uncles, *John* Duke of *Berry*, and *Philip* Duke of *Burgundy*, and his Brother *Lewis* Duke of *Orleans*, accompanied with the Biſhops of *Senlis*, *Poictiers*, and *Arras*, and ſeveral Lords, to whom it was given in Charge to demand this Reſignation, as the moſt proper way to ſettle the Peace of the Church. *Benedict* received them with due reſpect; but anſwer'd not their Propoſal, but in general terms, and offer'd himſelf another Expedient, which was, that the two Competitors ſhould come to a ſafe place, near the Kingdom of *France*, under the Protection of the King; and there the two Colleges of Cardinals being Aſſembled ſhould ſearch out ways of Accommodation. The Ambaſſadors rejected this Offer, and inſiſted upon yielding up their Right. All the Cardinals, except Cardinal *de Pampelune*, were for the Ceſſion. The Pope ſtood firm, and after ſeveral Conferences, ſet out a Bull, by which he declared his Reſolution to meet his Adverſary, and his College in an unintereſted place, to find out a way of Accommodation; and in caſe this could not be done, he was ready to embrace all reputable and juſt ways to terminate this Difference, provided God and the Church be not therewith offended. The Ambaſſadors not ſatisfied with this Anſwer, had a meeting in the Convent of the *Cordeliers*, or Grey-Friars at *Avignon*, where Eighteen Cardinals met the Delegates of the Univerſity of *Paris*, who all declared for the Ceſſion. The Cardinals exhorted *Benedict* thereto; but he inſiſted in his Reſolution, and forbad them to Sign the Inſtrument, which the *French* Ambaſſadors had preſented, or to hearken to any other Propoſal, than what he had made. The Ambaſſadors and Cardinals made him yet freſh Petitions, to bring him over to this way of yielding; but 'twas all to no purpoſe, and the Ambaſſadors went away without obtaining it. The King zealouſly deſiring to procure the Union of the Church, was not diſcouraged by this Refuſal, and reſolved according to the Advice of the Univerſity, to ſend Ambaſſadors to other Chriſtian Kings and Princes, that they would joyn with him to procure a Union. The Univerſity very hot in this Quarrel, publiſh'd an Act of Appeal concerning all, which might be tranſacted by *Benedict* and his Adherents, to the next only, true and univerſal Pope, or to the Apoſtolick Holy See. *Benedict* ſet forth a Bull againſt this Act; notwithſtanding which, the Univerſity renewed their Appeal, and anſwer'd to *Benedict*'s Bull, that many Popes had been rejected, or depoſed; that Popes *The Aſſembly of the Prelates of France, which were for the way of Ceſſion.* *Benedict rejects the way of Ceſſion.* *An Act of Appeal by the Univerſity.*

Popes have corrected one the other, and revoked the Decrees of their Predeceſſors, as *Clement* V. had revoked the Decretal of *Boniface* VIII. againſt which the King, the Lords and Prelates of the Kingdom had likewiſe brought an Appeal. This ſecond Act of Appeal being come to the Cogniſance of *Benedict*, he publiſhed a new Bull; wherein he Excommunicated all ſuch as ſhould appeal from him or his Succeſſors. The Univerſity continuing their Proſecution, met at *Mathunins*, and declared afreſh, the way by Ceſſion to be the beſt. Seventeen Cardinals wrote likewiſe to the King, that they approved of this Expedient. While theſe things paſſed in *France*, the Ambaſſadors, whom the King had diſpatched to all the Courts of Chriſtendom, perſwaded the greater part of the Princes, that the way taken in *France*, to put an end to the Schiſm, was the beſt and the ſureſt; ſo that they joined their earneſt Deſires to thoſe of the King of *France*, to oblige the two Competitors to conſent to it.

A Subſtraction from the Obedience of both the Contenders declared and publiſh'd in France.

The Univerſity finding *Benedict* to remain obſtinate in his Opinion, propoſed to the King, the withdrawing of Obedience. The King after he had waited a while, Aſſembled the Prelates and Univerſities of his Kingdom to conſult upon this Matter. The Meeting was held the 22. of *May*, in the Year 1398. The King falling Sick, could not be preſent; but the Dukes, of *Berri*, *Burgundy*, *Orleans*, and *Bourbon*; in whoſe preſence the Patriarch of *Alexandria* recounted the Story of the Schiſm from its beginning, ſhewed, that *Benedict* had Sworn before his Election, that he would do his utmoſt for Peace, coming even up to the way of Ceſſion: He ſet forth all the King had done to procure the Peace of the Church, and the Oppoſition made by *Benedict*. He declared, That the way of Ceſſion had been approved, not only by the King of *France*; but moreover, by the Kings of *Hungary*, *Bohemia*, *England*, *Arragon*, *Caſtile*, *Navarre*, and *Sicily*; and concluded, That it was the Intention of the King to purſue this way, and to procure Union by this means. The Biſhop of *Maſcon*, ſeconded by Six Doctors, ſpake there for *Benedict*. The Queſtion was debated for Eight Hours, and the Aſſembly adjourn'd to the Month of *July*. The Opinions were divided; Some gave it for a general *Subſtraction*, others for a particular, in what concern'd the Donation of Benefices. Some maintain'd, That ſuch as obeyed *Boniface*, ought to do the ſame on his account. The Princes propounded yet once more to give *Benedict* notice, before they came to this Extremity. The Archbiſhop of *Tours*, the Biſhop of *Puy*, and the Univerſity of *Tholouſe* were againſt the Subſtraction; which nevertheleſs was followed by the greater Number. The King being recovered, made the Opinions to be counted up to him, and judged they ought to comply with the Major part, and gave order to the Chancellor, to publiſh the Subſtraction. The Chancellor made Report of the King's Reſolution to the Aſſembly, and declared, That they ſhould wholly withdraw themſelves from the Obedience of *Benedict*, till he accepted the way of Ceſſion; nevertheleſs that it was not the King's intent, the *Gallican* Church ſhould be deprived of her ancient Liberties. The *Sunday* following, there was a Solemn Proceſſion to St. *Genivieve*, where the Subſtraction was publiſhed by *Giles de Champs*, who then Preach'd; after that, the Chancellor order'd Letters of Subſtraction, Dated the 27th. of *July*, wherein the King, after having laid open his earneſt Endeavours to purchaſe the Peace of the Church, and the refuſal of *Benedict* to perform his Oath, he declares, That he ordered not the Subſtraction, till he had Communicated it to the Chriſtian Princes, who had Agreed to the way of Ceſſion; That the King of *Caſtile*, likewiſe had already put it in Execution; That this Proceeding was neither extraordinary, nor without Precedent; That many Clergymen for leſs Cauſe, had renounced Communion with *Anaſtaſius*; That *Guy* Archbiſhop of *Vienna*, who was after *Calixtus* II. with his Prelates of the Council of *Vienna*, had reſolved to withdraw their Obedience from Pope *Paſchal* II. That for greater Reaſon under the preſent Circumſtances, where there was a notorious Scandal, a Schiſm formed and fomented by the Ambition of two Competitors, it was ſeaſonable to apply this Remedy. Upon this Ground he declares, That himſelf, the Church, the Clergy, and the People of his Kingdom, do wholly withdraw from the Obedience of *Benedict*, and his Adverſary, of whom he ſaid nothing, becauſe he never had obeyed him; and enjoins his Subjects not to obey him, nor pay any thing to him, Orders, that henceforward Benefices, which are Elective, ſhall be ſupplied by way of Election, and others by the gift of the Ordinaries, to whom the filling of them up does of right belong. And as to the Benefices held by the Adherents, or Partiſans of the Competitors, the Ordinaries ſhould hold them in *Commendam*, till they can be Canonically provided for.

i. e. *Withdrawing Obedience to the Pope.*

The ſame day the King wrote to the Cardinals, to inform them what he had done, and to exhort them to join with him in the execution of this good Work. He likewiſe publiſhed other Letters, wherein he declared, That he intended not during this Subſtraction to enrich himſelf with the Advantages, Profits, and other Dues, which the Popes, or their Officers, are accuſtomed to take; he Diſcharged the Collectors of them, and order'd, That the Elections, Demands, and Grants of Benefices, ſhould be gratuitous, and without Charge. He injoined the Apoſtolick Notaries to ſet down the Dates of Acts, which ſhould paſs for the future, in theſe words, *Ab electione Domini Benedicti ultimo in Papam electi anno, &c.* and not, *Anno Pontificatus Domini noſtri Papæ*, &c. The Abby of St. *Denys* becoming Vacant at this time, the Monks Aſſembled by the King's Leave, choſe *Philip de Villette*, whoſe Election was confirmed by the Biſhop of *Paris*, and the ſame thing was practiſed in other Elective Benefices. The Kings of *Caſtile* and *Navarre*, the Queen of *Sicily*, and many other Princes, and free Towns followed the Example of *France*, and decreed likewiſe the Subſtraction, and Eighteen Cardinals alſo made an Act of the like Subſtraction. *Benedict* not being able to make them alter their Reſolution

lution by his Cenſures, deſign'd to order them to be Arreſted; they withdrew to *Villa-nova* in the King's Dominions, and called Mareſchal *Baucicaut* to their Aſſiſtance, who Beſieged *Benedict* in his Caſtle of *Avignon*. The Brother of *Benedict* defended himſelf Valiantly, and at length the Siege was raiſed by a Treaty, and the Priſoners on both Sides releaſed. The Cardinals of *Poictiers*, *Tury*, and *Saluces* came to wait on the King, to deſire him in the Name of the Sacred College, to ſeize into his hands the Perſon of *Benedict*, to cauſe that the Princes under the Obedience of *Boniface* might likewiſe make a Subſtraction, and a General Council be held: They beſought him alſo to adviſe the King of *Arragon*, not to afford any Succour nor retreat to *Benedict*, to maintain them in their Rights, to order their Penſions to be paid them, to ſecure to their Followers the Benefices promiſed them before the Subſtraction, not to diſpoſe of the Dignities, which ſhould become Vacant till one only Pope were choſen, and to reſerve the Revenues of them for defraying the Charges, which muſt ariſe in the Proſecution of the Union. The Chancellor gave Anſwer to the Cardinals, That the King had reſolved to hold an Aſſembly, on the 20th. of *February*, wherein he would take advice about their Demands: But there was no further mention made of them; and the King very backward in Arreſting *Benedict*, order'd Mareſchal *Baucicaut*, not to proſecute the War againſt him; and only to take care, that he went not out of *Avignon*, with the Treaſure of the Church. Nevertheleſs, Cardinal *Pampelune*, and another named *Boniface*, who remained faithful to *Benedict*, deſigning to make their Eſcape in Diſguiſe were Arreſted by *Baucicaut*, who put them into ſuch a harſh Priſon, that one of them died there, and the other after having Suffered very much, was forced to pay a great Ranſom.

Though the King had ordered his Troops to withdraw, *Benedict* was under a continual diſtruſt of the Cardinals, and the Inhabitants of *Avignon*; which made him reſolve to Promiſe the King's Ambaſſadors, that in caſe the Uſurper (*Boniface*) ſhould reſign, die, or be expell'd, he would reſign; that they might proceed to the Choice of a Third Perſon, on condition the King would put a ſtop to the Actions of thoſe of *Avignon*, and the Cardinals, promiſing he would diſarm his Party: He further engaged to be preſent at the Aſſembly to be held for the Union of the Church, in caſe the King would grant him his Protection for an Hundred Perſons of his Retinue, and furniſh them with Neceſſaries, not hereby at all to prejudice the Subſtraction, which he had Publiſhed. When *Benedict* had Sworn to obſerve theſe Articles, the Ambaſſadors of the King delivered to him the Patent, by which he took him under his Protection, and put him into the Cuſtody of the Archbiſhop of *Narbonne*, the Preſidents of *Beauvais* and *Provence*, and two other Lords, and obliged the Cardinals, and People of *Avignon*, to Promiſe, that they would make no manner of Attempt upon either the Perſon, or Goods of *Benedict*. upon condition he would Diſarm, and order the Gariſon that was in the City to march out. *Benedict* not thinking thoſe named for his Guard ſtrong enough to defend him; demanded, That the King would conſent to give him the Duke of *Orleans*: But his Majeſty judged it not fit to ſend his Brother ſo far off, and permitted him only to Name the Guards under his Authority, to defend the Perſon of *Benedict*. The King foreſeeing that; the Year following, which was the Year 1400. the Jubilee might draw many of his Subjects to *Rome*, who would carry Money thither, forbad them to go, and confirmed the Decree of Subſtraction, and the voiding all Grants of Benefices in Reverſion.

The Subſtraction taken off on certain Conditions.

The Princes of *Germany*, and the King of *Arragon*, Agreed not to the Subſtraction, nor to the way of Ceſſion; and in *France* it ſelf the Duke of *Orleans* diſapproved it; and maintain'd ſtrongly againſt the Dukes of *Berry* and *Burgundy*, that the Schiſm was more tolerable, than to have no Pope at all; and that it was great Injuſtice to keep *Benedict* in Confinement. The Univerſity of *Paris* preached up the contrary; but that of *Tholouſe* was of the ſame Opinion with the Duke of *Orleans*, and declared themſelves to the King againſt the Subſtraction. The Ambaſſadors of *Caſtile* complain'd of the Reſtraint of *Benedict*, and the Subſtraction; and the Biſhop of S. *Pons* ſpake of it to the King with freedom. The Cardinals alter'd their Judgment about the Subſtraction, and bethought themſelves of being reconciled to *Benedict*. *Lewis* of *Anjou* King of *Sicily*, declared likewiſe for him, Swore Obedience to him, and promiſed him his Aſſiſtance. In fine, *Benedict* found means to eſcape from the Caſtle of *Avignon*, and ſet himſelf at Liberty; after which he reconciled himſelf to the Cardinals, reduced the People of *Avignon* to Obedience, and at laſt ſent to the King of *France*, the Cardinals of *Poictiers* and *Saluces*, to put him upon revoking the Subſtraction. They had Audience of the King on the 15th. of *May* 1403. in which the Cardinal of *Poictiers* being Spokeſman, repreſented to the King, That the Subſtraction had brought no good to the Church; That the Cardinals had cloſed with it, only for Peace ſake, and having found it of no uſe, they were re-united to their Head; That his Majeſty ought to do the ſame upon the aſſurance, that *Benedict* gives way for all things to be done, which the King and his Council ſhould judge fit. The King made Anſwer, That he was about calling the Biſhops of his Kingdom, to conclude, what is to be done. The Agents of the Univerſities of *Orleans*, *Angers*, *Montpellier* and *Tholouſe*, were of the Cardinals Mind; and ſaid, That they never had approved of the Subſtraction. That of *Paris* was divided by the Contentions of the great Lords who were of different Parties. Cardinal *Turi*, *Cramault* Patriarch of *Alexandria*, and ſome Biſhops, who took part with the Dukes of *Berry* and *Burgundy*, oppoſed the diſannulling of the Subſtraction. The others ſiding with the Duke of *Orleans*, purſued with heat the reſtitution of Obedience. This Prince to effect it, aſſembled on the 28th. of *May*, the Prelates and the Univerſity

in the Hoſpital of St. *Paul*, where the King reſided, and having collected their Votes in the abſence of the Dukes of *Berry* and *Burgundy*; he found, that thoſe, who were for the reſtitution of Obedience, were the major part: went forthwith together with ſome Prelates to inform the King thereof, and engaged him to declare himſelf of this Opinion, and to Swear an intire reſtitution of Obedience to *Benedict*. The Dukes of *Berry* and *Burgundy*, were at firſt diſſatisfied with what had paſſed; but the former of the two next day came over, having ſeen the Articles, which the Duke of *Orleans* promiſed the Pope ſhould perform: To effect this reſtitution of Obedience, with ſome kind of order, on the 30th. of the ſame Month, he contrived an Aſſembly of the Prelates, and other Clergymen in the Manſion-Houſe of the Duke of *Berry*, where the Chancellor, in preſence of the Dukes of *Berry* and *Burgundy*, lay'd open what had paſſed, the Reſolution which the King had taken, and the Articles, which Monſieur the Duke of *Orleans* had undertaken to oblige *Benedict* to comply with; which were, 1. To conſent to a Ceſſion, in caſe his Adverſary did the ſame, happen'd to Die, or were Expelled. 2. To revoke all he had done againſt the way of Ceſſion, and the Proceſſes made upon occaſion of the Subſtraction. 3. To confirm all the Grants, and Promotions made during the Subſtraction. 4. To call a General Council for the Peace of the Church, and the moderating the Impoſitions, which the Court of *Rome* Levies upon the *Gallican* Church, according to the Judgment of Perſons, whom the King ſhall ſend thither for that purpoſe. The Chancellor demanded of the Aſſembly, if there were any thing elſe to be added? The greater part declared, they were ready to obey what the King had determined: Some few ſaid, They would firſt conſult with the Biſhops of their Provinces. Thereupon the King ſent to the Princes to come to him, and enjoined them to follow him to the Church of Our Lady; whither he went accompanied with the Princes, and a great Number of Prelates and Deputies. He there heard Maſs ſaid by the Biſhop of *Praneſte*, and a Sermon preached by *Peter d'Ailly*, Biſhop of *Cambray*, who publiſhed by his Order, the reſtitution of Obedience to *Benedict*; and the Articles which the Duke of *Orleans* promiſed he ſhould perform. The King the ſame day Sign'd certain Letters Patents, by which he enjoined all his Subjects to obey *Benedict* the XIIth. as they were wont to do preceding Popes; but theſe Letters were not Regiſtred in Parliament, till the Month of *June*, in the Year following. The Univerſity being met, after ſome Debates, reſolved at laſt to do, as the King deſired, on condition *Benedict* ſhould perform what he promiſed; but there lay the difficulty to make *Benedict* agree to it. Ambaſſadors were diſpatched to him for that purpoſe, to whom he gave no Poſitive Anſwer; and the Duke of *Orleans* himſelf going to him, was a long time without being able to obtain any thing of him. Inſomuch, that the King was forced on the 19th. of *December*, to ſet forth a Declaration, wherein he ordered all ſuch as had been provided of Benefices in his Kingdom during the Subſtraction, ſhould be maintain'd in Poſſeſſion without paying any Impoſition.

Propoſals of Union made to Boniface.

Nevertheleſs, *Benedict*, willing to make it appear that he was well inclined to the Peace of the Church, ſent to *Rome* in the Year 1404. the Biſhop of St. *Pons*, and other Ambaſſadors unto *Boniface*, to propoſe an interview, together with their Cardinals in a place to be agreed on; to the intent they might conſult of means of Union, and procuring the Peace of the Church. The Cardinals of *Boniface* were very much inclined to hearken to this Propoſal; but *Boniface* received it with diſdain, and anſwer'd theſe Ambaſſadors, That their Maſter was an Anti-Pope, with whom he would not treat. The Ambaſſadors, offended with this foul Language, which he gave them, told him, That their Maſter was no Simoniſt; thereby inſinuating the ſhameful Traffick *Boniface* made of Benefices. This reply incenſed him, and he commanded them to depart from *Rome*; and theſe Ambaſſadors having made anſwer, That they had a Paſsport, whoſe Date was not as yet expired, *Boniface* was enraged to that degree, that he fell Sick, and died in three days after, on the Firſt of *October*. The Captain of the Caſtle of St. *Angelo*, a Kinſman to *Boniface*, Arreſted the Ambaſſadors of *Benedict*, and ſuffered them not to depart, but at the entreaty of the Cardinals, and upon the Payment of a great Ranſom. Theſe Ambaſſadors before they departed, conjured the Cardinals to forbear an Election, aſſuring them, that if they did it, they ſhould quickly hear good News from their Maſter, and that the Peace of the Church might eaſily be re-eſtabliſhed; But theſe Cardinals, without regarding their Demand, entred into the Conclave to chooſe a Succeſſor to *Boniface*, and on the 12th. of *October* in the Year 1404. choſe *Coſmatus Melioratus* of *Sulmo*, Cardinal-Prieſt of the title of the Holy Croſs of *Jeruſalem*, having taken an Oath, That whoever of them were elected Pope, he ſhould yield up the Papacy, to attain to a Union, in caſe that *Peter de la Lune* likewiſe renounced his right. The new Pope took the Name of *Innocent* VII. He was very much croſſed in the beginning of his Papacy, by the Faction of the *Gibelines*, which were at *Rome*, who were deſirous to re-eſtabliſh the freedom of their City, and reſtore the Government of it to Magiſtrates nominated by the People, as it had been practiſed, before they yielded it up to *Boniface*. The *Guelphs* on the contrary maintained, That it was more Advantageous for the People to be governed by the Church, than by the Citizens. This Quarrel occaſioned a Civil War in *Rome*. The *Gibelines* drew to their Aid *Ladiſlaus* King of *Apulia*; who willing to make Advantage of this Opportunity, called upon the Pope to Surrender the Temporal Dominion of the City of *Rome*, together with the Caſtles and Fortifications, to the *Roman* People. *Innocent* to bring him over to his Side, gave him the Government of *Campania*, and made him Umpire of his Quarrel with the *Gibelines*; who ordered it ſo, that the *Gibelines* were put in Poſſeſſion of the Capitol, and

The Death of Boniface.

The Election of Innocent VII. *at* Rome, *and his Actions.*

and the Government of the City yielded to the Magistrates, who were to be nominated by the Pope, to whom he reserved the Bridges and the Gates, whereof he was in Possession. After this Agreement *Innocent* was Crowned. The Peace lasted not long, for the Magistrates, who governed the City of *Rome*, secretly encouraged by *Ladislaus*, who had a Mind to make himself Master of this City, made divers Attempts against the Pope contrary to the Treaty. The Nephew of *Innocent*, named *Lewis Melioratus*, to revenge himself, surrounded them one day as they went out of *Rome*; and having Taken them, put them to Death. This barbarous Action caused a general Revolt of the People, which obliged the Pope, the Cardinals and the whole Court forthwith to leave *Rome*, and escape to *Viterbo*. *Ladislaus* on his part, presently sent an Earl to seize the Supream Power of *Rome*; but the *Romans* would not suffer it, took up Arms to defend their Liberty, besieged the Capitol, and in a short time drove out the Partisans of this King, recalled *Innocent*, and received him gladly.

Projects of Union between the two Adversaries.

While these things were acted in *Italy*, *Benedict* pretended continually to desire Union, and offered, in order to obtain it, to go into *Italy*. He granted in shew to the King the Propositions which the Duke of *Orleans* had made for him, who brought back Bulls in manner and form, which implied the Confirmation of them, in consequence of which the King in the Month of *June* 1405. published a Declaration, whereby he confirmed afresh the restitution of the Obedience, and revoked his Patents of the 19th. *December*, of the preceding Year: He also sent to *Benedict* the Archbishop of *Ausch*, and the Archdeacon of *Paris* to assure him, in his Name, and the Name of the Queen, and the Dauphin his Son, of his Friendship. Some time after, *Benedict* took up a resolution to go to *Genoa*; but to enable him for this Journey, he levied the tenth Penny on the Revenues of the *Gallican* Church, and on the other Churches under his Obedience. The University of *Paris* zealously opposed him in it, and it alone was exempted. The King nevertheless by his Letters Patents, of 28th. of *February*, in the Year 1405. forbid the Payment of First Fruits and other Impositions, which the Officers of *Benedict* levied in the Kingdom. *Innocent* on his part wrote into *France*, that it was not his Fault, that the Peace of the Church is not settled; that his Predecessor, and he had never rejected the way of Cession; but that the Ambassadors of *Benedict* had never offer'd it. Ambassadors were sent to him, who found him well enough inclined to Peace; nevertheless *Benedict* passed into *Italy*, and came to *Genoa*, from whence he sent Cardinal *Challant* Legate into *France*, to contradict the Design of the Princes, who had resolved upon the way of Cession.

The University procures the Substraction to be renewed.

The University perceiving that *Benedict* acted not sincerely for the Union, demanded the Substraction afresh; that the Letter of those of *Tholouse* should be Condemned, as Injurious, and that the *Gallican* Church be deliver'd from the Exactions introduced by the Court of *Rome*. This Affair was referred to the Parliament of *Paris*, which by an Ordinance of 17. *July* 1406. condemned the Letter of the University of *Tholouse*; and by a Second of the 11th. of *September*, the same Year, ordained, That for the time to come, the *Gallican* Church should be exempted from all Aids, Tenths, Procuration-Fees and other Inventions brought in by the Court of *Rome*. As to what concern'd the Substraction, the Affair was put off to the Assembly of the Prelates of the Realm, which was called about *Martlemas*. Twelve Divines, and Canonists were named to defend the Right of the Pope, and as many on the side of the University, to shew the Necessity of the Substraction: They disputed a long time Pro and Con before the Dauphin, the Princes, and the Lords of the Council. Several Questions were discussed there with heat, touching the Power, and Attempts of Popes; and in fine, after many Debates, it was resolved in the Council, That it was Necessary to call a General Council, to reform the Church, as well in her Head, as her Members; and yet in the mean time they would order a Substraction from the Obedience of *Peter de la Lune*, called *Benedict*; That the Church of *France* should be restored to her ancient Liberties; and that for supplying of Benefices, it should be done in the same Method, as during the Substraction. This was Decreed on the 21st. of *December*, in the Year 1406.

The Death of Innocent VII. and Election of Gregory XII.

At the same time came the News of the Death of *Innocent* VII. who departed at *Rome*, the 6th. of *November*. The Cardinals under his Obedience, who were then present at *Rome* to the Number of Fourteen, debated, whether they should proceed to, or put off the Election of a new Pope; but at last they concluded to choose one, upon condition, that he should renounce the Papacy, as soon as his Adversary should do the like. The Ambassador of the Republick of *Florence* exhorted them to delay it: But they made Answer, That they could not do it, but that they would make him sensible who should be chosen, that he had rather the quality of a Proctor, to lay down the Papacy, than that of Supream Bishop. And, indeed, they all Signed an Instrument by which they obliged themselves, that whosoever of them should be chosen, should resign the Papacy, absolutely and sincerely, provided the Anti-Pope did the same thing on his part, and that the Anti-Cardinals would proceed in Conjunction with them, to the Choice of a new Lawful Pope, and that soon after the Election, he should write to the King of the *Romans*, to the Anti-Pope, and his College, to the King of *France*, and to other Princes, and People of Christendom, that he was ready to recede for Peace sake; and in the mean time, while Endeavours were using to promote this Union, he would create no Cardinals. After they had Signed this Writing, they chose a *Venetian* called *Angelus de Corario*; who took the Name of *Gregory* XII. He wrote a civil Letter to *Benedict*, to exhort him to put an end to the Schism, by renouncing the Papacy, as he was ready to do on his part, to the intent the Cardinals of the

Propoſals of Peace between Gregory *and* Benedict.

two Colleges, might with common Conſent chooſe a Lawful Pope, ſignifying to him at the ſame time, that he ſhould make no Cardinals, unleſs it were to equal the Number of thoſe of his College, on condition he would not make any on his part. He wrote likewiſe to the ſame Effect unto all Chriſtian Princes. *Benedict* about the end of *January*, in the Year 1407. writ a very civil Anſwer to *Gregory*'s Letter, wherein he ſignified to him his no leſs deſire to procure Union and Peace; but before the making of a Ceſſion, he wiſhed, that the two Colleges might meet in one place, to the end they might put in their hands the Inſtrument of Renunciation. He promiſed him in concluſion to obſerve the Condition he had preſcribed him, to make no Cardinals. *Gregory* ſolemnly renewed his Promiſe on the day of his Coronation, and ſent three Ambaſſadors to *Benedict*, namely, *Anthony* his Nephew, whom he made Biſhop of *Bononia*; *Guilin* Biſhop of *Todi* his Treaſurer, who was a *Norman*; and *Anthony de Butrio*, a *Bononian* Doctor of Law, to treat of the Method to put in Execution the propoſed Union: They agreed, That the two Antagoniſts ſhould meet in the Month of *September*, at *Savona*, with the Cardinals of both Colleges, to end this Buſineſs about *Michaelmas*; and they drew up a Form of a Treaty conſiſting of ſundry Articles.

The King of France *ſends Ambaſſadors to procure the Peace of the Church.*

While theſe things were Tranſacting between the two contending Popes, the King of *France* having confirmed the Reſolution of the Aſſembly, ſettled the Elections, voided the Grants of Reverſions, the reſerved Rents, the Fees of Procuration, Firſt Fruits, and other Impoſitions of the Court of *Rome*, publiſhed on the 12th. of *January*, in the Year 1407. Letters Patents of Obedience to neither of the Competitors, if they yielded not up before *Aſcenſion-Day*; which were confirmed by a Declaration of the 18th. of *February* in the ſame Year. He nominated at the ſame time ſeveral Perſons of Note, as well Laymen, as Churchmen, to attend *Gregory* and *Benedict*, and oblige them to make Peace. They conferred with the Ambaſſadors of *Gregory* at *Aix*, and having found them inclined to the Ceſſion; they went after that to *Benedict*, who made them an Harangue in Publick, wherein he promiſed to give up; but being preſſed to engage for the doing of it by a Bull, he refuſed it; ſo that the Ambaſſadors went away diſſatisfied, without making nevertheleſs any mention of the Subſtraction; ſome of them tarried at *Marſeilles*, others went unto *Gregory* to *Rome*, and ſome return'd to the King, to make Report to him of what had paſſed. Nevertheleſs, the Ambaſſadors of *Gregory* being come to *Paris*, imparted to the King the good Intentions of their Maſter; and declared it ſhould not be his Fault, if the Union were not ſuddenly concluded. The King defray'd their Charges, during their ſtay at *Paris*, received them kindly, and diſmiſſed them with Letters to *Gregory*, and to the Cardinals at *Rome*, to exhort them to continue firm in their good Reſolution. The *Genoeſes* and thoſe of *Savona*, ſent Deputies to *Gregory*, to give him all manner of aſſurance, and to Congratulate him upon the future Union. The Ambaſſadors of *France* arrived at *Rome* on the 5th. of *July*; but they found *Gregory* had altered his Mind by the Counſels of *Ladiſlaus*, and his Nephew, who diverted him from the Ceſſion for their private Intereſts: and ſo ſeeking to evade it, he anſwer'd the Ambaſſadors of *France*, That whatever deſire he had to finiſh the Union, he could not poſſibly repair to *Savona*; becauſe he thought it not a ſafe place, and he had no Gallies to convey him thither, the *Venetians* having denied to lend him any; and that he was not able to travel thither by Land. The Ambaſſadors offer'd to furniſh him with Gallies from *Genoa*, and all manner of aſſurance of Safety; and declared, That it was not the King's Deſign to transferr the See to *Avignon*, but only to procure the Peace of the Church. They had many Conferences with *Gregory* upon this Subject, but they could not bring him to a Reſolution of going to *Savona*; and all that he promiſed them was, that he would go to *Petra-Santa*, where he would confer face to face with *Benedict*. The Ambaſſadors not able to draw any other Anſwer from *Gregory*, came to *Genoa*; from whence on the 22d. of *Auguſt*, they wrote a Letter full of Reflections, and went next to *Marſeilles*, where they related to *Benedict*, what they had done. He would not conſent to change the place of interview, and to make it appear, it was not his Fault, that the Treaty went not on, he repaired to *Savona*.

Gregory *and* Benedict *ſhift off the Ceſſion.*

Sometime after the departure of the Ambaſſadors of *France*, the City of *Rome* feared to be ſurprized by the *Colonni*, and the Followers of *Ladiſlaus*, who held Correſpondence with *Gregory*: But *Paul Urſini* having defeated them, and taken the Heads of the Conſpiracy Priſoners, *Gregory* who was retired to the Caſtle of St. *Angelo*, teſtified his Joy for it, and rewarded *Paul Urſini*, by enlarging the term of time in his Poſſeſſion of the Earldom of *Narni*, which was given him for a certain ſpace by *Innocent* VII. After this *Gregory* left *Rome* to go to *Viterbo*, giving it out, that he took this Journey to conclude the Union. When he was arrived at *Viterbo*, the Cardinals preſſed him to repair to *Savona*, to procure the Union; and becauſe he ſeemed to be detained only upon the ſcore of his three Nephews, whom he had a Mind to preferr, they conſented he ſhould give them the Lands of the Church, and reſerve for himſelf the Patriarchſhip of *Conſtantinople*, the Archbiſhoprick of *York* in *England*, and two other Biſhopricks in the State of *Venice*. Notwithſtanding they had granted him theſe Advantages, he ſtill was very backward to go to *Savona*, whither *Benedict* and his Cardinals were already come, and tarried ſome time at *Sienna*, to which place he went, upon his leaving *Viterbo*; from thence he went next to *Lucca*. The Ambaſſadors of the Chriſtian Princes, and the Deputies of the People of *Italy* importuned *Gregory* and *Benedict* to agree at length upon a place of Interview. They wrote likewiſe to and fro to one another, and propounded divers Places, and divers Expedients; but agreed upon nothing, having in truth no Deſign either of them to quit the Papacy, whatever

ever Teſtimony they gave, that they would do it; but that which utterly daſhed all hopes of a Union was the Entrance of *Ladiſlaus* into the City of *Rome*, of which he made himſelf Maſter on the 25th. of *April* 1408. This News very much rejoiced *Gregory* and his Nephews; and *Ladiſlaus* ſent word to his Ambaſſadors, who were with the Pope, to let his Holineſs know, that he was unwilling the Union ſhould go forward, unleſs he were there in Perſon for the maintaining of his Rights. *Gregory* finding himſelf backt by *Ladiſlaus*, no longer obſerved any means, and nominated four new Cardinals, whereof two were his Nephews. The Cardinals incenſed at the Actions of *Gregory*, deſerted him: *John* Cardinal of *Liege*, a *Norman*, was the firſt that left him: His Goods were ſoon Plunder'd by the Pope's Nephews: The other Cardinals followed his Example, and by degrees the Pope was left alone with his four Cardinals, in ſpite of the Prohibitions which he made the Cardinals not to leave him, and the Cenſures, he pronounced againſt them, to which they oppoſed Writings, whereby they render'd his Conduct odious.

The Cardinals withdrawing from Gregory.

The Firſt Act which they made, being come to *Piſa*, was an Act of Appeal the 15th. of *May*, from the Three Orders which *Gregory* had made at *Lucca*. 1. Not to depart that City without his Leave. 2. Not to meet together. 3. Not to have any Communication with the Ambaſſadors of *Peter de la Lune*, or the *French*. They make appear the Injuſtice of theſe Decrees, and Appeal from them to a Pope better informed, to JESUS CHRIST, to a General Council, and to the next Pope. On the day after, they directed a Circular Letter, to the Princes and Prelates of Chriſtendom; wherein they ſet forth, That having obſerved *Gregory* to evade the Union, that he would have made an Attempt upon their Perſons, that he had forbid them to have any Communication with the Ambaſſadors of *Peter de la Lune*, and the King of *France*, and in fine, that he had created Cardinals; they withdrew on the 11th. of the Month from the City of *Lucca*, and were come to *Piſa*, with Deſign to promote the Union of the Church, and exhort them to agree to their Deſign.

The Cardinals Act of Appeal.

Gregory on his part, order'd Proceedings by Cardinal *Anthony* his Nephew, and his Chamberlain, whom he made a Commiſſioner on that behalf, againſt the Cardinals, the other Prelates and Officers of the Court of *Rome*, who were at *Piſa*, who publiſhed two Mandates, the one on the 17th. of *May*, the other the 16th. of *June*, by which he order'd, That all ſuch, as return'd not to *Lucca* by a time prefix'd, ſhould be deprived of all their Dignities, and Benefices: Which Puniſhment he declared, they had incurred, by his Sentence pronounced on the Third of *July*, and Poſted up the Day following. The Cardinals and Officers of the Court of *Rome* appealed from theſe Proceedings, and declared by an Act made at *Leghorn*, the Firſt of *July*, That it was Neceſſary to withdraw from the Obedience of *Gregory*; That all his Adherents and Favourers, carried on the Schiſm; That all the Warrants and Grants, and in general whatever he had done as Pope, is of no Validity; That they would cauſe it ſo to be declared by the future Pope; That they Prayed and Exhorted all the Prelates, and other Clergymen, or Tenants of the Church of *Rome*, to Pay in no Money to him, or into the Apoſtolick Chamber, promiſing Recompence to ſuch as ſhall, or have been deprived of their Benefices or Offices, for withdrawing from the Obedience of *Gregory*.

The Proceedings of Gregory againſt the Cardinals that withdrew.

While all theſe Matters paſſed in *Italy*, the King of *France*, to reduce *Benedict*, ſent to him in the beginning of the Year two Ambaſſadors, *John de Chateaumorant*, and *John de Tourſay*, to declare to him, That if on *Aſcenſion-Day* next, the Union were not re-eſtabliſh'd in the Church, that neither he, nor his Clergy, nor any of his Subjects ſhould obey either him, or his Adverſary; but would ſtand Neuters. *Benedict* was extreamly troubled at this Meſſage, and gave in Anſwer to the Ambaſſadors, That he ſhould let the King know his Mind by the Perſons, which he would ſend to him: And indeed, in a little time after, he ſent two Couriers to the King, who arrived at *Paris* on the 14th. of *May*, and preſented to his Majeſty a Bull written at *Porto-Venere* the 18th. of *April*; by which he declared to him, That if he put in Execution the Neutrality he had projected, he would not only incurr the Penalties of the Law; but alſo thoſe mentioned in the Bull, which he ſent to him, to acquit himſelf of his Duty towards God. This latter Bull was dated the 19th. of *May*, in the preceding Year, and it Prohibited all Chriſtian People to Authorize or Approve the Subſtraction, or to Appeal in any manner from the Decrees of the Pope, under Pain of Excommunication, of Interdiction, of Deprivation of Dignities and Benefices, and likewiſe, as to the Laity, of their Goods and Eſtates. The Couriers, who brought theſe Bulls deliver'd them to the King faſt ſealed, and withdrew before they were opened. The King having called to him the Princes, made them be broke open in their Preſence; and after they had been read, it was deliberated by the ſpace of three Days, what was hereupon to be done. On *Monday* 21ſt. of the ſame Month, the King ſent for the Princes, the Lords, the Parliament, the Prelates and the Univerſity, heard the Harangue, which was made in the preſence of the People by *John Courtecuiſſe* Doctor of Divinity, who having taken for his Text theſe words, *Convertetur dolor ejus in caput ejus*, &c. declaimed againſt the Conduct of *Benedict*, and ſhewed, that his Bulls were Unjuſt, and that they deſerved to be condemned and torn to pieces, ſeeing they tended to perpetuate the Schiſm, to vilify the Authority of the King, and to diveſt him of his Power. He accuſed *Peter de la Lune* to have ſaid, That though all Chriſtendom ſhould be of Opinion for the Ceſſion, he would not change his Reſolution, and to have threatned *France* with great Miſery, in caſe of the Subſtraction. He maintained next, That *Peter de la Lune* was a Schiſmatick and a Heretick; that he deſerved, not only to be deprived of the Papacy, but likewiſe to be diſpoſſeſſed of all Eccleſiaſtical Dignities; That he ought not to be called

Benedict's affronting Bulls ſent to the King of France.

The Proceedings againſt Benedict and his Bulls.

Pope

Pope any more, nor be obeyed; That all the Gifts and Grants, which he had paſſed ſince the Third of *May*, of the preceding Year, were actually Void, and that they ought to be proceeded againſt, who upheld, or aſſiſted him in *France*, as againſt Perſons guilty of Treaſon. When *John de Courtecuiſſe* had ended his Diſcourſe, another Perſon of the Univerſity made five Demands of the King, and his Council for the Good of the Church, the Preſervation of the Peace of the Kingdom, and the Honour of the Crown. The Firſt, That there be Examination had touching theſe Bulls, and that all thoſe be Arreſted, who ſhall be found to have ſupported, or entertained the Followers of *Peter de la Lune*, or taken his part, as there are many in the Kingdom, whom the Univerſity would Name to the King in time and place. The Second, That the King would receive no Letter from *Peter de la Lune*. The Third, That it would pleaſe the King to injoin the Univerſity to Preach the Truth of this Doctrine through his whole Kingdom. The Fourth, That the Biſhop of St. *Flour* be recalled from his Embaſſy, and that the Dean of St. *German* of *Auxerre* and of St. *Lupus*, be Puniſhed. The Fifth, That the Letter in form of a Bull be torn, as giving a Wound to the Faith, and being injurious, ſeditious, and offenſive to his Royal Majeſty. The King approved of the Demands of the Univerſity, order'd the Dean of St. *German* of *Auxerre* to be Arreſted immediately, took the Bull, and ſent it to his Chancellor. The Chancellor cauſed it to be torn into Three Pieces; whereof one was given to the King, the other to the Princes and the Council, and the third to the Clergymen, who pulled it to pieces. The next day the King ſent Order to Mareſchal *Baucicaut*, who was at *Genoa*, to ſeize, by any means, the Perſon of *Peter de la Lune*; recalled the Biſhop of St. *Flour*, whom he had ſent to the King of *Spain* to perſwade him to the Neutrality; becauſe ſome had written to him, that in ſtead of following his Inſtructions, he had acted contrary: He ſent for the Archbiſhop of *Rheims*, the Biſhop of *Cambray* (*Peter d'Ailly*) and ſeveral others, who were taxed with adhering to *Peter de la Lune*; but they obeyed not, fearing to be put in Priſon: Some were Arreſted, *viz.* the Biſhop of *Gap*, the Abbot of St. *Denys*, ſome Canons of *Paris*, and other Perſons, who were kept Priſoners in the *Louvre*, as guilty of High Treaſon, for having had Cogniſance of theſe Bulls, and not diſcovering it to the King. They made ſearch for the two Couriers, that brought them; one of them a *Caſtilian*, was taken about *Lyons*; and the other named *Sancius Lupus*, an *Arragonian*, was Arreſted in the Church of St. *Clairvaux*; and both of them being brought back to *Paris*, they acquitted ſome that were accuſed, affirming poſitively, that they knew nothing of the Contents of thoſe Bulls; nevertheleſs the Commiſſioners, who were Members of the Univerſity, left not off the purſuit of the Proceſs, and kept them long in Priſon.

The Publication of the Neutrality in France.

After this, the King cauſed the Neutrality to be Publiſhed; that is to ſay, the Subſtraction of Obedience to the two Adverſe Popes, wrote to the Chriſtian Princes, and ſent them Ambaſſadors to exhort them to take this Method, which was accepted by the *Germans*, *Hungarians*, and *Bohemians*. The King wrote likewiſe on the 22. of *May*, to the Cardinals on *Gregory*'s ſide, to meet together with thoſe of *Benedict*'s, in order to cure the Schiſm, and the Univerſity of *Paris* wrote a very Eloquent Letter to one and t'other, wherein they are exhorted to procure Peace to the Church; by chooſing one abſolute Pope by common Conſent. This Letter bears Date the 29th. of *May*. The two Colleges anſwer'd the King, and the Univerſity, that they had taken up this Reſolution before the receipt of their Letters; and that they were aſſembled to put it in Execution. Their Letter is dated from *Leghorn* on the laſt of *June*. Nevertheleſs, the King on the 18th. of the ſame Month, by his Letters Patents publiſhed to all his Subjects his Commands, that they ſhould not regard any Bulls, or Letters ſent by *Benedict*, ſince the Date of the injurious Bulls, to preſent, receive or perform them.

Gregory and Benedict appoint Councils, and the Cardinals likewiſe do it at Piſa.

The two Contending Popes, then found themſelves very much intangled: *Gregory* deſirous to lay the Fault on *Benedict*, wrote a Circular Letter to all the Faithful on the 20th. of *June*, to inſinuate, that it was not his Fault, but *Benedict*'s, that the Union was not ſettled. Alſo to elude the Deſign of the Cardinals, he call'd a Council at *Aquileia*, by his Letters of the 2d. of *July*; and having paſſed the Winter at *Sienna*, and *Ariminum*, where he created ſome Cardinals, he came to this City about *Eaſter* in the following Year, and there held a kind of a Council, made up of a very ſmall number of Prelates. *Benedict* ſeeing himſelf deſerted by the *French*, took a Reſolution to retreat to the Kingdom of *Arragon*, and left *Porto-Venere* in the beginning of *June*, having written a Letter to *Gregory*, wherein he proteſted it was not his Fault that the Union was concluded; from whence he proceeded to *Perpignan*, and Aſſembled a Council of the Prelates of *Spain* and *Catalonia*, who owned him, and declared him the true Catholick Vicar of JESUS CHRIST, who had never been a Schiſmatick or Heretick; commended the Deſign he had to procure an Union, even by the way of Ceſſion, yet not excluding other Methods; beſought him to extend the Promiſe of Ceſſion to the Caſe, that his Adverſary ſhould be depoſed, and to ſend Ambaſſadors to the Cardinals, who were at *Piſa*, to find out meant of procuring the Union. *Benedict* was accompanied only by Four Cardinals, Eight or Nine others deſerted him, and went to *Leghorn* or *Piſa*, to find the Cardinals of *Gregory*, and conſulted with them to Aſſemble a Council of ſuch as were Subject to both Popes in a free place, to procure Peace to the Church. At laſt they pitched on *Piſa*, which was granted them by the *Florentines*; where they declared a Council to be held at the Feaſt of the Annunciation, the Year following. The Cardinals of the two Colleges aſſembled the Prelates of their reſpective Parties thither, and cited to the Council the two Competitors.

Nevertheleſs

Nevertheleſs, the King of *France* call'd together the Prelates of his Kingdom, in the Chapel of his Palace at *Paris*, to order the manner in which the Church of *France* ſhould be Governed during the Neutrality. The Archbiſhop of *Sens* preſided in this Aſſembly, which continued from the 11th. of the Month of *Auguſt*, until the 5th. of *November*, and therein they made the following Rules; 1. That the Abſolution from Excommunications, reſerved of right to the Pope, ſhall be given by the Penitentiary of the Holy Apoſtolick See; and in caſe there be any difficulty, whereby they cannot have recourſe to him, then by the Ordinary. 2. That as to Diſpenſations for Diſorders, which the Penitentiary has Power to grant, Application ſhall be made to him; or, if that cannot be done, to the Biſhop. 3. That for Diſpenſations with Impediments of Marriage, an Addreſs ſhall be made to the Penitentiary, or to a Provincial Council. 4. That the Elections of Biſhops ſhall be confirmed by the Metropolitans; or in caſe the Holy See of the Metropolis be Vacant, by the Chapter of the Metropolitan-Church, and the Election of Archbiſhops, by the Primates, or by a Council of the Biſhops of the Province, to whom it belongs to conſecrate the Archbiſhops, on condition nevertheleſs that he ſhall not take the Pall, if there be found no Perſon, who hath a right to give it him: And that the Elections of Abbots of Monaſteries, even the Exempt, ſhall be confirmed by the Ordinaries, who ſhall likewiſe give the Benediction to them that are Elected. 5. That the Diſpenſations hitherto granted by *Peter de la Lune* ſhall be available, and may be put in Execution. 6. That the Metropolitans ſhall every Year aſſemble a Council of the Biſhops of their Province, wherein they ſhall all be obliged to aſſiſt, and tarry there for a Month; that the Monks of the Order of St. *Benedict*, and Canons Regulars ſhall likewiſe hold Provincial Chapters, every Year. 7. That in all Appeals, there ſhall be obſerved the Degrees of Juriſdiction; and if the Suit be Commenced before the Archbiſhop, Appeal ſhall be made to the Provincial Council, which ſhall nominate Commiſſioners, from whoſe Judgment Appeal may again be made to the Council, which may again appoint other Commiſſioners, to give a Definitive Sentence; ſo that nevertheleſs the three Sentences may agree: That in caſe of Appeal, in expectance, till the Provincial Council meets, the Dean of the Biſhops ſhall have Power to give the Excommunicate Abſolution *ad Cautelam*; that all Appeals and Cauſes, which were brought to the Apoſtolick Holy See, may be referr'd to a Provincial Council, and determined by Commiſſioners of their Appointment, and the Affairs of the Order of Cluniacks by their General Chapter; and that no notice be taken of any Appeals made to the Court of *Rome*, during the Neutrality: That nevertheleſs, the Sentences given at the Court of *Rome* before the Publiſhing of the Neutrality, may be executed within a Month. 8. That all Proceedings in the Judgment of Matters ſhall be according to the Direction of the Common-Law, and not according to the Rules of Chancery; nevertheleſs, the Judgment of Eccleſiaſtical Cauſes may not be referred to a Secular Court. 9. That Elections, Gifts, Preſentations, Nominations to Benefices, ſhall be made by ſuch as of right they belong to; That the Univerſity ſhall keep a Record of all ſuch as are preſented to Benefices, wherein ſhall not be compriſed thoſe worth Four Hundred Livres a Year; unleſs they have annexed ſome Title, or Dignity. 10. That all the Revenues of Benefices in *France*, poſſeſſed by thoſe, who are in the Service of *Peter de la Lune*, ſhall be ſeized and put into the King's Hands, to be employed in the Proſecution of the Union. This Aſſembly confirmed the Election of *Lewis d' Harcourt*, to the Archbiſhoprick of *Roan*, made by the Chapter of that Church, and the Change made by the Biſhops of *Tharbes*, and *Treguier*; and declared the Grant, which *Benedict* had made of the Archbiſhoprick of *Auſch*, to one of his Creatures, void. It was ſaid in Concluſion of theſe Rules, which they made, *Saving* the Rights of the Crown, and the Liberties of the *Gallican* Church; Saving likewiſe the reſpect due to the Apoſtolick Holy See, and to the next Lawful Pope, *Clave non errante*. There were nevertheleſs ſome Prelates, who diſapproved them, and *Guy de Roye*, Archbiſhop of *Rheims* had the Confidence to write to the Biſhops of the Aſſembly, that the Neutrality they had publiſhed, was Nonſence; Proteſted, that he would not admit it, that he believed what the Council had done without the Authority of the Holy See, could be of no force; and he adviſed them to meet at the Council, which *Peter de la Lune* was to hold at *Perpignan*. The Prelates of the Aſſembly were highly incenſed with this Writing, and the Univerſity obtained an Order of the King to fetch this Prelate; but he would not obey it, alledging, That as Firſt Peer of *France*, he owned no Judge above him but the King. The Univerſity likewiſe obtain'd of the King, that *Peter d' Ailly* Biſhop of *Cambray*, who had ſided with *Benedict*, ſhould be Arreſted and brought to *Paris*, by the Earl of St. *Pol*: But this Prelate prevented that Compulſion, by getting a Protection of the King, and referring his Cauſe to the Court.

An Aſſembly of the Prelates of France, which made Rules for the time of the Neutrality.

While the Aſſembly was Sitting, *Sancus Lupus* and the Courier of *Benedict*, who had been Arreſted, having been convicted of bringing the Abuſive Bulls to the King and State, were Condemned, on the 20th. of *Auguſt*, by the Commiſſioners, and in Execution of the Sentence, being attired with Paper-Mitres, and Coats of black Cloth, on which were Painted the Arms of *Benedict*, reverſed; together with Libels, implying, that they were Counterfeits ſent from a Traitor, were Conducted in this Equipage on a Dung-Cart from the *Louvre* to the Palace, accompanied with ſuch, as had been accuſed of favouring them; and there they were mounted on a Scaffold, where they ſerved for a Shew to the People. On the next day, they were brought again in the ſame Poſture, to the Church-Porch of our Lady, where one of the Commiſſioners of the Order of the *Mathurins*, Doctor in Divinity, made an Harangue full of Affronts

The Puniſhment of Benedict's Couriers.

Affronts and Reproaches againſt *Peter de la Lune*, and theſe Wretches; Declared, That *Sancius Lupus* was Condemned to Perpetual Impriſonment; and the Courier to remain in Priſon Three Years. He added, That ſome others Accus'd, were alſo Condemned. But that was not ſo, and the ſame Day, the Queen and Duke of *Guyenne* cauſed them to be yielded up to the Biſhop of *Paris*, to whom they referred the Cogniſance of what concerned the Schiſm, and to the Court of Parliament the Crime of High Treaſon. The Biſhop of *Paris* kept them in Cuſtody for a Month, after which he Diſcharged the Canons; and in a little time, the Queen and Princes made Demand of the others, and ſet them at Liberty. Thus you ſee, what paſſed in *France* concerning the Schiſm, to the time of holding a Council at *Piſa*; whereof we ſhall treat in the following Century.

CHAP. V.

The Lives, and Writings of the Authors which flouriſhed in the Fourteenth Age.

THE Authors which Flouriſhed in the Weſt in the 14th. Age, having compoſed Works of the ſame Nature, and written in the ſame manner, that the Authors of the foregoing Age did, I will not repeat the Cenſures here, which I have already paſſed upon them; but will only ſet down ſome particular Remarks, which concern the Authors of this Age.

Three Ages of Schoolmen. The Learning of the Schools is commonly divided into Three Ages. The Firſt, is from *Abilardus* to *Albertus Magnus*, the Maſter of *Thomas Aquinas*. The Second, from *Albertus* to *Durandus à Sancto Porciano*, who died in the Year 1333. The Third and Laſt, from *Durandus* to *Gabriel Biel*, who died *A. D.* 1495. The Famous Divines of the Firſt Age were, *Peter Lombard*, *Robert Pullein*, or *Pullus*, *Petrus Pictavienſis*, *Hugo de Sancto Victore*, *Raymundus de Pennaforti*, *Wilhelmus Pariſienſis*. In the Second Age the School-Learning was not yet reduced to an Art, but they followed the *Ariſtotelian* Philoſophy, according to the Method of the Followers of *Averrhoes*. In this Age *Albertus Magnus*, a Monk of the Order of the Friars-Preachers, and *Alexander Hales*, of the Order of the Grey-Friars; and after them *Thomas Aquinas* and *Scotus*, were the Heads of the two Sects of Schoolmen; who divided all the Schools among them. For after the Monks of theſe two Orders became the moſt Eminent in the Univerſities, and Taught Divinity with greater Diligence and Applauſe than the Secular Prieſts, who applied themſelves cloſer to the Civil and Canon-Law, than School-Divinity; their manner of Teaching, and their Opinions were eſtabliſh'd and ſettled there in a little time. This gave riſe to two Parties or Sects in the Schools; the one followed S. *Thomas*, and the other *Scotus*. But ſome few there were, who endeavoured to make a Third Party, and reviving the Method of the Nominals oppoſed thoſe Divines, who were the Followers of *Averrhoes*, or the Realiſts. *Ockam* was one of the Heads of this Party. *Raymundus Lullius* invented a new way of Arguing, but it was ſo obſcure, ſo extraordinary, and full of Difficulties, that he had but few Followers. *Durandus à Sancto Porciano*, Biſhop of *Meaux*, was the firſt that would not tye himſelf to follow the Principles of any other, but took from both, what he thought beſt, and ſo broached many new Opinions. Since his time, the Divines have taken a greater Liberty, and made ſeveral Syſtems for themſelves.

The Study of the Law. The Study of the Law became more exact in this, than in the former Age. Many excellent Wits applied themſelves to it, and made great progreſs in it; and although they accepted the Decretals of the Popes for Law, yet they began to examine them more nearly, and to bring them to Common Right. The Debates about the Civil and Eccleſiaſtical Power which were much agitated in this Age, gave occaſion to ſearch into theſe Matters, and we muſt own, that there were many excellent and very learned Treatiſes written upon that Subject; which are a clear Proof, that the Knowledge and Value of Antiquity was not quite loſt in this Age.

As to the Sermons, Commentaries upon Holy Scripture and Hiſtory, there was no Alteration in this Age from the former; but the Study of Human Learning, Tongues, and Poetry began to be revived, and came to a great Perfection in the next Age; and at length induced the Divines to apply themſelves to the Study of Antiquity. Theſe Reflections being premiſed, I ſhall give you a Liſt of the Divines, Canoniſts, Hiſtorians, Writers of Books of Devotion, and other Eccleſiaſtical Authors, who flouriſhed in the Fourteenth Age of the Church in a Chronological Order.

Dinus de Mugello. *Dinus de Mugello*, [or *Mugellanus*] ſo called from *Mugellum*, a Town in the Territories of *Florence*, Profeſſor of Law in the Univerſity of *Bononia*, was invited to *Rome* by *Boniface* VIII. to Compoſe the Sixth Book of the Decretals, with a Promiſe of making him a Cardinal; but being diſappointed of his Expectation he died of Melancholy, as is ſaid, in the Year 1303. He wrote ſeveral Books of Civil Law, and a Commentary upon the Rules of the Canon Law, which has been printed at *Colen*, *An.* 1569, 1594. and [with ſome Additions by *Nicholas Boerius*] 1617. [8]

Engelbertus,

Engelbertus, a German, Abbot of *Admont* in *Styria*, Flouriſhed at the End of the Thirteenth and in the Beginning of the Fourteenth Age. There is a Treatiſe of his printed at *Baſil*, *Anno* 1553. and put into the 25th. Tome of the laſt Part of the *Bibliotheca Patrum*, Concerning [the Riſe] Progreſs and End of the *Roman* Empire, and an Heroick Poem, containing an Encomium of *Rodolph* of *Habſpurg* [the *German* Emperor] made [at his Coronation] *Anno* 1273. which is alſo found in moſt of the Collections of the *German* Hiſtorians. *Trithemius* makes mention of ſome Sermons written by this Author, and a Treatiſe of Virtues and Vices. *Poſſevine* alſo attributes to him ſeveral Books of Divinity, *viz.* A Commentary upon the Pſalm, *Beati Immaculati.* Some Treatiſes upon the Articles of our Faith. Of the Body of JESUS CHRIST; Of the Paſſion of our Lord, and the Myſtery of the Croſs; Of Grace, Salvation, and Juſtice; Of Damnation; Of Free-will; Of the Chief Good; Of Providence; Of the Miracles of JESUS CHRIST; Of the State of the Dead. Upon the Goſpel, *In Principio*; and ſeveral other Philoſophical Tracts which were preſerved in MS. in the Monaſtery of *Admont*. He adds, That there is at *Vienna*, a Tract in MS. of the ſame Author, Of the Inſtruction of a Chriſtian Prince. Engelbert.

Jacobus Cajetanus, Nephew of Pope *Boniface* the VIIIth. who was made a Cardinal, *An.* 1295. wrote a Book concerning the Jubilee every 100th. Year. It was publiſhed by *Roſeus* with Notes, and printed in the 13th. Tome of the *Bibliotheca Patrum*, of the *Colen* Edition. Jacobus Cajetanus.

Stephanus de Salagnac, a Monk of the Order of the Preaching-Friars of the Convent of *Limoges*; wrote, as is credible, at the end of the former Age, or beginning of this, A Treatiſe in Honour of his own Order; alledging Four Things, wherein God had made them principally Eminent, *viz.* 1. For a Good and Learned Head. 2. For an Illuſtrious and Noble Family. 3. For an Honourable Name. And 4. For a particular Profeſſion. Stephanus de Salagnac.

Andreas Novo-Caſtrenſis, or *Andrew* of *Newcaſtle*, an Engliſhman, and Dominican-Friar, Doctor of Divinity, flouriſhed in the beginning of this Age. He hath compoſed a Comment upon the Firſt Book of the Sentences, printed at *Paris* 1514. *Bale* [Cent. 10. p. 44.] attributes to him a Commentary upon *Boethius*'s Book, *De Conſolatione Philoſophiæ*, or, The Comfort of Philoſophy. Andreas Novo-caſtrenſis.

Rainerius Piſanus, or *de Pisâ*, a Divine, and Lawyer of the ſame Order, Compoſed a Book which is intituled *Pantheologia*, or a Theological Dictionary; in which all Heads of Divinity are diſpoſed and treated on in an Alphabetical Order. *Jacobus Florentinus*, a Minorite or Grey-Friar, hath added ſeveral things to this Work, and cauſed it to be printed at *Noremburg* in 1473. He alſo printed it in the ſame manner at *Venice* in 1486. at *Lions* in 1519. at *Breſſe* in 1580. and ſince it hath been printed at *Paris*, with the Additions of Father *Nicholas*, a White-Friar. Rainerius Piſanus.

William de Nangis, or *de Nangiaco*, a Monk of S. *Denys* [at *Paris*] hath Compoſed a Chronicle from the beginning of the World to the Year 1301. But becauſe the greateſt Part of that Work was Copied from other Authors; Father *Luke Dacherius* in the 11th. Tome of his *Spicilegium* hath printed it no further, than to the Year 1113. where he begins his Continuations, which he hath made out of *Sigebert* of *Gemblours*, as far as the Year 1301. adding ſomething more out of two other Authors; the one as far as 1340. and the other to 1348. This Author hath alſo written a Chronicle of the Kings of *France*, the Lives of S. *Lewis*, and *Philip the Hardy*; which are alſo found in the Collections of the *French* Hiſtorians put out by *Pithæus* and *Du-Cheſne*. William de Nangis.

Thomas Wicke, a Canon Regular of S. *Auguſtine*, of the Abby of *Oſney* in *England*; who flouriſhed in the Reign of *Edward* I. hath a Chronicle of the Hiſtory of *England*, from the coming of *William* the Conqueror in 1066. to the Death of *Edward* I. in 1304. This Work is found in the laſt Collection of the Engliſh Hiſtorians, printed at *Oxford* in 1687. He alſo wrote a Tract of the Abbots of *Oſney* from the Foundation of that Abby, which was in 1129. to the Year 1290. Thomas Wicke.

Henry Stero, a German, and a Benedictin Monk of the Abby of *Altaich*, Compoſed certain Annals from the firſt Year of the Emperor *Frederick Barberoſſa*, which was in the Year of Chriſt 1152. to the Election of the Emperor *Rodolphus* in the Year 1273. and the Hiſtory of the Emperors *Rodolphus* of *Habſpurg*, *Adolphus* of *Naſſau*, and *Albert* of *Auſtria*, from the Year 1273. to the Year 1305. which was carried on by two German Monks. Theſe Works are found among the German Writers put out by *Friherus*, and the more large Annals in the Firſt Tome of *Caniſius*'s Antiquities. Henry Stero.

Eberardus, a Monk of the ſame Monaſtery, and Archdeacon of *Ratisbone*, hath continued theſe Annals of *Stero* as far as 1305. taking almoſt all he has writ out of the ſame Author. This Work is in the firſt Tome of *Caniſius*'s Collection. Eberardus a Monk.

Joannes de Joinville Governor of *Champaigne*, is the Author of the Life of S. *Lewis*, whom he accompanied in his Expedition to the Holy Land. It hath been printed ſeveral times in French; but the beſt Edition is that put out by the Learned Mr. *Du-Cange*, printed by *Cramoiſy*, *An.* 1668. *Joinville* lived till about 1310. Joannes de Joinville.

Siffridus, a Prieſt of *Miſnia* in *Saxony*, is a different Perſon from him, though of the ſame Name, who was of the Order of the Friars-Preachers, and who flouriſhed at the end of the Fifteenth Age. This of whom we are now ſpeaking, lived in the beginning of the Fourteenth Age. He Compoſed a Chronicle from the beginning of the World to the Year 1307. But *Georgius Fabricius* who firſt publiſhed it at the end of his Hiſtory of *Saxony*, Printed at *Leipſick* Siffridus, a Prieſt of Miſnia.

ſick 1569. and at *Jena* 1598. hath pared off all the Years, which preceded 457. It is found i the ſame manner printed among the German Hiſtorians, put out by *Piſtorius*.

Haito, a Præmonſtratenſis. *Haito* or *Aito*, a Prince of the Family of the Kings of *Armenia*, after he had made War wit the Infidels, entred the Order of the *Præmonſtratenſes* about the Year 1290. and profeſſed in Monaſtery of that Order in the Iſle of *Cyprus*, as he himſelf tells us in his Hiſtory of his Voya into the Holy Land; which he wrote in *French* in the Year 1307. and was tranſlated into L tin by *Nicholas Fulke*, and printed at *Haguenau* 1529. at *Baſil* among the Hiſtorians of the Ne World in 1532, and 1555. and at *Helmſtadt* 1585. in the Second Part of the Authors of th Hiſtory of *Jeruſalem*, printed by *Reineccius*, [and in Italian at *Venice* 1553.]

John *the Monk*, a *Cardinal*. *John* the Monk, Sirnamed *Deſcranches*, a Native of *Creſſy* near *Abbeville*, a Learned Canoniſt was raiſed to the Dignity of a Cardinal-Prieſt of the Title of S. *Marcellinus*, and S. *Peter*, in th Year 1294. He Founded a College of his own Name at *Paris* in the Year 1302. He was ap pointed Legate by Pope *Boniface*, in the Conteſt he had with *Philip the Fair*. He died a *Avignon* the 22d. of *Auguſt* 1313. He is the Author of the *Apparatus*, or Commentary upo the 6th. Book of the Decretals printed at *Paris* 1535. and at *Venice* 1586. with the Addition of *Probus*.

William of Paris, a *Dominican*. *William Paris*, of the Order of Friars-Preachers, who was conſtituted Inquiſitor in *France* by *Clement* V. and who drew up the Proceſs againſt the Templars, is the Author of the Dialogue upon the Seven Sacraments, printed at *Lipſick* in 1512. at *Lions* in 1567. under the Name o *William* Biſhop of *Paris*, and a Poſtill upon the Epiſtles and Goſpels of the Year, printed at *Par* in 1509. and at *Straſburg* in 1513. and 1521.

John *of* Paris, *a Dominican*. The two Dominicans called *Joannes Pariſienſis*, both Doctors and Profeſſors of Divinity o the Faculty in *Paris* muſt be diſtinguiſhed. The former lived in the Thirteenth Age, about th Year 1220. He was Sirnamed *Pungens Aſinum*, the Aſs-pricker, and is mentioned by *Joannes de Salagnac*, ſpeaking of the Authors of his Order, who lived before the time of S. *Thomas*. He Founded two Chapels to S. *Euſtathius*, and is meant in an Information made in 1221. as the Records of thoſe times make it evident. It is undoubtedly he that Compoſed the Commentary upon the Sentences, of which *Trithemius* ſpeaks. The other *John* of *Paris* was not a Licentiate in Divinity, till 1304. when he brought himſelf into a great deal of Trouble, by aſſerting, That Tranſubſtantiation was not a Point of Faith, and that the Real Preſence of the Body of Chriſt in the Sacrament might be explained after another manner, *viz.* By ſuppoſing, that the Bread being united with the Word, *mediante corpore Chriſti*, becomes the Body of Chriſt, or that this Change be made after ſome other manner. This new Doctrine, which had never been taught in the Schools of *Paris* before, made a great Noiſe, and was oppoſed by Three other Divines, who maintained, That Tranſubſtantiation was an Article of Faith, according to the Decretal in the Chapter, *Firmiter*. *John* of *Paris* nevertheleſs maintained his Opinion with great Reſolution; and not only wrote a Book to prove it, but defended it ſeveral times before many Doctors, and Batchelors of Divinity; and more particularly, before *William D' Orillac* Biſhop of *Paris*, who having examined that Doctrine, and taken advice with *Giles* of *Rome*, Archbiſhop of *Bourges*, *Bertrandus* Biſhop of *Orleans*, *William* Biſhop of *Amiens*, and ſeveral other Doctors, injoined Silence to Friar *John* of *Paris*, under the Penalty of Excommunication, and ſtrictly forbid him to Teach or Preach any more in *Paris*. *John* of *Paris* appealed from this Sentence to the Court of *Rome*, and went to Pope *Clement* V. then at *Bourdeaux*, who appointed him Judges; but he died before the Matter was decided upon S. *Maurice*'s Day [*Jan.* 15.] 1306. The Book which John of *Paris* wrote about Tranſubſtantiation, was Intituled, The Determination of Friar *John* of *Paris*, Preacher of the Manner, how the Body of Jeſus Chriſt is in the Sacrament of the Altar [different, from that, which hath been commonly held in the Church.] Tis nothing elſe, but the very ſame Explication of his Opinion, which he delivers to the Aſſembly of the Doctors of Divinity abovementioned. It was found in MS. in the Library of S. *Victor*, and has been often quoted about that Point by the Authors of the Reformed Religion. It hath lately been publiſhed by Mr. *D' Allix* entire [with a large and learned Preface] and printed at *London* in 1686. There is a Treatiſe concerning the Regal, and Papal Power, printed at *Paris* in the Year 1506. and in the Collection of *Goldaſtus*'s [*Monarchia S. Rom. Imp.* Tom. 2. p. 107.] which bears the Name of *John* of *Paris*. It was written upon the Account of the Difference between Pope *Boniface* VIII. and *Philip the Fair*. This Author obſerves in his Preface, that they, who ſeek to avoid one Errour often fall into another; and thereupon brings an Example from the Controverſie, which was between the Monks and Seculars concerning Confeſſion, and the Adminiſtration of the Sacraments; The one, ſaith he, aſſerted, That the Monks ought not to meddle with them at all, becauſe they renounced all Secular Affairs: The other ſaid, That they properly belonged to them by their Order. The Truth lies in the middle between theſe two Errors, which is, That it is not altogether unfit that they ſhould do it, although they have no right to it upon the account of their Order. And much the ſame thing happens in this Queſtion about the Spiritual and Temporal Power, concerning which there are contrary Errors. The firſt of them is the Error of the *Waldenſes*, who hold, that Clergymen ought not to have any Power or Temporal Eſtates; the other is ſomething like the Opinion of *Herod*, who thought that Jeſus Chriſt was Born to be an Earthly King; ſo theſe Men ſuppoſe, that the Pope as Pope, hath a Power in Temporal Things above Kings. The True Opinion lies between theſe two Errours, and is this; That the Succeſſors of the Apoſtles may exerciſe a Temporal Juriſdiction, and enjoy Temporal Eſtates by the

the Allowance and Grant of Princes; but it does not belong to them as the Vicars of Jesus Christ, and Successors of the Apostle. To prove this Proposition, he shews, 1. That the Regal Power is founded upon the Law of Nature, and Law of Nations. 2. That the Priesthood is a Spiritual Power given by Jesus Christ to his Church, to Administer Sacraments. 3. That 'tis not Necessary, that all the Kings upon Earth should depend upon one Person only, as all the Ministers of the Church upon one Head. 4. That the Regal Power was erected before the Priesthood in time; but the Priesthood is before the Regal Power in Dignity. 5. That the Pope has not the sole Jurisdiction over the Churches Revenues, but they belong to Bodies, and Societies, which possess them; and that the Pope can't dispose of them as he pleaseth, nor deprive the Owners of them without a just Cause; That he may much less dispose of the Goods of Laymen, but only in case of urgent Necessity to use censures to oblige them to assist and help the Poor, or the Church in their Needs. 6. That he hath no Jurisdiction over the Temporal Goods of Laymen, nor any Secular Power; because Jesus Christ as Head of the Church had none himself, nor did give any to his Apostles; but all the Power, that he has given to the Church, is purely Spiritual; yea, even that which belongs to the Exterior Ecclesiastical Court, which may concern it self only in Spiritual Causes; That the Pope may indeed Excommunicate an Heretick King, and inflict Ecclesiastical Censures on him, but cannot depose him. He Answers all the Objections that may be made to this Doctrine, and at last shews, that the Pope may be judged, and may either resign, or be deposed.

Besides these Treatises of *John* of *Paris*, Mr. *Baluzius* assures us, that there are in the Library of Mr. *Colbert*, Cod. 3725. three Sermons preached by this Monk at *Paris*; the one in *Advent*, the other on the Second *Sunday* in *Lent*, and the Third on the First *Sunday* after *Easter*. Some Englishmen also tell us, That there is in the Library at *Oxford*, a MSS. which contains a Treatise, which proves the Truth of the Christian Religion from the Testimony of the Heathens, and some other Treatises about the Confessions of Monks. Some also attribute to him a Book, Intituled, *The Correction of the Doctrine of S.* Thomas, *against* William de la Mare; printed under the Name of *Ægidius Romanus*, or *de Columna*. It is credible, that he did Compose a Book of that Title; but there is no reason to believe it that which is printed in the Name of *Ægidius*.

About the same time flourished *John* of *Paris*, an Englishman and Canon-Regular of S. *Victor* at *Paris*, who Composed an History, Intituled, *Historical Memoirs*, or the Flowers of History to the Year 1322. which is found in a MSS. in the Library of S. *Victor*, and in some Libraries in *England*, [particularly in *Bennet*-College Library.] Mr. *Ducheſne* hath published some Fragments of it in the First Tome of the French Historians, [and *Miræus* has put several Parts of it into his *Chronicon*.] John *of* Paris, *a* Canon-Regular.

Thomas Joisius, or *Joyce*, an Englishman, a Monk of the Order of Friars-Preachers, and a Scholar of *Albertus Magnus*, Confessor and Counsellor of State to King *Edward*, and at last promoted to be a Cardinal by the Title of S. *Sabina*, in the Year 1305. by Pope *Clement* V. died at *Grenoble* Decemb. 1310. as he was going in an Embassy to the Emperor *Henry*. We have observed in the last Age, that there are several Commentaries upon Holy Scripture, printed under the Name of S. *Thomas*, which belong to this Author: Besides these, there is a Work printed under his own Name, Intituled, *Opus Aureum*, a Golden Work upon Seven Psalms [C. 27.] at *Venice* in 1611. and a Commentary upon S. *Augustine*, *De civitate Dei*, or the City of God, printed at *Tholouse* 1488. Some other Commentaries upon the Holy Scripture, and other Treatises, are found with his Name in the Libraries [of *New*-College, Cod. 90. *Magdalen*-College, Cod. 47. *Merton*, Cod. 200. and *Exeter*-College, Cod. 25. in *Oxford*; and *Pembroke*-Hall, Cod. 46. *Peter*-House, Cod. 87. & 99. and the Publick Library, Cod. 179. at *Cambridge*] in *England*. Thomas Joyce, *Cardinal.*

Joannes de S. Geminiano, a Monk of the Order of the Friars-Preachers, flourished in the beginning of this Age, and gave himself particularly to Morality and Preaching. His chief Work is, The Summ of Examples and Comparisons, printed at *Venice* in 1577, and 1582. at *Antwerp* in 1583, and 1599. at *Lyons* in 1585. and at *Cologne* 1670. He also Composed some Funeral Sermons, printed at *Lyons* in 1510. and at *Paris* in 1511. and some Sermons upon *Lent*, printed at *Venice* in 1584. and at *Cologne* in 1612. [*Altamura* in his *Biblioth. Prædicat.* reckons up other Writings of his.] Joannes de S. Geminiano, *a Monk.*

Jacobus de Benedictis, a Native of *Todi* [in *Italy*] of a good Family, being entred into the Order of S. *Francis*, propounded it as a Design to himself to pass for a Fool and Madman in the Eyes of Men, and make himself despised; which he brought to pass, by delivering several strange Revelations, and by publickly reproving the Life of Pope *Boniface*, who put him in Prison in the City of *Præneste*, where he died in the Year 1306. He cannot be accounted an Ecclesiastical Writer, but upon the account of some Hymns both in Verse and Prose, which he Composed in a very uncouth Stile, divided into Seven Books, which have been published by *Francis Fresatus* a Grey-Friar, who caused them to be printed at *Rome* in 1558. and since at *Venice* 1617. Some attribute to him a Piece of Prose beginning with these words, *Stabat mater dolorosa*, and another Hymn, *De contemptu Mundi*; which begins thus, *Cur mundus militat sub variâ gloriâ*. *Raderus* hath inserted some Sentences, and wholsom Admonitions attributed to this Author in his *Viridarium Sanctorum*. Jacobus de Benedictis, *a Franciscan.*

Juſtus, *a Ciſtertian.*

Juſtus, an Abbot of the *Ciſtertian* Order, who flouriſhed in the beginning of this Age, is the Author of a Sermon pronounced in an Aſſembly of his own Order, printed by it ſelf at *Paris*, and in the 14th. Tome of the *Bibliotheca Patrum*, put out at *Cologne*.

Joannes Duns Scotus, *a Grey-Friar.*

Joannes Duns, Surnamed *Scotus*, and called commonly *Doctor Subtilis*, or the Subtle Doctor, was the Author of a New Sect of Schoolmen, and taught Principles different from thoſe of S. *Thomas*; which were followed by the Divines of the Order of Grey-Friars, of which he was himſelf. It is diſputed, whether he was an Engliſhman, Scotchman, or Iriſhman. They, who hold him to have been an Engliſhman, ſay, he was of *Dunſton* in *Northumberland*; but they, who make him an Iriſhman, lay the place of his Nativity at *Down*, a City in *Ulſter* in *Ireland*; and they, who will have him a Scotchman, make him a Native of *Duns*, a Village Eight Miles diſtant from the Confines of *England*. He entred very young into the Convent of the Grey-Friars at *Newcaſtle* in *England*, and attended his Studies at *Oxford*, where he taught Divinity afterward. He went into *France* in the beginning of the Fourteenth Age, and read Lectures at *Paris* after he had taken his Degrees. Some have written, That he there maintained the Immaculate Conception of the Virgin *Mary* in a Publick Conference; and that he defended it ſo ſtrongly, that the Univerſity of *Paris* being convinced of it, made an Order, that all her Members ſhould maintain that Doctrine, and engaged them by Oath ſo to do. But this is a falſe Story; for it is evident that the Decree of the Univerſity, was not made till the Year 1496. after the Meeting of the Council of *Baſil*; and beſides, *Scotus* did not propound the Opinion of the Immaculate Conception, as the certain Doctrine of his time; but with ſome doubt about it. For after he hath put the Queſtion in his Third Diſtinction upon the Thirteenth Book of the Sentences, *viz. Qu.* 1. Whether the *Virgin* was conceived without Original Sin? He anſwers in Three Propoſitions; 1. That God could have cauſed her to be Born without Original Sin. 2. That he could have cauſed, that ſhe ſhould not continue in Original Sin one moment. 3. That he could have cauſed, that ſhe ſhould have remained in it for ſome time; and then in the laſt inſtant of that time have purified her from it. After he has proved theſe three Propoſitions, he concludes, That none but God can know, which of theſe three Things are poſſible to be done; that it ſeems nevertheleſs moſt probable to him, that that which is moſt perfect be attributed to the Virgin; provided, that it be not contrary to the Authority of the Church, nor Holy Scripture. In this manner did *Scotus* propound his Sentiments of the Immaculate Conception: From *Paris* he went to *Cologne*, where he died a little after of the Falling Sickneſs, or rather of an Apoplexy, *Nov.* 8. 1308. in the 43d. Year of his Age, according to ſome, but 34 according to others. What ſome write concerning him, that he was Buried in a Fit of the Falling Sickneſs, and being recovered and come to himſelf, had turned himſelf in his Grave, is a Fable that hath no likelihood; as *Waddingus* hath proved, who hath publiſhed his Life and Works, and printed them in Twelve Volumes at *Lyons*, in 1639.

His Works in Twelve Volumes.

The Firſt Tome contains the Life of *Scotus*, and the Teſtimonies of Eminent Men about his Works; his Speculative Grammar, which ſome have falſly attributed to *Albert* of *Saxony*; a Monk of the Order of S. *Auguſtine*; His large Queſtions upon all Logick, with the Commentaries of *Maurice de Porto*, Archbiſhop of *Tuam*, which were before printed at *Venice*, in 1512. and 1600.

The Second Tome contains his Commentaries upon the Eight Books of *Ariſtotle*'s Phyſicks, with the Notes of *Francis de Pitigianis* of *Aretium* [in *Italy*] which had been printed before at *Venice*, in 1504. and 1597. and after at *Lyons* [1597.] *Lucas Waddingus* proves, that they are not *Scotus*'s. There are in the ſame Tome ſome imperfect Queſtions upon *Ariſtotle*'s Books *de Animâ*. With the Notes of *Hugh Cavell*, Archbiſhop of *Armagh*.

The Third Tome contains divers Treatiſes of Philoſophy.

The Fourth Tome has his Commentaries upon *Ariſtotle*'s Phyſicks, with his Metaphyſical Concluſions and Queſtions.

The Six following Tomes contain his Commentaries upon the Four Books of the Sentences, which he made at *Oxford*; with the Notes of *Cavell*, *Lichet*, *Poncius*, and *Hiquæus*. Theſe Books had been printed before at *Venice* in 1516. and 1597. at *Antwerp* in 1620. and elſewhere.

The Eleventh Tome contains Four Books called, *Reportata Pariſienſia*; which are an Abridgment made at *Paris* of his Larger Comment, with the Notes of *Cavell* and *Waddingus*; who obſerves that this Work is much inferior to the former in Stile and Doctrine. It hath been printed by it ſelf at *Paris* in 1519. and 1600, and at *Venice* in 1597.

The laſt Tome contains his Quodlibetical Queſtions, with the Notes of *Cavell* and *Lichet*, which had been before printed at *Paris* in 1519.

Trithemius makes mention of ſome Sermons of *Scotus*'s upon Time and upon the Saints, a Commentary upon the Goſpels and Epiſtles of S. *Paul*, with ſome other Treatiſes. *Bale* alſo attributes to him a Commentary upon *Geneſis*, a Treatiſe of the Perfection of the Monks, in which this Queſtion is treated of, Whether the Condition of Prelates ought to be preferred before the State of Monks [but time muſt bring them forth to light, with many others Works, which lie yet undiſcovered.]

Raimundus Lullus.

The Famous *Raimundus Lullus*, deſcended of a Noble Family in *Catalonia*, was Born in the Iſle of *Majorca*, in the Year 1236. He ſpent the firſt part of his Life in the Court of [*James*] King of that Iſle, and did not retire from the World, till he was Forty years old, to enter

(which

(which is hardly credible) into the Order of Grey-Friars. From that time he began to Study with ſo great Diligence, that in a little time he made a great Progreſs in the Oriental Tongues, and Liberal Sciences. He found out afterward a New Method of Arguing, and did all he could to get a Permiſſion to teach at *Rome*; but not obtaining it of Pope *Honorius* IV. he reſolved to put in execution a Deſign, which he had of a long time conceived, to Convert the *Mahometans*. Being therefore arrived according to this Reſolution at *Tunis*, he had a Conference there with the *Sarazens*, in which he was in great danger of loſing his Life, and had not been ſaved, but upon Condition that he ſhould depart out of *Africa*; and if ever he returned ſhould be put to Death. He then came to *Naples*, where he taught his Method till the Year 1290. when he went again to *Rome*, to get Leave to teach in that City; but *Beniface* VIII. who was then in the Holy See, denied him. From thence he went to *Genoa*, where he Compoſed ſeveral Works; and paſſing from thence through *Majorca*, he came to *Paris*, where he taught his Art: Then he returned to *Majorca*, where he had frequent Diſputations againſt the *Sarazens*, *Jacobites* and *Neſtorians*. Then he returned to *Genoa* and *Paris*, to confirm his Diſciples in his Doctrine, and again deſired a Permiſſion of Pope *Clement* V. to teach at *Rome*, and being again refuſed, he returned into *Africk*, where he was put in Priſon; but being delivered from thence at the intreaty of the People of *Genoa*, he Landed at *Piſa*, having loſt all his Books in his Voyage by a Shipwreck. He then ſet himſelf to Preach up the Holy War, and having gathered a good Summ of Money in *Italy* for that end, he came to Pope *Clement* V. at *Avignon*; but not meeting with a kind Reception from him, he returned to *Paris*, where he taught, till the Council of *Vienna*; to which he went, and was earneſt with them to eſtabliſh Colleges in all places, where he had taught the Oriental Tongues, to Unite all the Military Orders of Monks into One, to undertake the Holy War, and to Condemn the Writings of *Averrhoes*; but theſe Propoſitions were not regarded by the Council. The reſt of his Life is very fabulous. Some ſay, that after he had travelled into *France* and *Spain*, and Sailed into *England* [to ſollicit thoſe Kings to undertake the Holy War] where he exerciſed Chymiſtry; he returned into *Majorca*, from whence he again paſſed into *Africa*, and was Impriſoned there by the *Sarazens*; who treated him ſo ill, that he died of his Blows, as he returned in a *Genoa* Ship, *June* 29. 1315. in the 80th. Year of his Age.

The Knowledge and Learning of *Raimundus Lullus* was as extraordinary, as his Life. He found a Secret, by ranging certain general Terms under different Heads in a Method, which he had contrived, to make ſuch an Hotch-potch Language fit to talk of all manner of Things, and yet the Hearers ſhall underſtand nothing particularly by it; So that after a Man has heard a *Lulliſt* talk a long time upon any Matter, he is no wiſer, nor learned, than he was before. They, that will take the Pains to learn this Method, may read his *Introduction*, which is the Firſt of his Works; and his *Cabala*, which is his Second; in which he explains himſelf in a brief manner. He has written alſo his Principles of Philoſophy, which are nothing elſe but *Logick*, accommodated to his Method; his Rhetorick; his Great Art, which contains an Application of his Method to all ſorts of Subjects; His Book of the Articles of Faith, in which he proves Religion by Reaſon: Theſe Works are printed with ſome Commentaries of the *Lulliſts* at *Strasburg* in 1651. But there are a great Number of other Works written by this Author, printed ſeverally in divers places; and among others, The Philoſophy of Love; which is one of his principal Works, Compoſed in 1298. and printed at *Paris* in 1516. A Treatiſe of Subſtance and Accident, in which he undertakes to prove the Trinity by Reaſon; Compoſed in the Year 1313. and printed at *Valentia* in *Spain* in 1520. A Tract of the Nativity of Jeſus Chriſt, Compoſed in 1310. and printed at *Paris* 1499. His Treatiſe [called *Blanquerna*, or] of the Five States of Men, *viz.* Married, Monks, Prelates, Cardinals, and Popes; printed at *Valentia* in Spaniſh, in 1521. A Treatiſe of Prayers, Meditations, and Contemplations; or, Of the Lover and Loved, printed at *Paris* in 1505. The Praiſe of the Virgin, or the Art of Inventions; printed at *Paris* in 1499. with his Book for the Clergy, and his Treatiſe Intituled, The Phantaſtick; in which he makes a Defence for himſelf, and confutes the title, which ſome had given him of a Phantaſtical Perſon, written in 1311. His Book of Proverbs, printed at *Paris* in 1516. A Commentary upon the Firſt Chapter of the Goſpel of S. *John*, printed at *Amiens* in 1511. A Diſputation, which he had with [*Homerius*] a *Sarazen*, in 1308. printed at *Valentia* in 1510. The Diſputation of Five Learned Men, written in the Year 1294. printed at the ſame place in 1520. His Queſtions upon the Four Books of the Sentences Compoſed in 1298. printed at *Lyons* 1491. and at *Palermo* in 1507. with the Queſtions of Mr. *Thomas d' Arras* reſolved according to Art. A Treatiſe of the Immaculate Conception, printed at *Bruſſels*. The Tree of Knowledge, printed at *Lyons* in 1514. and 1515. and ſeveral other Philoſophical Works printed at other places. For as for thoſe Treatiſes, Of the Invocation of Dæmons, Of the Secrets of Nature, and other Books of Chymiſtry, printed in ſeveral places, they are very Wicked Books, which are none of *Raimundus Lullus*'s, but of *Raimundus de Tarraga*, a Converted *Jew*; which contain in them many Errors, and manifeſt Follies. Out of the Works of *Raimundus Lullus*, *Nicholas Eymericus* hath Extracted an Hundred Erroneous Propoſitions, which he Preſented to Pope *Gregory* XI. that they might be Condemned, with all his Works: That Pope cauſed them to be Examined, and at laſt Condemned; but *Peter* King of *Arragon* wrote to his Holineſs to revoke his Sentence; and deſired him by a Letter dated *Jan.* 7. 1377. to ſend the Examination of the Books of *Raimundus Lullus* immediately; but it had no effect. As to the Errors which are imputed to him by *Eymericus*, we muſt own, that ſeveral of the Propoſitions

positions which he hath recited, may be defended; but some of them are unsufferable, that the Method of *Raimundus Lullus*, and his way of reasoning, is no way helpful to the Knowledge of things; and that by his Principles, an Error may be maintained as well as the Truth.

John of Friburg, *Bishop of* Osmo.

John of *Friburg*, Sirnamed *Runsick*, a Monk of the Order of the Friars-Preachers, and Bishop of *Osmo* in *Hungary*, the most able Preacher of his Time, and so Pathetick, that having preach'd at *Bolen* against Usury, he made the People drive out all the Usurers of the Town. He flourished in the beginning of this Age, and died in the Year 1314. after he had left his Bishopriek, and was retired into a Convent of his own Order. He made a Summ for Preachers, printed at *Ruthingia* in 1487. A grand Summ for Confessors, divided into Four Parts, printed at *Lyons* in 1518. A Gloss upon the Summs of *Raimundus de Pennaforti*, which is joined with the Impression of the former Summ [at *Rome*] in 1603. The Author of the *Bibliotheca Prædicatorum* [*i. e.* the Collection of the Authors of the Order of the Friars-Preachers] makes mention of a Commentary of this Author upon the Books of the Sentences, and Glosses upon the Decrees [and some other of his Writings, but they are none of them Publick.]

Ægidius Romanus, *Archbishop of* Bourges.

Ægidius Romanus, or *Giles* of *Rome*, of the House of *Columni*, a Monk of the Order of the Hermites of S. *Augustine*, Studied at *Paris* under *Thomas Aquinas*; whose Doctrines he always held and defended. He was made the Master of *Philip the Fair*, and taught Philosophy and Divinity in the University of *Paris*. In the Year 1292. he was constituted General of his Order, and promoted in the Year 1294. by Pope *Boniface* to the Archbishoprick of *Bourges*, by the consent of *Philip the Fair*. Some say he was made a Cardinal in 1315. but it is a false Opinion. He died *Decemb.* 22. 1316. He had made several Books in Philosophy and Divinity, which got him the Name of *Doctor Fundatissimus*, [the most Well-grounded Doctor.] The Books of his, which are in Print, are, A Question about the Ecclesiastical and Temporal Powers, composed in 1304. upon the occasion of the Difference between King *Philip the Fair*, and Pope *Boniface*, containing Six Articles; in which he shews, 1. That God hath established both those Powers. 2. That they are distinct and several. 3. That God, in re-establishing the Spiritual Power, hath not given him any Temporal Dominion. 4. That the Temporal Power is not Subject to the Spiritual, but only in Spiritual Causes. 5. That the King of *France* holds his Kingdom of none but God, and has no other Superior. He next Answers the Objections brought against this Doctrine. This Treatise is in the Second Tome of *Goldastus*'s *Monarchia*, p. 95. The Defence of S. *Thomas*'s Books against the Correctory of *William de la Maze*, printed at *Venice* in 1601. and 1624. A Treatise upon the Four Books of the Sentences, printed at *Basil* in 1513. A Commentary upon the First Book of the Sentences, printed at *Venice* in 1571. Some Questions upon the Second Book of the Sentences, printed in the same City in 1581. Certain Questions upon the Third Book of the Sentences, printed at *Rome* in 1623. A Treatise of the Being, Essence, Knowledge and Motion of Angels, printed at *Venice* in 1598. A Tract of Original Sin, printed at *Oxford* in 1479. A Treatise of the Subject of Divinity, and some other small Tracts, printed at *Venice* in 1501. A Comment upon the Six days Work of the Creation, printed at *Venice* in 1521. Three Books of the Government of Princes, made in favour of *Philip the Fair*, printed at *Rome* 1482. and at *Venice* 1598. *Bellarmine* makes also mention of these following Treatises, written by the same Author, as if they were printed. Nineteen Lectures upon the Song of Songs. A Commentary upon the Epistle to the *Romans*. An Exposition upon the Chapters, *Firmiter*, & *Marthæ*. A Treatise of the Body of Jesus Christ, or certain Theorems upon the Sacrament of the Altar. A Treatise of the Distinction of the Articles of Faith. A Writing of the Renunciation of the Pope. Another Writing Composed upon the Occasion of a Clerk not worthily promoted to the Office of a Subdeacon. A Question, *viz.* Whether Kings can dispose of the Goods of their Kingdoms; A Treatise against persons Exempt; A Writing concerning the Influence of God upon the Blessed; Another of the Praises of the Divine Wisdom. A Treatise of the Defect of the Evil of Fault. A Tract of Predestination, Of Prescience, Paradise, and Hell. There is also mention made of all these Works by *Trithemius*; and besides of a Commentary upon the Epistles of S. *Paul*, A Treatise of the Office of the Mass, an Abridgment of Divinity, and divers Sermons [but we have not come to the sight of any of them.] I pass over his Philosophical Tracts, both Printed and MSS. which are very numerous; for he Commented upon all the Books of *Aristotle*, and several other Books. The Works upon the Lord's Prayer, and the Angel's Salutation [of *Mary*] belong not to *Giles* of *Rome*, but some other Author.

Gulielmus Durantus, *Bishop of* Menda.

Gulielmus Durantus, or *William Durant*, the Nephew of the famous Canonist *Durantus*, Bishop of *Menda*, of whom we have spoken in the last Age, was Archdeacon to his Uncle, and Succeeded him in his Bishoprick in 1296. and governed that Church, till 1328. Being Summoned to the Council of *Vienna* in 1310. by Pope *Clement*, he composed an Excellent Treatise of the Manner of Celebrating a General Council, divided into Three Parts, in which he hath collected and disposed under several Titles, a great number of Rules out of Councils and Fathers, to reform the Abuses and Disorders of all sorts of States and Conditions, and particularly the Popes and Court of *Rome*, Prelates, Clergy, and Monks. *Philip Probus*, a Lawyer of *Bourges*, caused this Work to be printed at *Paris* in 1545. and dedicated it to Pope *Paul* III. to the Cardinals, Bishops, and Abbots, and other Christians, who were to meet in the Council of *Trent*, as very useful to those, that would endeavour a Reformation of Manners among Christians. It hath been since printed at *Paris* in 1535. and lastly, in a Collection of several Works

of

of the ſame Nature; which heretofore Mr. *Faure*, a Doctor of the Faculty of Divinity in *Paris*, cauſed to be printed there by *Clouſier*, in 1671.

Victor Porchet.

The time is not certainly known, when *Victor Porchet de Salvaticis*, a *Carthuſian* of *Genoa* flouriſhed; but 'tis probable, it was about 1315. He Compoſed a Treatiſe, Intituled, A Conqueſt queſt for the Defence of the Chriſtian Religion againſt the *Jews*, printed at *Paris* 1520. by the Care of *Auguſtine Juſtinian* Biſhop of *Nebio* in *Corſica*. He ſhews a great deal of Jewiſh Learning and reading of their Books in it. He has made uſe of a Book written by *Raimundus Martin*, called *Pugio Fidei*, i.e. the Sword of Faith, out of which he owns, that he hath tranſcribed much of what he has written in that Work.

Malachias.

Malachias, a Grey-Friar, a Divine of *Oxford*, and Preacher to *Edward* II. King of *England*; was in very great Reputation at the beginning of this Age. We have a Treatiſe of Piety written by him, and printed in 1518. by *Henry Stevens*, named, Of the Poiſon of Mortal Sins, and their Cure.

William Major.

William le Mair, or *Gulielmus Major*, a Penitentiary and afterwards Biſhop of *Angers*, governed the Church of that City from 1290. to 1314. in which Year he died. He wrote an Hiſtory of what paſſed in his Church, while he was Biſhop, publiſhed by Mr. *Luke Dacherius* in the Tenth Tome of his *Spicilegium*, p. 247. and has made a Collection of the Synodal Orders and Decrees of his Predeceſſor *Nicholas Gelant* and of his own, made in the Synods held twice a Year, *viz.* at the Feaſt of *Pentecoſt*, and on S. *Luke*'s Day, from the Year 1271. to 1314. in which there are many remarkable things concerning Diſcipline; which are alſo publiſhed by *F. Dacherius*, in the 11th. Tome of his *Spicilegium*, p. 201.

William de Mandagot.

William de Mandagot, or *Gulielmus Mandagotus*, Born of the Illuſtrious Family of *Lodeve*, Archdeacon of *Niſmes*, and Provoſt of *Tholouſe*; was made Archbiſhop of *Ambrun* by *Boniface* VIII. in 1295, from whence he was tranſlated to *Aix*, and at laſt made Cardinal-Biſhop of *Præneſte* by *Clement* V. in 1311. after whoſe Death the Italian Cardinals intended to make him Pope. He Compoſed the Sixth Book of the Decretals, and made a Treatiſe of the Election of Prelates, printed at *Colen* in 1573. and in other places. He died at *Avignon* in *November* 1321.

Berengarius de Fredol.

Berengarius de Fredol, Canon, and after Chanter of S. *Nazarus*, Abbot of S. *Aphrodiſius* of *Beziers*, and afterward made Biſhop of that City in 1298. a Famous Canoniſt, compoſed the ſixth Book of the Decretals with *Richard Siennenſis*, and *Gulielmus de Mandagot*. He hath dedicated an Explication in an Alphabetical Order, upon the Summ of Cardinal *Oſtienſis*, to which he gave the title of *Oculus*, which was printed with that Summ at *Baſil*. He wrote alſo a Treatiſe about Excommunication and Interdiction, which is found in MS. in the Library of Mr. *Colbert*, Cod. 249. and 3345. He was appointed Cardinal-Prieſt by the Title of the S. S. *Nereus* and *Achilles* by *Clement* the Vth. and in the Year 1309. he was made Cardinal-Biſhop of *Freſcati*, and died in 1323. *June* 10. He had a Nephew, who was made Biſhop of *Beziers* in 1309. and made Cardinal-Prieſt in the room of his Uncle, and afterward Cardinal-Biſhop of *Porto*, in the Year 1317.

Jacobus de Termes.

Jacobus de Termes, Abbot of *Charleiu*, an Abby of *Ciſtertians* in the Dioceſs of *Senlis*, Compoſed in the Year 1311. during the Sitting of the General Council of *Vienna*, a Work againſt thoſe, who oppoſed the Exemptions and Privileges of the Monks, and chiefly againſt *Giles* of *Rome*, Archbiſhop of *Bourges*. This Treatiſe is printed in the Fourth Tome of the *Bibliotheca Ciſtertiorum* [*i.e.* the Collection of Writers of the *Ciſtertian* Order] *p.* 261.

Antonius Andreas.

Antonius Andreas, a Grey-Friar of *Arragon*, and Scholar of *Scotus*, flouriſhed from the beginning of this Age to the Year 1320. He Compoſed a Commentary upon the Books of the Sentences, printed at *Venice* in 1578. and 1584. A Book about the Principles of *Gilbert Porritanus*, printed at the ſame place in 1512. and 1517. Divers Comments upon the Books of *Ariſtotle* and *Boethius*, printed at the ſame place in 1480. 1509. and 1517.

Harvæus Natalis.

Harvæus Natalis, a *Britain* in *France*, and a Friar-Preacher, of whom he was the Fourteenth General made in 1318. hath Compoſed a Comment upon the Four Books of the Sentences, printed at *Venice* in 1405. and at *Paris* in 1647. Four great quodlibetical Queſtions printed at the ſame place in 1513. A Treatiſe about the Pope's Authority printed at *Paris*, with his Commentary on the Sentences in 1647. and an Apology againſt thoſe who oppoſed the Orders of the Friars-Preachers, and reproached them that they did not lead an Apoſtolical Life, printed at *Venice* in 1516. He died at *Narbonne* [*Aug.* 10.] in the Year 1323.

Ptolemæus Lucenſis.

Ptolemæus Lucenſis, a Monk of the Order of the Friars-Preachers, a Scholar of S. *Thomas Aquinas*, and Confeſſor to *John* XXII. was made Biſhop of *Torcello* in 1321. hath Compoſed Annals from the Year 1060. to 1303. and a Chronicon of the Popes and Emperors. Theſe two Works were printed at *Lyons* in 1619. There is found in ſeveral Libraries an Eccleſiaſtical Hiſtory of this Author, divided into 24 Books to the Year 1303. which is ſometimes quoted by *Rainaldus*.

Philip.

Philip, an Abbot of the *Ciſtertian* Monks, and afterward made Biſhop of *Aichſtat* in the Year 1305. died in the Year 1322. He wrote the Life of S. *Walpurgis*, Abbeſs of *Hildeſheim*, at the deſire of *Ann* Queen of *Hungary*, the Emperor *Albert*'s Daughter. He took it out of the Collections of *Wolfarus*. It is in the Fourth Tome of the Collections of *Caniſius*. He hath alſo Compoſed an Hiſtory of the Patrons and Biſhops of *Aichſtat*, publiſhed by *Gretſer*, and printed at *Ingolſtadt*, in the Year 1617.

Hugo

Hugo Pratenſis. *Hugo Pratenſis, ſive de Prato Floridо*, Born at *Pratum*, a Town near *Florence*, a Dominican Monk, died in the Year 1322. He was one of the moſt famous Preachers of his time. His Sunday-Sermons upon the Goſpels and Epiſtles for the whole Year, and upon the Feſtivals of the Saints, have been printed at *Lyons* in 1518. and thoſe of *Lent*, at *Venice* in 1578. and 1584. [8°]

John of Naples. *Joannes de Neapoli*, or *John* of *Naples*, a Friar-Preacher, flouriſhed in the beginning of this Age, and died about the Year 1323. He taught ſome time at *Paris*, and there are printed at *Naples* 42 Queſtions of Philoſophy and Divinity, which he explained at *Paris*. His other Works, which are a Commentary upon the Sentences, his quodlibetical Queſtions, and his Sermons [are mentioned by *Altamura* in *Bibl. Prædic.* but] were never printed.

Petrus Aureolus. *Petrus Aureolus*, a Native of *Verberie* upon *Oiſe*, a Grey-Friar, after he had taught Divinity for a time at *Paris*, was made Archbiſhop of *Aix* in 1321. The Year of his Death is not known, but ſome believe, that *Jacobus de Concos* ſucceeded him the next Year; and if that be true, 'tis not like, that he lived long; or we have the Comment of this Author upon the Four Books of the Sentences, of which the Firſt Book was printed at *Rome* in 1596. and the Three other with his Quodlibetical Queſtions in 1605. He alſo made an Abridgment of all the Bible, according to the Literal Senſe, printed at *Venice* in 1507. and 1571. at *Strasburg* in 1514. at *Paris* in 1565. and 1585. This Author alſo hath ſome Sermons upon the Immaculate Conception, printed at *Tholouſe* in 1514. He Compoſed alſo ſeveral others upon the whole Year, which are not yet made Publick, no more than his Writings, Intituled, The Diſtinctions of the Roſe, and his Treatiſe of Poverty, and the poor uſe of things, which is ſaid to be in MS. in the Monaſtery of the Grey-Friars at *Seez*. He is commonly Sirnamed, *Doctor facundus*, The *Eloquent Doctor*,

Nicholas Trivet. *Nicholas Triveth*, or *Trivet*, the Son of Sir *Thomas Trivet* of *Norfolk*, was brought up at *London*, among the Dominicans, and entred into their Order. He received the Drs. Cap at *Oxford*, and went to *Paris*, where he compleated his Studies. Being returned to *London*, he was made Prior of the Dominicans in that City, where he died in 1328. being 70 years of Age, in great Reputation for his Holineſs. F. *Dacherius* in the Eighth Tome of his *Spicilegium*, has publiſhed a Chronicle of this Author from 1136. to 1307. In every Year he obſerves the Years of the Popes, Emperors of the Weſt, Kings of *France* and *England*, and relates the Accidents at large, particularly thoſe that related to the Hiſtory of *England*, and his own Order. There is alſo another Work of this Author printed at *Tholouſe* in 1488. and at *Venice* in 1489. which is a Commentary upon the Books of S. *Auſtin*, *De Civitate Dei*. Divers MS. Treatiſes of this Author are found in the Libraries in *England*; and among others, an Hiſtory of the Acts of the Emperors, Apoſtles, and Kings [in *Magdalen*-College Library at *Oxford*, Cod. 138.] A Commentary upon the Book of *Boethius de Conſolatione*, [in the Publick Library at *Cambridge*, Cod. 236.] Flowers upon the Rule of S. *Auguſtine* [in the *Lumleian* Library, Cod. 291.] and a Treatiſe upon the Maſs [in *Merton* College Library in *Oxford*, Cod. 147. No. 1. and in the Archbiſhop of *Canterbury*'s Library at *Lambeth*, and elſewhere.]

Auguſtinus Triumphus. *Auguſtinus Triumphus*, of *Ancona*, an Hermite of the Order of St. *Auguſtine*, flouriſhed from the Year 1274. when he was preſent at the Council of *Lyons*, to 1328. when he died at *Naples*, *April* 2. in the 85th. Year of his Age. He Compoſed a Summ concerning the Eccleſiaſtical Authority, dedicated to Pope *John* XXII. and printed at *Augsburg* in 1473. and at *Rome* 1479. and 1582. He firſt began a Book, called, *Milleloquium*, out of the Writings of S. *Auguſtine*, which was after finiſhed by *Bartholomew Urbinas*. Some attribute to him certain Commentaries upon the Lord's-Prayer, the Angelical Salutation, and the *Magnificat*, printed [at *Rome*] in 1590. and 1592. which ſome impute to *Steuchus de Eugubio*: But *Trithemius* makes mention of the laſt of theſe Commentaries in his Catalogue of the Works of *Auguſtine* of *Ancona*, and of certain Commentaries of the ſame Author, upon *Ezekiel*, upon the New Teſtament, upon the Four Books of the Sentences, a Book of Quodlibetical Queſtions, a Treatiſe of the Spirit againſt the Greeks, a Work upon the entrance into the Land of Promiſe, a Treatiſe of the X Strings, and a Book of the Powers of the Soul; Sermons upon all the Sundays in the Year, and the Saints Days. But we have none of theſe Works: They are kept cloſe in ſome Libraries [*viz.* at *Ancona*, and in the Vatican.]

Albert of Padua. *Albert* of *Padua*, an *Auguſtine* Hermite, the Scholar of *Ægidius Romanus*, and a Dr. of *Paris*, died in that City in the Year 1323. or 1328. He Compoſed a Commentary upon the Books of the Sentences; and others upon the Pentateuch, Goſpels, and St. *Paul*'s Epiſtles, which are kept in MS. at *Padua*. His Sermons only are printed at *Paris* in 1544. and 1550. and at *Venice* in 1584. and his Explication of the Goſpels upon all the Sundays of the Year at *Venice* in 1476.

Joannes Baſſolis. *Joannes Baſſolis*, a Grey-Friar, a Scholar of *Scotus*'s, commonly called *Doctor Ordinatiſſimus*, the moſt Orderly Doctor, flouriſhed about the Year 1420. and taught at *Rheims* and *Mechlen*. He has a Comment upon the Four Books of the Sentences printed at *Paris* in 1517. [where alſo ſome Miſcellanies of his in Philoſophy and Phyſick were alſo printed; when he died is not known.]

Jacobus de Lauſanna. *Jacobus de Lauſanna*, a Monk of the Order of the Friars-Preachers, a Dr. of *Paris*, and after the Provincial of his Order, is the Author of a great Work of Morality, divided into Twelve Books, and printed at *Limoges* in 1528. and of ſeveral Sermons, which are alſo printed. The

time

time and quality of this Author are not very certain. Some have written, that he was a Licentiate at *Paris* in the Year 1317. others make him Bishop of *Lausanna* about 1320. but there is no certainty of it; for it is more probable, that he took his Name from *Lausanna*, because he was Born in that City.

Henry de Carret. *Henry de Carret*, a Grey-Friar, made in the Year 1300. Bishop of *Lucca*, by *Boniface* VIII. and driven from his Bishoprick in the Year 1326. by *Lewis* of *Bavaria*, hath Composed a Treatise upon the Prophet *Ezekiel*; which is in MS. in Mr. *Colbert*'s Library.

Dominicus Grenerius. *Dominicus Grenerius*, a Doctor of *Paris*, a Preaching-Friar, Apostolick-Penitentiary, was made Mr. of the Holy Palace by Pope *John* XXII. in the Year 1326. and promoted the same Year by the same Pope to the Bishoprick of *Pamiez*, hath made Postills upon all the Historical Books of the Bible; which are found in the Library of Mr. *Colbert*, Cod. 114, 115, 116, 117, 118. He lived till after the Year 1342.

Per. de Auvergne. *Petrus Alvernienſis*, or *Peter* of *Auvergne*, a Canon of the Church of *Paris*, Composed a Summ of Quodlibetical Questions about 1320. 'Tis in Mr. *Colbert*'s Library, Cod. 963.

Vitalis è Furno. *Vitalis è Furno*, a Native of *Bazas* [in *Guienne*] a Grey-Friar, was employed by Pope *Clement* V. to Examine the Errors of *John Oliva*, and made Cardinal of the Title of S. *Martin* in 1312. *John* XXII. gave him the Title of the Bishoprick of *Albania* after the Death of the Cardinal of *Aux*, which happened in 1320. He maintained in the Consistory in the Year 1322. against the Judgment of the Pope, That it was not Heretical to assert, That neither Jesus Christ, nor his Apostles had nothing of their own, but lived in Common, and was so bold as to declare, that it was an Heresie to hold the contrary; but the Pope being very much enraged against him, he begged Pardon and retracted his Assertion. He died 1327. He hath left us a Book, called, *Speculum Morale*, or a Moral Looking-glass upon the Scripture; which puts a Mystical Sence upon almost all Passages both of the Old and New Testament. This Work was Composed by this Author in 1305. and printed at *Lyons* in 1513. and at *Venice* in 1514. and 1600. where also the Comments of this Author upon the Proverbs of *Solomon*, upon the Four Gospels, and the Revelation are printed. The Treatise upon the Preservation of Health, and the Cures of Diseases, printed in his name at *Mayence* in 1531. belong to an Author of greater Antiquity, who lived in the time of *Bela* King of *Hungary*, of whom he speaks; as Mr. *Baluzius* has already observed. They, who have written of the Authors of the Order of S. *Francis*, do make mention of some other Works of this Author in MS. and among others, his Commentaries upon the Sentences, which are said to be in the Vatican Library.

Marinus Sanutus. *Marinus Sanutus*, or *Sanudo*, Sirnamed *Torsellus*, from an Instrument so called, of which he was the Inventor, a Native of *Rivoalti*, a Town under the States of *Venice*, after he had spent his Youth in an Expedition to the Holy Land, Composed a Work to which he gave the Title, The Secrets of the Faithful of the Cross, in which he undertakes to prescribe a Way, how the Christians may recover the Holy Land, divided into Three Books. In the First Book he shews, That the way to weaken the Infidels, is to hold no Trade nor Commerce with them. In the Second he shews, How they must be Attacqued, in what Places, and with what Forces. In the Third he gives an History of the Holy Land, and the Expedition of the Christians thither; that he may instruct them in such Methods, as may Succeed in the Conquest of it, by avoiding the Faults of the one, and imitating the Conduct of the other. *Sanutus* presented this Work in the Year 1312. to Pope *John* XXII. with Geographical Tables, and dedicated it to the Kings of *France*, *England* and *Sicily*, Exhorting them to undertake the Conquest of the Holy Land. He hath also written several Letters upon the same Subject to the Princes, Cardinals and Prelates, which are printed at the End of his Work, published by *Bogarsius* in his Collection, Intituled, *Gesta Dei per Francos*, the Acts of God done by the French, printed at *Hanover* in 1611.

Alexander de S. Elpidio. *Alexander de S. Elpidio*, a City of *Italy* near *Rome*, was chosen in 1312. General of the Order of *Augustine*-Hermites, and made in the Year 1325. Archbishop of *Ravenna*, Composed by the Order of Pope *John* XXII. a Treatise about the Jurisdiction of the Empire, and Authority of the Pope, divided into two Books, and printed at *Lyons* in 1498. and at *Ariminum* in 1624. It is said, That there are some MS. Treatises of the same Author; and among others, a Treatise of Evangelical Poverty and the Unity of the Church [with some Commentaries upon *Aristotle*'s Works, preserved in the Library of the *Augustine*-Friars at *Bononia*, by *Josephus Pamphilus*, in *Chron. Erem.* p. 46.]

Alvarus Pelagius. *Alvarus Pelagius*, a Native of *Galecia* in *Spain*, Dr. of Law in the University of *Bononia*, entred into the Order of Grey-Friars in 1304. when he had studied Divinity at *Pisa*, and afterward at *Paris* under *Joannes Scotus*. He was made by Pope *John* XXII. about the Year 1330. Apostolick Penitentiary, and afterwards honoured with the Dignity of Bishop of *Coronna* in *Achaia*; and lastly, made Bishop of *Silves* in *Portugal*. He defended *John* XXII. against *Michael de Cæsenas*. We have an excellent Treatise composed by him, called, *Planctus Ecclesiæ* [*i. e.* The Churches Complaints] dedicated to *Petrus Gomesius* General of his own Order, which he finished at *Compostella* in 1340. and has been printed at *Ulm* in 1474. at *Lyons* 1517. and at *Venice* in 1560. A Summ of Divinity printed at *Ulm* in 1474. A MS. Treatise, which is found in the Vatican Library, and in Mr. *Colbert*'s Cod. 2071. Intituled, *Collyrium Fidei contra Hæreses*, [*i. e.* A Salve to preserve the Faith against Heresies.] A long Discourse of the Vision of Souls made before Pope *John* XXII. in which he defends the Judgment of that Pope. It is in MS. in the Library of the Grey-Friars at *Toledo*. *Trithemius* makes mention of a Treatise of this Author, Intituled,

The Mirrour of Kings, and an Apology divided into Four Books. The Treatiſe of *Alvarus Pelagius*, *De planctu Eccleſiæ*, is divided into two Books. In the Firſt, he treats of the State of the Church, its Foundation, Juriſdiction, Power, and Sanctity; the Pope and Cardinals Authority. In it he maintains as well the Temporal, as Spiritual Soveraignty of the Pope; That none can Appeal from his Judgment; That he has none that can Judge him upon Earth; That he has two Swords; That he is above Emperors and Kings, and may depoſe them. He alſo in it treats of the Pope's diſpenſing Power, the Authority of his Legates, Eccleſiaſtical Cenſures, and the Power of Biſhops, Duty of Kings, Qualities of the Church, and particularly its Unity; Of Schiſm and Schiſmaticks. The Second Book contains many Paſſionate Declamations againſt the Diſorders and Unrulineſs of the Members of the Church of all Degrees, and the means to remedy them. In it he alſo treats of the Obligation of Biſhops to Reſidence, of Simony, of ſuch Faults as the Popes may be guilty of, of their Obligations and Duties; as alſo of the Cardinals, Patriarchs and Biſhops. He deſcribes the Vices into which they commonly fall, and ſpares not the Abbots and Monks. From the Clergy he paſſes to the Laity; and having run through all Eſtates and Employments, Conditions, Ages and Sexes, he diſcovers their Sins, to which they are Subject, and oppoſes the Errors of the Begards. In it alſo he debates the queſtion about the Poverty of Jeſus Chriſt and his Apoſtles, and endeavours to reconcile the Decretal, *Exiit*, with the Opinion of *John* XXII. and proves, that it is not Heretical to aſſert that Jeſus Chriſt and his Apoſtles had not any Dominion either in common, or particular to themſelves, nor any property, nor any right of Uſe, but the more actual uſage of them. Upon this Subject he enlarges with the reſpect to the *Franciſcans*, and the Queſtions debated in Pope *John* XXII's time, but defends his Conſtitutions notwithſtanding; affirming, That it belongs to the Pope to explain the Rule. He after ſpeaks of the other Virtues of the Monks; as their Obedience, Humility, Charity, Silence, and the Oppoſite Vices, and ends this Work with an Explication of the Seven Gifts of the Holy Spirit.

William Ockam.

William Ockam, born in a Village of the ſame Name in the County of *Surrey*, in *England*, a Grey-Friar, and Sirnamed, The Singular Doctor; was the Head, or Leader of the Sect of Schoolmen, called *Nominals*, becauſe they did not multiply things according to the difference of their Names; but attempted to know, and explain the Proprieties of terms. He flouriſhed in the Univerſity of *Paris* in the beginning of this Age, and made a Work of the Eccleſiaſtical and Secular Power, in the defence of *Philip the Fair*, againſt *Boniface* VIII. He after fell in with a Party of his own Order, who maintained that Jeſus Chriſt had nothing in Proper nor in Common, and was one of the great Adverſaries of *John* XXII. who Condemned him to Silence under the Penalty of Excommunication; but in the iſſue, he declared himſelf openly for the Emperor *Lewis* of *Bavaria*, and for the Anti-Pope *Petrus Corbarius*, and wrote againſt *John* XXII. who Excommunicated him in 1330. whereupon he left *France* and went to *Lewis* of *Bavaria*, who received him favourably. He finiſhed his Life in that Court, and wrote always in his defence. It is ſaid, that he uſed to ſpeak to the Emperor thus, *O Prince, defend me with thy Sword, and I will defend thee with my Pen.* He died at *Munick* [*April* 10.] 1347.

His Works were never Collected into one Body, but printed ſeverally. They are of Three Sorts: 1. Works of Philoſophy. 2. Treatiſes of School-Divinity. 3. Books of Controverſie. His Philoſophical Books are, his Expoſition upon Logick, printed at *Bononia* in 1496. A Sum of Logick printed at *Venice* in 1508. and 1591. and at *Oxford* 1675. His great Summ of Logick, printed at *Venice* in 1532. His Queſtions upon the Eight Books of *Ariſtotle*'s Phyſicks, printed at *Strasburg* in 1491. and 1506. His Natural Philoſophy, or an Abridgment of a Summ taken out of the Books of Phyſick, printed at *Venice* in 1606. and at *Rome* in 1637. His Works of School-Divinity, are his Queſtions upon the Four Books of Sentences, printed at *Lyons* in 1495. his *Centiloquium*, containing the whole Science of Speculative Divinity in a Hundred Concluſions, printed in the next Year in the ſame place. A Commentary upon the firſt Book of the Sentences, printed in 1483. Seven Quodlibetical Queſtions, with a Treatiſe upon the Sacrament of the Altar, or of the Body of Jeſus Chriſt, printed at *Paris* in 1487. and 1513. at *Strasburg* in 1491. and at *Venice* in 1516. [and at *Paris* 1487. and 1513.]

His Books of Controverſie againſt the Popes *Boniface* VIII. and *John* XXII. are put together by *Goldaſtus* into his Collection, Intituled, *Monarchia*. The Firſt is about the Eccleſiaſtical and Secular Power, in the form of a Dialogue between a Soldier and a Clergyman; in it he confutes the pretended Claim of Pope *Boniface* VIII. to a Superiority over the Temporal Affairs of Kings. This Treatiſe was printed before at *Paris* in 1598. The Second is a Treatiſe, containing a Reſolution to Eight Queſtions about the Eccleſiaſtical and Secular Power. In it he diſcuſſes theſe following Queſtions, I. Whether the Supream Spiritual Power and the Supream Temporal Power may meet in the ſame Subject, and whether the Pope hath them both? He recites the Reaſons and Anſwers on both ſides, and at laſt concludes, That although both theſe Powers may meet in the ſame Man, yet it is not at all fit, that they ſhould meet in him; and that the Pope hath only a Spiritual Juriſdiction. II. Whether the Lay-Power hath any thing proper to it, which is immediately derived from God, and whether it depends on the Pope? He treats of this Queſtion in the ſame manner as the former, and gives us to underſtand, that the true Opinion is this, That Kings depend immediately on God, and not on the Pope, as far as concerns their Temporal Power. III. Whether the Pope, and the Church of *Rome* have by the appointment of Jeſus Chriſt, a Power to give a Temporal Juriſdiction to the Emperor and Kings,

Kings, and whether they hold it from him? He recites the Reaſons on both ſides; but manifeſtly ſhews what Opinion he was of. IV. Whether the Election of a King of the *Romans*, or of the Emperor, entitles to a Supream Power, and whether it depends upon the Ceremony of Unction uſed at the Coronation. He treats of the Diſtinction between the King of the *Romans*, and the Emperor, of the Right of *Charles the Great* to the Empire, and of the Right of his Succeſſors, as well to the Empire, as Kingdom of *France*, of the Right of Election; and concludes, that the Electors in chooſing a King of the *Romans*, which he looks upon, as not differing from the Emperor, confer on him a Right to Govern the Empire. V. Whether in thoſe Kingdoms, where there is a Succeſſion eſtabliſhed, the Unction performed by the Clergy, gives any Temporal Authority? VI. Whether Kings are Subject to them that Crown them? VII. Whether a King, who ſhall ſuffer himſelf to be Crowned by any other Biſhop, than him, to whom it belongs of Right, loſes his Title of King, and his Regal Authority? VIII. Whether the Canonical Election of the Princes Electors gives the King of the *Romans* a Right to any other than the Hereditary Countries. He treats of all theſe Queſtions after ſuch a manner, that though he does not plainly lay down his own Judgment; yet he ſhews where the Truth lies. In the end of his Treatiſe, he relates the Errors, of which *John* XXII. was accuſed, as well concerning the Poverty of Jeſus Chriſt and his Apoſtles, as about the Viſion of God. His Third Work is a large Treatiſe in the form of a Dialogue, divided into ſeveral Books, in which he examines the Queſtions controverted in his time, between *John* XXII. and his Adverſaries in the ſame Method; as in his former Treatiſe. In the Firſt Book he inquires whether it belongs to Divines, or Canoniſts to judge of Hereſies and Catholick Truths. In the Second he lays down, what is Hereſie and what Catholick Truth. In it alſo he Treats of ſeveral Curious Queſtions concerning the Principles of Faith, and the Condemnation of Hereſies by Councils and Popes. In the Third he Examines, who are Judges of Hereſies, and ſhews, that none but ſuch as are obſtinate in their Error are to be treated as Hereticks; and ſo adds, what are the Conditions neceſſary to repute a Man an Heretick. In the Fourth Book alſo he treats of the ſame Queſtion, and preſcribes the means to convince a Man of Obſtinacy. In the Fifth he ſhews who may fall into Hereſie, and particularly, whether the Pope or College of Cardinals may err; In it alſo he treats of the Primacy of the Church of *Rome*, and of the Infallibility of a General Council, and of the whole Church. In the Sixth he treats of the Puniſhment of Hereticks, and particularly of a Pope, who is either Suſpected, or Convicted of Hereſie; the Method of Proceeding againſt him, the Judges which he may have upon Earth, and the Penalties which may be inflicted on him. He alſo conſiders, what ſhare Lay-Princes have in the Deciſions and Executions of ſuch Judgments as concern the Faith. In the Seventh he treats of ſuch as give Credit to Hereticks, who defend and protect them, and particularly of ſuch as follow an Heretical Pope; who obey him, and maintain his Heretical Doctrines and Communicate with him. After he has explained theſe Queſtions in the Firſt Part of this Dialogue, he oppoſes in the Second the pretended Hereſie of *John* XXII. concerning the Viſion of God, and confutes the Reaſons brought to excuſe him. The Third Part is divided into two Treatiſes. The Firſt is about the Authority of the Pope, and the Second about that of the Emperor. In the Firſt Book he inquires how far the Pope's Power extends it ſelf, and whether he hath any Temporal Authority. In the Second he examines, whether it be convenient for all Chriſtians to be Subject to One Head, and the State of the Church to be Monarchical. Whether there may be ſeveral Supream Biſhops, or Independant Patriarchs. In the Third Book he inquires what that Authority is, to which Men muſt yield a Belief under pain of Damnation. In it he handles many Curious Queſtions concerning the Authority of Scripture, General Councils, Popes and Fathers in Matters of Faith. In the Fourth he diſcourſes of the Supremacy of S. *Peter*, viz. Whether Jeſus Chriſt made him the Head and Prince of the Apoſtles, and whether he had Power over them. It is eaſie to diſcern, that he is for the Affirmative.

In his Second Treatiſe, which is concerning the Power of the Emperor, he examines in the Firſt Book, Whether it is convenient that all the World ſhould be Subject to one Prince; how far the Authority of the Emperor extends; whether it depends upon the Pope, or God only; whether the Empire may be Tranſlated, Divided, or Separated. In the Second he treats of the Emperor's Authority in things Temporal; declares the difference between the Spiritual Power of the Pope and that of the Emperor; and ſhews, how far the Power of this latter extends. In the laſt Books, he diſcourſes of the Emperor's Power over the Perſons of Churchmen, and Revenues of the Church; He inquires, whether the Right of chooſing a Pope belongs to him, or the *Romans*; whether theſe laſt may incroach upon him, if the Emperor be the Pope's Judge, and have Authority over him. He had promiſed in the Preface to the Third Part of that Work, Seven other Treatiſes; The Firſt concerning the behaviour of *John* XXII. whether he died an Heretick, or Orthodox Perſon. The Second of the Life of *Lewis* of *Bavaria*, to ſhew, whether he were a Lawful Emperor or no. The Third of the Carriage of *Benedict* XII. whom ſeveral Acknowledged to be Pope. The Fourth of the Life of Friar *Michael Ceſena*. The Fifth of the behaviour of Friar *Gerhard Odonis*, whom ſome reputed the Lawful General of the Grey-Friars. The Sixth of the demeanour of *William Ockam*. And the laſt, of the Conduct of the Princes, Biſhops, and other Chriſtians, who had adhered to, favoured and maintained thoſe of whom he had ſpoken. Theſe Treatiſes, 'tis not certain, whether they were ever finiſhed by *Ockam*, or whether they are loſt.

But we have two Treatiſes more of this Author's againſt *John* XXII. The one Intituled, An Abridgment of the Errors of Pope *John* XXII. as well in reſpect to the Poverty of Jeſus Chriſt, and his Apoſtles, as about the Viſion of God, the Trinity, and Power of God, in which he anſwers the Reaſons brought to excuſe that Pope, and accuſes *Benedict* XII. to have been a Favourer of the Hereſies of *John* XXII. and to have broached a New One, in forbidding that when any Queſtion is brought to the Pope, to chooſe either the Negative or the Affirmative Part, before the Pope has decided it. The other is a large Work, Intituled, *Ninety Days*; becauſe he ſpent ſo much time in Compoſing it; in which he confutes word by word the Four Decretals of *John* XXII. *Quia Vir reprobus*, *Ad conditorem*, *Cum inter*, and *Quia quorundam*.

Laſtly, There is alſo another Treatiſe of *Ockam's* Compoſed upon the Occaſion of the Divorce of *Margaret* Dutcheſs of *Carinthia*, and the Son of the King of *Bohemia*; in which he explains the Right of the Emperor and Princes in Matrimonial Cauſes. All theſe Books of Controverſie are found, as we have obſerved in the Firſt and Second Tome of *the Monarchy of* Goldaſtus, and have been printed ſeverally at *Lyons* in 1496. There is in the Library of M. *Colbert*, a MS. Treatiſe of *Ockam's* againſt *Benedict* XII. divided into Seven Books; and a Letter to the General Chapter of the Grey-Friars met in 1334. at *Aſſiſi*.

Marſilius Patavinus.

Marſilius Patavinus, or *Marſilius* of *Padua*, Sirnamed *Menandrinus*, a famous Lawyer of his time, ſtoutly defended the Party of the Emperor *Lewis* of *Bavaria* againſt the Pope; and about the Year 1324. Compoſed a large Work upon that Subject, Intituled, *A Defender of the Peace againſt the Juriſdiction uſurped by the Pope of* Rome, dedicated to the Emperor; It is divided into Three Parts. In the Firſt he ſettles the Civil and Temporal Authority and Juriſdiction, its Extent and Bounds. In the Second he ſhews the Nature of the Eccleſiaſtical Power, what is its Extent, and what are the Effects of it, and how it differs from the Civil Authority. In it he maintains, That the Church, properly ſpeaking, hath no Compulſive Authority or Juriſdiction; That all the Apoſtles were equal in Power; That all Biſhops and Eccleſiaſtical Miniſters have their Power immediately from God; That all Biſhops have Power to decide Matters of Faith; That a General Council is the Supream Judge of the Church, and that the Government of the Church belongs to that; That the Biſhop of *Rome* is not the Head of other Biſhops, nor has any Primacy above them; That he is the firſt in a Council, and has Power to execute its Rules and Decrees. In it he alſo ſhews, wherein the Popes have exceeded their Authority and Power, as well in Spiritual as Temporal Things, and anſwers the Objections that may be made againſt that Doctrine, and the Paſſages of the Fathers uſually againſt it. In the laſt Part he draws 42 Concluſions from the Principles laid down in the Two former Books, of which theſe are ſome of the Principal: 1. That only the Doctrine contained in the Divine, and Canonical Scripture, or that which is deduced from thence by the Interpretation of a General Council is true, and neceſſary to believe in order to Salvation. 2. That General Councils only can ſettle ſuch Articles of Faith, as oblige us to believe them, as neceſſary to Salvation. 3. That the Goſpel does not appoint to Compel Men by Mulcts, and Temporal Puniſhments to obſerve the Commandments of the Law of God. 5. That no Mortal Man can diſpenſe with the Commands of the Goſpel; and nothing but a General Council can forbid what the Goſpel permits. 7. That the Popes cannot Condemn to any Secular, or Temporal Puniſhment. 14, & 15. That Biſhops, as Biſhops, have not any compulſive Juriſdiction; but it belongs to Princes only. 16. That Biſhops can't execute their Excommunications, or Interdicts; but by the Authority of the Magiſtrates. 17. That all Biſhops are equal by Divine Right. 18. That Biſhops may excommunicate the Biſhop of *Rome*, as well as he excommunicate them. 19. That they cannot give a Diſpenſation to celebrate ſuch Marriages as are forbidden by the Law of God, and it belongs to Princes to diſpenſe with ſuch as are forbidden by Human Laws, to Legitimate Children, and make them capable not only to inherit, but to be promoted to Eccleſiaſtical Orders. 23. That it belongs to Princes to beſtow Eccleſiaſtical Offices and Benefices. 27. That Magiſtrates for the Publick Good, may make uſe of the ſuperfluous Revenues of the Church. 29. That it belongs to them to allow, or hinder the Erecting of Colleges, or Monaſteries. 30. That it belongs to them only to Puniſh Hereticks with Temporal Puniſhments. 32. That a General Council can Erect a Metropolis only. 33. That it belongs to Princes to call a General Council. 34, 35, & 36. That none but a General Council, or a Prince, can appoint Faſts, or new days of Abſtinence, canonize Saints, or make Rules of general Diſcipline. 38. That Evangelical Perfection requires a Poverty, which conſiſteth in having no Moveables, and enjoying Goods without Dominion, and without a deſign of defending them, or recovering them before a Secular Judge. 39. That Maintenance and Proviſion is due to Biſhops and Miniſters of the Goſpel; but Men are not obliged to pay them Tythes if they have a Subſiſtence otherwiſe. 41. That it belongs only to a Prince, or a General Council to raiſe or depoſe the Biſhop of *Rome*. Theſe Concluſions plainly demonſtrate, That *Marſilius* deſigning to defend the Rights of the Empire againſt the Attempts of the Popes, fell into the Oppoſite Extream, and that he rather wrote as a Lawyer, than as a Divine; although in the Second Part he quotes many excellent Paſſages of the Fathers, Councils, and Eccleſiaſtical Writers.

The ſame Author compoſed another Treatiſe after the former, concerning the Tranſlation of the Empire, in which he gives us an Hiſtory of the Ancient State of the *Roman* Empire, the Tranſlation of the Greek Empire to the French, and of the French to the Germans, and of the Inſtitution of Electors, and a Conſultation about the Divorce of *Jane*, the King of *Bohemia's* Daughter,

Daughter, and *Margaret* Dutcheſs of *Carinthia*; in which he proves the Right of a Prince about Marriages. Theſe three Treatiſes are inſerted in the Second Tome of *Goldaſtus*'s Monarchy, and the firſt was printed by it ſelf at *Baſil* in 1522. and at *Francfort* in 1612. *John* XXII. condemned this Treatiſe by an expreſs Decree recited in *Rainaldus*. He was alſo oppoſed by *Alvarus Pelagius* in his Book, *De Planctu Eccleſiæ*, by *Alexander de S. Elpidio*, by *Peter de Palude*, and by Cardinal *Turrecremata*.

The ſame Queſtion concerning the Supream Power of Kings, was alſo debated in *France* under *Charles* V. and the Pretences by which the Popes endeavoured to raiſe themſelves above the Temporal Juriſdiction of Kings, mightily oppoſed. Several other Treatiſes were made to defend the Soveraignty of Princes, and to prove that the Pope's Power did not extend to Temporal Things. We have two conſiderable Ones of them ſtill extant.

The firſt is *Radulphus de Prælles*, a Counſellor, and Maſter of Requeſts to the French King; who Compoſed a Treatiſe in Latin, and after tranſlated it into French by the ſaid King's Order. The Other is a larger Treatiſe in Latin, Compoſed alſo by the Order of the ſame Prince, Intituled, *Somnium Viridarij* [or the Dream of the Orchard] in the form of a Dialogue between a Clergyman and a Soldier. The Author of it conceals himſelf under the Name of *Philotheus Achillinus*, a Counſellor of the King; But ſome Attribute it to *Philip Mazarius*, or *De Mazariis*, a Soldier, who was heretofore a Chancellor of the Kingdom of *Cyprus*, and after Secretary to Pope *Gregory* XI. and laſt of all put himſelf into the Service of *Charles* V. from which he retired into the Monaſtery of *Celeſtines* at *Paris*, where he died. Theſe two Treatiſes are in the Firſt Tome of the Monarchy of *Goldaſtus*. The other was printed in French, at *Paris* in 1491. and in Latin 1503. and with the *Imprimatur* of the Parliament in 1516. *Radulphus de Prælles* Compoſed another Treatiſe, Intituled, *Rex Pacificus*, of which he makes mention, and tranſlated the Books of S. *Auſtin*, *De Civitate Dei*, into French, printed at *Abbeville* in 1486. and at *Paris* in 1531. Radulphus de Prælles. Philip Mazerius.

The Soldier *Mazerius* wrote alſo the Life of S. *Thomas*, or *Petrus Thomaſius*, Archbiſhop of *Crete*, publiſhed by *Bollandus* on *Jan.* 29.

Ubertinus de Caſſalis, a Grey-Friar, was one of the Chief of the Spiritual part of the Monks againſt the Community, and maintained before *Clement* V. the Writings of *Petrus Oliva*. He alſo Compoſed ſeveral Books in defence of that Party before and after the Council of *Vienna*, of which one of them begins with theſe words, *Sanctitati Apoſtolicæ*, i. e. To the Apoſtolick Holineſs; and the other with theſe words, *Super tribus ſceleribus*; i. e. Concerning Three Wickedneſſes; and the laſt, which he Compoſed ſince the Council of *Vienna*, with theſe words, *Ne impoſterum*, i. e. Leſt for the future. He defended himſelf before Pope *Clement* V. and obtained a Bull of Abſolution. But he was accuſed anew by Friar *Bonagratia*, under the Papacy of *John* XXII. who aſſigned him for his Judge, *William* Cardinal-Biſhop of S. *Sabina*, to whom the Friar preſented a Writing in 1321. againſt the Behaviour and Writings of *Ubertinus de Caſſalis*; in which he quotes the Writings, of which we have ſpoken. In the Year 1322. *Ubertinus* being asked his Opinion by the Pope concerning the Poverty of Jeſus Chriſt; he anſwered in Writing, That Jeſus Chriſt, and his Apoſtles as Heads of the Church, had Goods to diſtribute to the Poor, and Miniſters of the Church; but if they be conſidered, as private Perſons, who attained and practiſed a Perfection in Religion, we muſt diſtinguiſh the two Ways of having any thing; The one Civil and Worldly, by which they had right to defend what they had, and recover it from any that had taken it; The other Civil and Natural by a Right of Common Charity; That Jeſus Chriſt and his Apoſtles had nothing in the firſt ſenſe, but in the ſecond they had all things neceſſary for Life; This Anſwer being read in the Conſiſtory, was approved by the Pope; and *Ubertinus de Caſſalis* defended it again in 1330. Theſe two Treatiſes are publiſhed by Mr. *Baluzius*, in the Firſt Tome of his Miſcellanies. There are two other Books attributed to *Ubertinus*, the one intituled, The Tree of a Crucified Life, printed at *Venice* in 1485. and the other, The Seven Eſtates of the Church; printed in the ſame place 1516. Ubertinus de Caſſalis.

Michael Cæſenas, who was choſen General of the Grey-Friars in 1316. undertook a Defence of the Opinion of the Divines of his Order concerning the Poverty of Jeſus Chriſt, againſt *John* XXII. and cauſed it to be determined in a General Chapter held 1322. at *Paris*; That neither Jeſus Chriſt, nor his Apoſtles had any thing in Proper. But maintaining the ſame Doctrine obſtinately before the Pope at *Avignon* in 1327. he was Arreſted and put in Priſon; but while he was proceeding further againſt him, he eſcaped, and appealed from all that *John* XXII. had done, or ſhould do againſt him, and publiſhed his Appeal at *Peruſia*; but notwithſtanding this Appeal, the Pope publiſhed a Bull againſt him, by which he depoſes him, and orders a General Chapter to be called by *Bertrandus de la Tour*, the Vicar-General of that Order, which was held at *Paris*; and in it the Depoſition of *Michael de Cæſenas*, he was approved and confirmed. In the Year 1331. he cauſed another Chapter to be held about the ſame Subject, at *Perpignan*, to chooſe another General, and to reject the Common Opinion of that Order concerning the Poverty of Jeſus Chriſt. *Michael Cæſenas* wrote a Treatiſe, which he addreſſed to this Aſſembly to turn them from that Reſolution; in which he accuſes *John* XXII. of Twelve Errors. He alſo ſent another Treatiſe to all the Monks of his Order, to engage them to maintain his Opinion; and preſented a Petition to the Emperor, and the Princes of the Empire, againſt *John* XXII. in which he delivers and confutes the Twelve Errors, of which he accuſed that Pope. Theſe three Treatiſes are publiſhed in the Second Tome of *Goldaſtus*'s Monarchy. *Michael* flying Michael Cæſenas.

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to the Protection of the Emperor *Lewis* of *Bavaria* valued not the Pope's Curſes, but kept the Title of General of the Grey-Friars till the Day of his Death; which happened at *Munick* in 1343.

John of Gaunt, *or* de Janduno.

Joannes de Janduno, or *John of Gaunt*, ſo called from his Native Country; was one of the Divines, who were of the Party of *Lewis* of *Bavaria*. He Compoſed a Treatiſe of the Eccleſiaſtical Power. *Goldaſtus* at firſt believed, that that was the Treatiſe which bore this Title, *An Information of the Nullity of the Proceſſes made by* John *XXII. againſt the Emperor* Lewis *of* Bavaria, Compoſed in 1338. which he therefore Publiſhed under his Name in the Firſt Tome of his Collection; but he has ſince owned, as he declares in his Preface, that it is a different Work. He alſo obſerves, That *Marſilius Ficinus* hath publiſhed a Commentary of *John* of *Gaunt*, upon the Sentences, and ſome Quodlibetical Queſtions; but we cannot find that Edition. We have only ſeveral Philoſophical Commentaries of that Author, printed in ſeveral places.

Bernardus Guido.

Bernardus Guido, a Native of *Limoges*, was Born in 1260. and entred into the Order of Friars-Preachers in 1280. and after he had been Prior of the Abbies of *Albi*, *Carcaſſone*, *Caſtres*, and *Limoges*, was appointed Inquiſitor againſt the *Albigenſes* in 1305. and Procurator-General of his Order in 1312. Four Years after he was ſent into *Italy* by *John* XXII. and received as a Reward for his Labour in 1323. the Biſhoprick of *Tuy* in *Gallecia*; from whence he was tranſlated in the following Year to the Biſhoprick of *Lodeve*. He died *Dec.* 13. 1331. He Compoſed ſeveral Works; of which theſe are in the Library of Mr. *Colbert*, viz. A Catalogue of the *Roman* Popes, *Roman* Emperors, Biſhops of *Tholouſe* and *Limoges*, and Earls of *Tholouſe*; A Chronicle, or Genealogy of the Kings of *France*; A Deſcription of the *Gauls*; A Book of the Names of the Apoſtles; Another of the Names of the Diſciples; The Names of the Saints of the Dioceſs of *Limoges*; A Book of the Foundation of the Monks of *Grandmont*; Another of the Monks of *Artigia*, and a third of the Foundation of the Monaſtery of S. *Auguſtine* of *Limoges*; A Treatiſe of the Times and Years of the Councils, and ſeveral Tracts of the Articles of Faith, and Sacraments of the Church; On the Ten Commandments, Original Sin, The Office of the Maſs, and of the Accidents that may happen in the Celebration of it; A Part of his *Sanctorale*, or the Mirrour of Saints. There are Five other Treatiſes in the Library of the Friars-Preachers at *Tholouſe*, viz. A Treatiſe of the Advantages of the Bleſſed, Two Volumes of Sermons, and a Work intituled, The Practice of the Office of an Inquiſitor. He alſo continued, and augmented the Book of *Stephen de Salagnac*'s Hiſtory of the Eſtabliſhment of the Order of Friars-Preachers; The Mirrour of Popes, Emperors, and Kings of *France*, to the Year 1322. dedicated to Pope *John* XXII. which is in the Library of the Friars-Preachers at *Avignon*. Such of theſe Works, as have been printed, are as follow; Two Lives of *Clement* V. and two other Lives of *John* XXII. publiſhed by Mr. *Boſquet*, and Mr. *Baluzius* in his Collection of the Lives of the Popes of *Avignon*; The Life of S. *Fulchran*, printed by *Bollandus*, Feb. 13. The Life of S. *Glodeſindis* by *Surius*, July 25. An Hiſtory of the Monks of *Grandmont*, and the Monaſtery of S. *Auſtin* at *Limoges* to the Year 1313. by F. *Labbé* in his *Bibliothecâ*. The Epiſtle Dedicatory, and Preface to his Mirrour of Saints by the ſame Perſon, and the Acts of the Earls of *Tholouſe*, by *Catellus*.

Guido de Perpiniano.

Guido de Terrenâ de Perpiniano, a Native of *Rouſſillon*, a Doctor of *Paris*, and a *Carmelite*, was made General of his Order in 1318. and afterward appointed Inquiſitor-General by Pope *John* XXII. who made him Biſhop of *Majorca* in 1321. from whence he was tranſlated to the Biſhoprick of *Elne*. He died *Aug.* 21. 1342. He Compoſed a Summ of Hereſies with the Confutation of them, dedicated to *Goncelin* Cardinal-Biſhop of *Albania*, printed at *Paris* in 1528. and at *Cologne* in 1631. with an Harmony of the Four Evangeliſts. There is in the French King's Library a Commentary of this Author upon *Gratian*'s Decrees, and a Treatiſe of the Perfection of Life, in Mr. *Colbert*'s; where he treats of the Poverty of Jeſus Chriſt, and his Apoſtles. He made this Treatiſe at *Paris*. Mr. *Baluzius* hath publiſhed the Synodal Decrees of this Biſhop, in the Appendix of his Work, Intituled, *Marcha Hiſpanica*, P. 1454.

Arnoldus de Terrenâ.

There is another *Terrenâ*, named *Arnoldus*, who is thought to be the Nephew of the former, of whom we have ſpoken. He was a Doctor of Law, and Sacriſt of *Perpignan*, who flouriſhed about the End of this Age, and wrote about the Year 1373. a Treatiſe of the Maſs and Canonical Hours, and Theological Queſtions, which he Compiled at *Avignon*; which Works are found in MS. in Mr. *Colbert*'s Library.

Francis Mayronius.

Franciſcus Mayronius, Born at *Digne* in *Provence*, a Grey-Friar, a Scholar of *Scotus*, being Batchelor of Divinity in the Univerſity of *Paris*, firſt introduced by his Example, an Act in the *Sorbonne*, which is held from Morning to Night in the Schools of the *Sorbonne* by one Reſpondent without any Preſident, and without interruption. There he received the Doctor's Cap in 1323. and died at *Placentia* in 1325. His Comments upon the Four Books of the Sentences, and ſome other Treatiſes of School-Divinity, have been printed at *Venice*, in 1517, 1520, 1556, and 1567. His Sermons upon *Lent*, and the Saints-Days, were printed in the ſame City in 1491, and 1493. and at *Baſil* in 1598. The following Treatiſes of the Poverty of Jeſus Chriſt, and his Apoſtles, of the Cardinal Virtues and Vices, Of the Articles of Faith, Of Baptiſm, Of Humility, Of Indulgences, Of the Body of Jeſus Chriſt, Of the Angels, Of Prayers for the Dead, Of Penances, Of Faſting, Of the Laſt Judgment, Of the Seven Gifts of the Holy Spirit, Upon the Lord's Prayer, and the *Magnificat*, were printed at *Baſil* in 1498. He has an Explication upon the Ten Commandments, which is printed at *Paris* in 1619. Theological Truths upon S. *Auſtin*, and the

the City of God, printed at *Tholouſe* in 1488. and at *Venice* in 1489. His Commentaries upon the Predicaments, upon the Categories, and upon *Ariſtotle*'s Books of Phyſicks, were printed at *Venice* in 1517. and ſome other Works, yet in MS. are in ſeveral Libraries, [as that of Mr. *Waddingus*, and the Grey-Friars at *Leige*.]

Bertrandus de Turre, a Grey-Friar of the Dioceſs of *Cahors*, and General-Miniſter of the Province of *Aquitain*, was made Archbiſhop of *Salerne* in 1319. and in the following Year Cardinal-Prieſt of S. *Vitalis* by *John* XXII. and laſtly, Biſhop of *Freſcati*. He was appointed in 1328. Vicar, or Adminiſtrator-General of the Order of Grey-Friars, and approved of the Depoſition of *Michael de Caſenas* in the Aſſembly of a General Chapter of that Order held at *Paris* in 1329. He died in 1334. He Compoſed ſeveral Sermons, which are in ſeveral Libraries; Two Volumes of them are in the Library of Cardinal *de Bouillon*, and Three in that of the *Sorbonne*. His Sermons upon the Epiſtles of the Year, were printed at *Strasburg*, in 1501. Bertrandus de Turre.

Durandus de S. Porciano, a Village in the Dioceſs of *Clermont* in *Auvergne*, of the Order of Friars-Preachers, a Doctor of *Paris*, flouriſhed in that Univerſity from 1313. when he was Licentiate, to 1318. when he was made Biſhop of *Puy* or *Annecy* by the Pope; from whence he was tranſlated in 1326. to the Biſhoprick of *Meaux*, which he governed to 1333. in which he is ſaid to have died. His chief Work is a Treatiſe of Divinity upon the Four Books of the Sentences, which he began when he was very Young, and finiſhed a little before his Death, as he himſelf tells us: In them he departs much from the Opinions of S. *Thomas* and *Scotus*, and taught ſeveral Doctrines very particular, and bold; which gave him the Name of the *Moſt reſolute Doctor*. This Commentary was printed at *Venice* in 1561. ſeveral times, and at *Lyons* in 1595. He alſo Compoſed a Treatiſe about the Eccleſiaſtical Power upon the Occaſion of the Queſtion, which was diſputed upon that Subject in *France* in 1329. between the Biſhops and *Peter de Cugnieres*; of whom *Peter Bertrandus* makes mention upon the Sixth Book of the Decretals, which was printed at *Paris* in 1506. He alſo Compoſed a Treatiſe againſt the Opinion of *John* XXII. about the State of Souls, but we have it not; as alſo an Inſtruction for his Clergy, and ſome Sermons. Durandus à S. Porciano.

Odericus de Port-Naon in *Friuli*, a Grey-Friar, after he had travelled a long time in the Eaſt, and Preached the Goſpel in *Aſia* and the *Indies*, Compoſed a Relation of the Wonders of the Eaſtern *Tartars*, which is in MS. in ſome Libraries in *England*, and a ſhort Chronicle from the beginning of the World to the Papacy of *John* XXII. Some Sermons and Letters. Odericus de Port-Naon.

Guido, Abbot of S. *Denys* in *France*, flouriſhed about the Year 1320. and was Abbot of that Abby between *Giles de Pontoiſe*, who died in 1325. and *Walter de Pontoiſe*, who ſucceeded him in 1333. He made ſome Notes upon *Uſuardus*'s *Martyrology*, which is in MS. in the Library of S. *Victor*. Guido.

William of *Nottingham*, a Canon and Chanter of the Church of *York*, and after a *Franciſcan* Monk, flouriſhed in *England* about 1320. and died *Octob.* 5. 1336. None of his Works are printed, but there are ſeveral of them in the Libraries of *England*; and among others ſome Queſtions upon the Four Goſpels, Reflections upon all the Goſpels of the Year, Queſtions upon the Lord's Prayer, and a Treatiſe againſt the Errors of *Pelagius*. William of Nottingham.

William Mount, an Engliſhman, Canon of *Lincoln*, flouriſhed in 1330. and Compoſed ſeveral Works, which are in MS. in the Engliſh Libraries. Theſe are the Titles of ſome of them, which are publiſhed; Collections with a Paraphraſe upon the Pſalms, The Mirrour of Penance, A Summ for Paſtors, Theological Diſtinctions, Sermons, A Numeral, A Similitudinary, and a Treatiſe of Tropes. William Mount.

Philip de Montcalier in *Piedmont*, became a Monk in the Convent of Grey-Friars at *Tholouſe*, and was after Divinity-Lecturer at *Padua*. He Compoſed in 1330. a Poſtill upon all the Goſpels of the Year, and Sermons for the whole Year. The Abridgment of his Sermons drawn up by *Jouſelmus de Canova*, Keeper of the Covent of *Cordeliers* at *Cuma*, was printed at *Lyons* in 1510. and 1515. This Author lived to 1350. or thereabouts. Philip de Montcalier.

Aſteſanus, ſo called from the Village of *Aſt* in *Piedmont*, where he was Born, a Grey-Friar, is the Author of a Summ of Caſes of Conſcience, divided into Eight Books; which was printed at *Norembu*rg in 1482. by the Care of *Bellatus* and *Gometius*, and ſince at *Venice* in 1519. from whence *Antonius Auguſtinus* hath taken his Penitentiary Canons printed at *Venice* in 1484. This Author lived to the Year 1330. There is another *Aſteſanus* of the ſame Order, who flouriſhed ſome time after, whom *Waddingus* believes to be the Author of ſome Commentaries upon the Books of the Sentences, upon the Revelation, and ſome Sermons, which are not printed. Aſteſanus.

Nicholas de Lyra, a Town of the Dioceſs of *Evreux*, was Born of Jewiſh Parents, who taught him the Hebrew Tongue; but being converted, he became a Monk in the Monaſtery of Grey-Friars at *Vernuill* in 1291. and having ſtayed ſome time there, he went to *Paris*, where he read Lectures ſeveral Years upon the Holy Scripture in the Great Covent of *Cordeliers* at *Paris*, where he died *Octob.* 23. 1340. He made uſe of the Learning, which he had gotten when he was a *Jew*, to explain the Holy Scripture literally, and made Poſtills upon all the Holy Books. He began this Work in 1293. and ended it in 1330. In them he ſhews a great deal of Jewiſh Learning, and makes a very good uſe of the Comments of the Rabbies; and among others, of Rabbi *Solomon Iſaac*, or *Jarchi*. The firſt Edition of this Work was put out at *Rome*, under the Papacy of *Sixtus* IV. in 1471. by the Care of *John D'Alena*. It has been ſince printed at *Baſil* in 1508. Nicholas de Lyra.

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and at *Lyons* in 1529. But the moſt perfect Edition is that of *Francis Feuardentius*, *John Dadreus*, and *James de Cuilly* at *Lyons* in 1590. which they put out after they had compared it with the MSS. It is printed ſince in the Bible with Gloſſes, at *Doway* in 1617. at *Antwerp* in 1634. and in the great Bible of Father *Le Haye* in 1660. He hath alſo Compoſed ſome Moral Comments upon the Holy Scripture, which were printed at *Venice* in 1516. and in 1588. Large Poſtills or Explications upon the Goſpels of all the *Sundays* in the Year. We have alſo a Treatiſe of his concerning the Perſon that Adminiſters, and him that Receives the Sacrament of the Lord's Supper, which has been printed in *Germany* without Date, with a Work of S. *Thomas* upon the ſame Subject. A Diſputation againſt the *Jews*, printed at *Venice*, with his Commentaries; A Book againſt a *Jew*, who made uſe of the New Teſtament to oppoſe the Doctrine of Jeſus Chriſt; printed with the Edition of his Poſtills in 1529. *Waddingus* attributes to him a Writing of the Life and Actions of S. *Francis*; but becauſe no other Authors mention it, I believe it is not his. *Trithemius* makes mention of his Sermons, and we meet with ſome Large Commentaries upon the Holy Scriptures, in Libraries, which bear his Name. Some Authors ſay, That he made ſome Comments upon the Books of the Sentences, Some Quodlibetical Queſtions, a Treatiſe upon the Beatifick Viſion, An Expoſition upon the Ten Commandments, and ſome other Works.

Peter Bertrand. PETRUS BERTRANDUS, a Native of *Annonay* in *Vivarois*, the Son of *Matthæus Bertrand*, and *Agnes* the Empreſs; after he had Profeſſed the Civil Law with great Reputation in the Univerſities of *Avignon*, *Orleans* and *Paris*, was made in 1320. the Chancellor of *Joanna* Queen of *France* and Dutcheſs of *Burgundy*, who made him Executor of her Will; and a little time after was made Biſhop of *Nevers*, from whence he was tranſlated in 1325. to the Biſhoprick of *Autun*. The Conference that he had in 1329. with *Peter de Cuguieres*, in which he defended the Rights of the Church in the preſence of *Philip de Valois*, King of *France*; got him Abundance of Reputation. He was made Cardinal of the Title of S. *Clement* in 1331. by *John* XXII. through the recommendation of the King and Queen of *France*. He Founded the College of *Autun* at *Paris* in 1341. and died *June* 24. 1349. in the Priory of *Monſault*, which he had built near *Avignon*.

He reduced into Writing the Acts of the Conference held in 1329. in the King's Preſence between the Biſhops of the Realm, the Chief of whom was *Roger*, then nominated to the Archbiſhoprick of *Sens* and *Peter de Cuguieres*, the King's Advocate; who ſpoke for the King's Officers and Judges, about the extent of the Eccleſiaſtical and Civil Juriſdiction. The occaſion of this Conference, were the Complaints, which the Prelates, Officials, and all the Clergy made againſt the Judges and King's Officers, and againſt the Barons, pretending that they encroached upon their Juriſdiction. The King to ſupport them, and maintain a good Intelligence among all his Subjects, as well Eccleſiaſtick as Civil, gave a Command by his Letters dated *Sept.* 1. as well to the Prelates as Barons of the Kingdom to meet at *Paris* upon the Octaves of the Feaſt of S. *Andrew*. to propoſe whatever they had to alledge againſt one another, that they might live orderly for the future. The Archbiſhops of *Bourges*, *Auſche*, *Rouen* and *Sens* met accordingly, together with the Biſhops of *Beauvais*, *Chalons*, *Laon*, *Paris*, *Noyon*, *Chartres*, *Conſtances*, *Angiers*, *Poictiers*, *Meaux*, *Cambray*, *S. Flour*, *S. Brieu*, *Chalon* upon *Saone*, and *Autun*. The King being come alſo thither with his Council and ſome Barons, *Peter de Cuguieres*, Knight, and Counſellor of State ſpoke for the Rights of the King, taking for his Text theſe words, *Render to Cæſar the things that are Cæſar's, and to God the things that are Gods*; from whence he proved two things: 1. That due Honour and Reverence ought to be paid to the King. 2. That the Spiritual Authority ought to be ſeparated from the Temporal, of which the former belongs to the Prelates, and the latter to the King and his Lords; which he proved by ſeveral Reaſons drawn from Fact and Right; and in the end concludes, That the Biſhops ought to be contented with the Spiritual Power, and the King ought to Protect them in Matters, which are Subject to him. This Diſcourſe being finiſhed, he ſaid in French, That the intention of the King, was to put himſelf in Poſſeſſion of the Temporal Power; and preſented ſeveral Articles containing the Grievances, and Attempts, which he affirmed to be done by the Prelates and Clergy of the Realm of *France* or their Officers, againſt the Temporal Juriſdiction of the King, Barons, and other Lords. The greateſt part of theſe Articles reſpect the Encroachments which the Eccleſiaſtical Judges had made upon Civil Juſtice, in taking upon them the Cognizance of Civil and Real Cauſes under divers Pretences, and preſuming to forbid the Lay-Judges. The Prelates deſired time to conſider before they gave their Anſwer, and obtained till *Friday* following, when *Roger* the Archbiſhop of *Sens* Elect carried word to the King, who was at the Caſtle of S. *Vincent*, and after he had proteſted, that what he was about to ſay, was not with an intention to ſubmit himſelf to the Judgment of the King; but only to inſtruct his Majeſty and the Conſcience of his Attendants, he took for his Text theſe words of the Firſt Epiſtle of S. *Peter*, *Fear God*, *Honour the King*; and ſhewed from them, that Fear and Love was due unto God, which engage Men to give Liberally to him, to Honour him reverently, and give him all his Dues. Secondly, That all Men are obliged to obey their Prelates, and that the Kings of *France*, who had honour'd them more than other Princes, have been always moſt happy. Thirdly, That we muſt render to God, what is really his, and in this Point he oppoſed what *Peter de Cugnieres* had ſaid of the two Juriſdictions, maintaining, that though they were diſtinguiſhed, yet they were compatible, and might be united in one Subject; That the Temporal Power is Subject to the Spiritual; That the

the Clergy have both; which he endeavours to prove by the Old Teſtament and New, by Natural, Eccleſiaſtical and Civil Law, by Cuſtom, and by the Privileges granted by the Kings of *France* to the Clergy of his Realm.

Upon the Second part of the Text, *Honour the King*, he ſaid, That truly to Honour the King, was to adviſe him not to attempt any thing againſt his Conſcience, and that would bring a general Odium upon himſelf by engaging him to make void what his Predeceſſors had done. Secondly, That it was not to honour him to put him upon any thing, that would leſſen his Power by perſwading him, That his Predeceſſors had no Power or Right to grant thoſe Privileges. Thirdly, It was not to honour the King, to adviſe him to do any thing contrary to his Reputation, Conſcience, or Oath which he had taken to preſerve the Privileges and Liberties of the Church. He concludes with a Supplication to the King, That it would pleaſe the King to confirm their Juſt and Canonical Privileges, to recall the Attempts made to the contrary at their Complaint and Requeſt, and to preſerve the Church of *France* in its Franchiſes, Liberties, and Cuſtoms. And as to the Articles propoſed, Some of them they were obliged to maintain; becauſe otherwiſe they ſhould loſe and weaken all their Eccleſiaſtical Power: But the others contained nothing but certain Abuſes, which they could not believe their Officers had been guilty of, and which they would neither approve, nor tolerate.

The next *Friday*, which was *Dec.* 29. the King being in his Palace, with his Counſellors and Barons, *Peter Bertrandus*, Biſhop of *Autun*, delivered his Speech, having taken for his Text theſe words in *Geneſis*, *Let not the Lord be Angry, if I ſpeak*; and theſe other words of Scripture, *Lord, thou art our preſent Refuge.* And having proved, That it is the Duty of Kings to be the Protectors of the Church; he anſwers *Peter de Cuguieres*, yet with a Proteſtation, that he did it only to inſtruct the King, and not to anſwer as in Judgment. He maintains, That the Juriſdiction in Civil cauſes belongs to the Clergy both by Divine and Humane Right, and that Kings had beſtowed that Privilege on the Church, and the rather, becauſe the Church had granted Kings ſeveral Spiritual Revenues. Then he anſwers to the Articles propounded, and ſays, That they are of Three ſorts; Some concerned the perpetual Rights of the Church, and belong to it by Right and Cuſtom, which it juſtly uſed, and they were ready to defend it. Others contained ſeveral Abuſes and Errors, which they would not endure, and were ready to correct, if they were really uſed. The laſt Sort were partly juſt and partly unjuſt. Then he makes ſome Remarks upon the 66 Articles propounded by *Peter Cuguieres*, and maintains the greateſt part of them. Laſtly, The Biſhop preſented a Petition, in which they requeſted a Confirmation of their Privileges, and a Revocation of all that had been done and attempted to the contrary.

The Aſſembly being met on the 8th. day at the Caſtle of S. *Vincents* before the King, *Peter de Cuguieres* anſwered the Biſhops in the Name of his Majeſty, in a Diſcourſe which had for the Text theſe words of Jeſus Chriſt, *I give you Peace, I am with you, fear not*; and told the Biſhops, That the King's intention was not to deprive the Church or Biſhops of the Rights and Privileges, which they could claim by Right, or any Reaſonable Cuſtom; but he proved that they had no right to Judge in Civil cauſes; and in the Concluſion adds in the Name of the King, That if any one would inform the King of the Cuſtom and Uſe, he was ready to hearken to them. *Bertrand* replied, and ſays in his Reply, That the King's Anſwer was very general, and prayed his Majeſty to explain himſelf further. He was anſwer'd in the King's Name, That his intention was not to oppoſe the Cuſtoms of the Church which were made appear by good Authority. The next *Sunday*, the Biſhops being come to the King at the Caſtle of S. *Vincents*, The Archbiſhop of *Bourges* ſaid to them, That the King had declared, That they ſhould fear nothing, for they ſhould loſe nothing during his Reign; but he would maintain them in all their Rights and Cuſtoms. The King owned that he had made ſuch a Declaration, and the Biſhops thanked him by the Mouth of the Archbiſhop of *Sens*, who humbly repreſented to his Majeſty, That he had publiſhed many things Prejudicial to the Juriſdiction of the Clergy, which they prayed his Majeſty to revoke. The King anſwered them himſelf, That they were not done by his Order, and that he would not ratifie them. The Archbiſhop of *Sens* added, That the Biſhops would reform ſome Abuſes, which the Laiety had complained of, provided, that the King and others would be content. Laſtly, He beſought his Majeſty to comfort them with a Clear Anſwer. *Peter de Cuguieres* anſwered, That the King was reſolved ſo to do, provided, That the Biſhops would correct and reform whatever he deſired, and that the King would give them time to do it till *Chriſtmaſs*; but if they did not in that time work the Reformation Agreed on, he would uſe ſuch a Remedy himſelf, as ſhould be approved by God, and the People; and with this Anſwer he ſent away the Biſhops, but they were not ſatisfied with it. Some affirm, That the Clergy continued their Enterprizes, and thereupon he put out an Edict in favour of the Secular Judges: But however that be, it is certain, That from that time, the Clergy loſt the Temporal Juriſdiction, which they exerciſed, and which they had extended ſo far, that they determined almoſt all Cauſes upon the account of Sin, or Swearing; as you may ſee in the Articles propounded and maintained by the Prelates in that Conference. The falſe Opinion, defended then by the Biſhops, was at that time abandoned. That the Temporal Juriſdiction belonged by Divine Right to the Clergy.

Bertrandus made alſo another Treatiſe upon this Subject, Intituled, Of the Original, and Uſe of Juriſdictions, or of the Spiritual and Temporal Power; in which he handles, and determines theſe following Queſtions: I. Whether the Secular Power, by which the People is governed, as

to their Temporal Rights, is from God. II. Whether there ought to be any other Power, or Juriſdiction for the good of the People. III. Whether theſe two Powers may meet in One Perſon. IV. Whether Spiritual Power is Superior to the Temporal, or the Temporal to the Spiritual. He anſwers the firſt Queſtion thus; That the Power of governing the People, cometh from God, as to the Right, but not as to the obtaining, or uſe of it; becauſe it is by the Law, and according to the Order of God, that there is any ſuch Power; but as to the manner of coming to it, it is not by Divine Right, but is often Unjuſt, and Kings do alſo abuſe their Power. As to the Second, he ſays, That beſides the Secular Power, whoſe end is the Moral and Civil good; there is a Spiritual and Eccleſiaſtical Power to govern the People, in order to Everlaſting Life. As to the Third, It is evident that theſe two Powers may meet in the ſame Subject, and that they did actually meet in the Prieſts of the Old and New Law; but the difficulty is to know, whether the Eccleſiaſtical Power or Juriſdiction extends it ſelf to that which belongs to the Temporal Juriſdiction, of which ſort are the perſonal and mixt Actions of the Laiety, either in its own Nature, or by Uſage, or by Cuſtom; That the Eccleſiaſtical Power in its own Nature extends it ſelf over all Perſons, which are Subject to it as Chriſtians; That the Pope hath this Juriſdiction over all Chriſtians and other Prelates in their Dioceſſes, in ſuch ſort nevertheleſs, that the Pope may exempt certain Perſons from it; and that it extends alſo to all perſonal Actions, as far, as they may be ſinful, and conſequently, that Eccleſiaſtical Judges may take Cogniſance of them, as well as Lay. Nevertheleſs, although the Church hath this Right, yet it hath not always made uſe of it, either to avoid Scandal, or to prevent Mens Thoughts, that it ſeeks its own Intereſt; or laſtly, becauſe of the Oppoſition of Tyrants. But in *France* ever ſince the Kings have become Chriſtians, it hath always peaceably enjoyed that Right; That as to Cauſes Real, the Church hath determined them by Cuſtom, or a Privilege granted by Princes. His Anſwer to the laſt Queſtion is, That the Spiritual ought to rule over the Temporal, alledging for his Proof Pope *Boniface*'s Decretal *Unam Sanctam*: And laſtly, Endeavours to anſwer ſome Objections which are brought againſt it. All the falſe Reaſonings which are in that Treatiſe proceed from hence, that the Author diſtinguiſhes well between the two Powers, but does not determine in what manner each Juriſdiction ought to Act, its Power, and End. It is true, that all Men as Chriſtians are ſubject to a Spiritual Juriſdiction; and that all their Actions, as they are Virtues or Vices, are to be regulated, and ordered by the Spiritual Power; but it is not true, that it therefore can exerciſe a Temporal Juriſdiction over all Men and their Actions, nor force them by Temporal Puniſhments, or a Deprivation of their Eſtates. It can only uſe Threats and Puniſhments purely Spiritual, inſtruct Men, admoniſh them, injoyn them, and forbid them under the Pain of Excommunication, Depoſition, *&c.* and not under the Penalty of Deprivation of Goods, Corporal Puniſhments, *&c.* and conſequently it hath not a Juriſdiction to decide Controverſies in relation to things Temporal, and it doth not belong to it to judge *in Foro exteriori*. The firſt of theſe Treatiſes of *Bertrandus*, hath been printed alone at *Paris* in 1495. and is found alſo in the Second Tome of *Goldaſtus*'s *Monarchies*; The others among the Treatiſes of Law, printed at *Venice* in 1584. They are both in the laſt *Bibliotheca Patrum*, printed at *Lyons*, Tome 26.

William de Rubion. WILLIAM de RUBION, a Grey-Friar, hath Compoſed ſome Diſputations upon the Sentences; printed at *Paris* in 1518. Some hold, that he flouriſhed about the Year 1333.

Guido de Montrocher. GUIDO de MONTROCHER, a French Divine, hath Compoſed an Inſtruction for Curates about 1333. dedicated to *Raymund* Biſhop of *Valence*, printed at *Venice* in 1491. and a Treatiſe of the manner of celebrating the Maſs, printed at the ſame place in 1570.

Monaldus. MONALDUS, a Grey-Friar, is the Author of a Summ of Caſes of Conſcience, called *Golden*; printed at *Lyons* in 1518. He muſt not be confounded with two others of the ſame Name, one of whom was Martyr'd *March* 22. 1288. by the *Sarazens* at *Arzenga*; and the other was Archbiſhop of *Beneventum*, who died *Decemb.* 11. about the beginning of the Age. This, of whom we are ſpeaking, was not Archbiſhop of *Beneventum*, and died *Novemb.* 9. 1332. *Trithemius* ſays, That he alſo Compoſed ſome Queſtions upon the Books of the Sentences, and ſome Sermons, which are in MS. in the Vatican Library.

Ludolphus. LUDOLPHUS or LANDOLPHUS the Saxon, after he had paſſed almoſt Thirty Years in the Order of Friars-Preachers, became a *Carthuſian*, in the Monaſtery of *Cologne*, and was afterward made a *Carthuſian* Prior at *Strasburg* about 1330. He Compoſed the Life of Jeſus Chriſt out of the Four Evangeliſts, and other Eccleſiaſtical Authors, with Commentaries and Prayers upon every Chapter, which have been printed at *Strasburg* in 1483. at *Paris* in 1509. at *Venice* in 1536, 1564. 1572, 1578. and with the Lives of S. *Ann*, S. *Joachim*, and the Virgin at *Paris* in 1589. He alſo has made a Commentary upon the *Pſalms*, according to the Spiritual Senſe taken out of S. *Jerom*, S. *Auſtin*, *Peter Lombard*, and *Caſnodorus*, printed at *Paris* in 1506. and 1528. at *Venice* in 1521. and at *Lyons* 1540.

William de Montledun. WILLIAM de MONTLEDUN, Abbot of *Monſtierneuf* in *Poictiers*, a famous Lawyer in his time, flouriſhed in the Univerſity of *Tholouſe* in the Papacy of *Benedict* XII. and Compoſed divers Books of Canon Law, A Sacramentary, which is in MS. in Mr. *Colbert*'s Library, Cod. 349. Lectures upon the Sixth Book of the Decretals, cited by *Ruſeus* and *Probus*, and augmented by *Blaiſus*, the Golden Doctor of *Tholouſe*, which are in the Library of the Cathedral Church at *Cambray*; An *Apparatus* to the Conſtitutions of *Clement* V. cited by *Ruſeus* and *Auſrerius*, which are in the Libraries of the Monaſteries of S. *Sergius* and S. *Albinus* at *Angers*, and an *Apparatus*

paratus upon the Extravagants of *John* XXII. cited alſo by *Ruſæus* and *Probus*, which is in the Library of the Monaſtery of S. *Albinus* at *Angers*, and Mr. *Colbert*, as alſo his Treatiſe upon the *Clementines*, which has been printed ſeveral times in the Repetitions of the Canon Law; A Treatiſe of Cardinals cited by *Ægidius Magiſter*, which is obſerved by Mr. *Baluzius* in his Addition to Chap. 4. of the Sixth Book of the Concord of Mr. *de Marca*, and in his Notes upon the Lives of the Popes at *Avignon*.

Simon Boraston.

SIMON BORASTON an Engliſhman, who flouriſhed about 1336. Compoſed ſeveral Works, which are found in the Libraries in *England*, and among others, Of the Unity and Order of the Church, A Work of the Order of Judgment, and ſome other Treatiſes of Philoſophy.

Bartholomæus de S. Concordiâ.

BARTHOLOMÆUS de S. CONCORDIA, a Native of *Piſa* [a City in *Italy*] a Preaching Friar, Compoſed about the Year 1338. A Summ of Caſes of Conſcience, printed with his Sermons upon *Lent* at *Lyons* 1519. We muſt not confound him with *Bartholomæus Urbin*, a Scholar of *Auguſtin Tryumphus*, an Hermite of the Order of S. *Auſtin*, who was made Biſhop of *Urbin* in 1343. and died in 1350. after he had finiſhed the *Milleloquium*, begun by *Auguſtin Tryumphus*, printed at *Lyons* in 1555. and Compoſed the *Milleloquium* of S. *Ambroſe*, printed at *Lyons* alſo at the ſame time. This laſt was written for the Pope againſt *Lewis* of *Bavaria*, and the *Auguſtins* at *Rome* have a Treatiſe of his in MS. againſt the Errors diſcovered in the time of *Lewis* Duke of *Bavaria*: He alſo Compoſed ſome Spiritual Treatiſes, as a Writing upon the Four Gifts, Two Books of the Spiritual War, An Explication upon the Goſpels of *Lent*, and an Abridgment of the Book of *Ægidius Romanus*, about the Government of Princes. We muſt diſtinguiſh him alſo from *Bartholomew Albicius* a Native of *Piſa* alſo, a Grey-Friar, who flouriſhed about 1380. and wrote a Work of the Conformity of S. *Frances* with our Lord Jeſus Chriſt, printed at *Milan* in 1510. and Six Books of the Life and Praiſes of the Virgin *Mary*, or the Conformity of the Virgin with Jeſus Chriſt, printed at *Venice* in 1596. Several Sermons upon *Lent*, are alſo attributed unto him, printed in ſeveral places. This laſt died *Decemb.* 10. 1401.

Bartholomew Albicius.

William Baldenſel.

WILLIAM de BALDENSEL, or BOLDESELE, or de BOLDENSLEVE, a German Knight, wrote an Hiſtory of his Voyage into the Holy Land, at the intreaty of Cardinal *Taleran*, who cauſed it to be made upon the Occaſion of the Cruſado, which was made that Year. This Work is in the Fifth Tome of the Antiquities of *Caniſius*.

Arnoldus Ceſcomes.

ARNOLDUS CESCOMES, Archbiſhop of *Tarragon*, wrote about the ſame time (*viz.* in 1337.) Two Letters; the one to Pope *Benedict* XII. and the other to *John* Biſhop of *Porto*, to deſire Aſſiſtance againſt the *Sarazens* of *Spain*, which are publiſhed by Mr. *Baluzius*, in the Second Tome of his Miſcellanies.

Daniel de Triviſi.

DANIEL de TRIVISI, a Grey-Friar, after he had made ſeveral Voyages, and ſtayed ſome time in the Kingdom of *Armenia*, was ſent by *Leo* King of that Country to *Benedict* XII. in 1338. and Compoſed for the Juſtification of the *Armenians*, a Treatiſe intituled, The Anſwer of *Daniel de Triviſi*, of the Order of Grey-Friars, and Ambaſſador of *Leo* King of the *Armenians* in the time of *Benedict* XII. which is in MS. in Mr. *Colbert*'s Library, Cod. 1653.

Henry de Urimaria.

HENRY de URIMARIA, a Native of *Thuringia*, of the Order of the Hermits of S. *Auguſtine*, flouriſhed about 1340. He joined a moſt Devout Piety with a continual Study, and Compoſed ſeveral Works of Science and Piety, the Commentaries, or Additions to the Books of the Sentences, printed at *Cologne* in 1513. are of the firſt ſort, The Treatiſe upon the Four Inſtincts, printed at *Venice* in 1498. under the Name of another Author, is of the ſecond ſort, as alſo his Sermons upon the Paſſion of Jeſus Chriſt, and the Saints, printed at *Haguenau* in 1513. and at *Paris* with the former Treatiſe in 1514. There are ſeveral other Works of Piety of that Author which have not yet been publiſhed.

Robert Cowton.

ROBERT COWTON, an Engliſhman and a Grey-Friar, flouriſhed about the ſame time, and Compoſed a Commentary and an Abridgment upon the Four Books of the Sentences, which are in ſome Libraries in *England*.

Durandus de Champagne.

DURANDUS de CHAMPAGNE, a Grey-Friar, Confeſſor of the Queen of *France* and *Navarre*, flouriſhed alſo about the ſame time, and Compoſed a Summ of Confeſſions, or a Directory for Confeſſors divided into Four Parts, which is in the Library of Mr. *Colbert*, Cod. 451.

Clement de Florence.

CLEMENT de FLORENCE of the Order of *Servites*, a Divine of *Paris*, which flouriſhed about the Year 1340. wrote upon the Pſalms, and Compoſed a Golden-Chain, upon all the Epiſtles of S. *Paul*, which are in MS. in the Library of the Great Duke of *Tuſcany*, and Concordances dedicated to *Annebald* Cardinal, the Protector of his Order, which are in the Library of the *Servites* at *Florence*. He died in the 78th. Year of his Age, after he had gone through divers Offices in his Order.

Lupoldus de Bamberg.

LUPOLDUS de BAMBERG, a Lawyer, the Scholar of *John Andreas de Bologne*, has Compoſed two Works full of Learning; the one dedicated to *Rodulphus* Duke of *Saxony*, concerning the Zeal and Fervour of the Ancient German Emperors towards the Religion of Jeſus Chriſt, and the Miniſters of the Church, in which he produces abundance of Examples of French Kings and German Emperors, upon that Subject. The other is a Treatiſe of the Rights of the Empire, dedicated to *Baldwin* Archbiſhop of *Treves*, printed at *Strasburg* in 1508. Theſe two Treatiſes have been printed at *Paris* in 1540. at *Cologne* in 1564. at *Baſil* in 1497, and 1566. and at *Strasburg* in 1603. and 1609. This Author flouriſhed about the Year 1340.

Walter Burley.

WALTER BURLEY, an Engliſhman, whom ſome aſſure us to have been a Grey-Friar, and others a Secular Prieſt, ſtudied under *Scotus* at *Oxford*, and at *Paris*; but followed not his Doctrines.

He was the Maſter of *Edw.* III. King of *England*, and died about 1340. His Commentary upon the Books of the Sentences, was never printed; but only ſeveral Commentaries upon the Books of *Ariſtotle*, which have been printed alone in ſeveral places, and a Book of the Lives of the Philoſophers, printed in 1472. but very full of Faults; as *Voſſius* has obſerved.

John Canon. JOHN CANON, an Engliſhman and a Grey-Friar, after he had finiſhed the firſt courſe of his Studies at *Oxford*, came to *Paris* to hear the Lectures of *Scotus*; where having received a Dr's Cap, he returned to *Oxford*, where he taught till he died, which was in about 1340. He Compoſed a Comment upon the Mr. of the Sentences, Some Lectures and Queſtions, and a Treatiſe upon the Eight Books of *Ariſtotle*'s Phyſicks, printed at *Venice* in 1492.

Peter de Palude. PETER de PALUDE, [or PALUDANUS] the Son of *Gerhard Varembonius*, a Lord in *Breſſe*, of the Order of the Friars-Preachers, a Licentiate in 1314. in the Univerſity of *Paris*, flouriſhed in that Univerſity, and was nominated Patriarch of *Jeruſalem* in 1330. He made a Voyage into the Eaſt in 1331. and being returned preached a Cruſade. He died at *Paris*, Jan. *ult.* 1341. He Compoſed a large Commentary upon the Four Books of the Sentences, of which that Part which is upon the Third and Fourth Books was printed at *Paris* in 1514, and 1517. and ſince in 1530. Sermons for all the Year printed at *Antwerp* in 1571. at *Venice* in 1584. and at *Colen* in 1608. A Treatiſe of the Immediate Cauſe of the Eccleſiaſtical Power, printed at *Paris* in 1506. in which he Treats of the Power of S. *Peter*, the Apoſtles, Diſciples, Popes, Biſhops and Curates. His MS. Commentary upon the Firſt and Second Book of the Sentences, was faln into the hands of *Damianus Zenarius*, a Printer at *Venice*, who had a Deſign to publiſh it, but never brought it to paſs. There are in the Covent of *Jacobins* in *Paris*, ſome Comments of this Author upon all the Books of Scripture, and in the Library of Mr. *Colbert*, Cod. 566. A Treatiſe upon the Poverty of Jeſus Chriſt, and his Apoſtles, againſt *Michael de Caſena*. It is ſaid alſo, That there is a Treatiſe printed by this Author to prove, That the Friars-Preachers may have Goods and Revenues. It is obſerved by the Continuer of the *Chronicon* of *William de Nangis*, that in the Year 1331. *Peter de Palude*, and ſome other Doctors were of Opinion, That a Friar-Preacher, who knew by Confeſſion, the Story of the Forgery of certain Letters produced by *Robert d'Artois*, to prove his Right to that County, might do it without Sinning; yea, he was obliged to diſcover it, becauſe that Story was not the Sin, which made part of the Confeſſion; and his Opinion was followed by all the Doctors that were preſent, although it was not the Common Opinion.

Francis Petrarch. FRANCIS PETRARCH, Born *July* 20. 1304. at *Arezzo*, of a Father a Native of *Florence*, but baniſhed his Country: He was brought up at *Arciſa* till he was 18 Years old, when he returned with his Parents to *Piſa*, and from thence was brought to *Avignon*. He Studied Grammar, Rhetorick and Philoſophy at *Carpentras*, and Civil Law at *Montpellier* and *Bononia*. Having taſted of Law, becauſe he was not to be of that Profeſſion, he left it, when he was 22 Years of Age; and having taken a Journey into *Italy* and *France*, he retreated into the Valley of *Clauſa*, near *Avignon*; where he gave himſelf up wholly to the Study of Human Learning, Oratory, Hiſtory and Poetry; and arrived at ſuch Perfection in them, that his fame being ſpread far, he was invited to *Rome*, where he was Crowned with Laurels in 1343. He was the firſt that recovered the Ancient Love of Human Learning, and revived it in *Europe*, which had lain buried a long time, and cauſed Men to return from that Barbariſm, which had reigned till then by inſpiring many with a deſire to imitate him. About the end of his Life he was made a Canon of *Padua*, and died near that City, *July* 14. 1374.

It is not upon the account of his Eloquence, or Pieces of Poetry, or Works of Profane Learning, which he made in great Numbers, that we put him among Eccleſiaſtical Writers; but becauſe he Compoſed ſeveral Books of Morality, in which he eſtabliſhes the Principles and Maxims of Religion, *viz.* Two Books of the Remedies of both Fortunes, which are full of Chriſtian Morality; Two Books about a Solitary Life, in which he relates ſeveral Examples of Chriſtian Monks; Two Books of the Leiſure of Monks, in which he commends the Holy quiet of Religious Perſons; Two Books of the Contempt of the World, full of excellent Morality; A Paraphraſe upon the Seven Penitential Pſalms; to which we may joyn a Treatiſe againſt Covetouſneſs, and ſome others. There are alſo ſeveral Letters of his which concern the Affairs of the Church of his time, in which he treats of ſome Points of Chriſtian Morality. He ſpeaks very freely againſt the Popes at *Avignon*, and againſt the Diſorders of the Court of *Rome*. The Works of *Petrarch* have been printed at *Baſil* in 1554. and in 1581.

John Bacon, *or* Baconthorp. JOHN BACON, or BACONTHORP, ſo called from a Village in *Norfolk* in *England*, a Carmelite; having accompliſhed his Studies at *Oxford*, came to *Paris*, where he took his Degrees; and returning into his Countrey, was made Provincial of his Order in 1329. Four Years after he made a Voyage to *Rome*; he died at *London* in 1346. This Monk was a famous *Averrhoiſt*. He Compoſed a Comment, or ſome Queſtions upon the Sentences printed at *Milan* in 1510, and 1511 at *Cremona*, in 1518 at *Paris* and *Venice*. An Abridgment of the Life of Jeſus Chriſt, and ſome Quodlibetical Queſtions printed at *Venice* in 1527. He alſo Compoſed a Treatiſe upon the Rule of the Carmelites. an Abridgment of the Hiſtory and Rights of that Order; Some Comments upon St. *Auſtin*, *De Civitate Dei*, and the Trinity, and upon a Treatiſe of S. *Anſelm*, Intituled, *Why God was made Man?* A Treatiſe againſt the *Jews*; A Treatiſe of Poverty; Some Commentaries upon all the Scripture; A Treatiſe of the Beatifick Viſion againſt *John* XXII. and ſeveral Sermons.

JOHN

John Becanus.

John Becanus, a Canon of *Utrecht*, hath Compoſed a Chronicon of the Biſhops of *Utrecht*, and Earls of *Holland*, from S. *Wilbrod* to the Year 1346. This Chronicon has been continued to 1524. by *William Hedanus*, Canon of *Harlem*; printed at *Franeker* in 1612. and at *Utrecht* in 1643.

Simon Fidatus.

Simon Fidatus de Caſſia, a Village near *Rome*, an Hermit of S. *Auſtin*, Founder of the Monaſtery of S. *Catharine* of Nuns of his own Order at *Florence*, died *Feb.* 11. 1348. He was famous for his Devotion, and in great Reputation for his Spiritual-mindedneſs, and having a Gift of Prophecy. He made a conſiderable Work about the Actions of Jeſus Chriſt, divided into Five Books dedicated to a Lawyer named *Thomas de Corſinis*, printed at *Colen* in 1540. A Book of Virginity, printed at *Baſil* in 1517. *Trithemius* makes mention of theſe following Treatiſes of this Author, A Book of the Chriſtian Doctrine, A Treatiſe of Patience, An Explication of the Creed, The Mirrour of the Croſs, The Diſcipline of the Monks called Spiritual, and ſome Letters.

Joannes Andreæ.

Joannes Andreæ, [not *Joannes Andreas*, as ſome ſtile him] the moſt famous Lawyer of his time, was a Native of *Mugello* [in *Italy*.] He taught 45 Years in the Univerſity of *Bononia*, and died in that City *July* 7. 1348. Theſe Works of his are Extant; Novels, or Commentaries upon the Five Books of Decretals, printed at *Venice* in 1581. Two Commentaries upon the Sixth Book; One of them he made, when he was young, called, His *Apparatus*; the other, when he was older, called, A Novel; The firſt is in the Body of Law, the other is printed with his Novel upon the Decretals. His Gloſſes upon the *Clementines*, printed at *Lyons* in 1572. His Additions to the Mirrour of *William Durandus*. A Tree of Conſanguinity, Affinity, and Propinquity, as well Spiritual as Legal, printed at *Baſil* in 1517. Some Feudal Queſtions, as alſo upon Marriage, and Interdicts, printed at *Venice* in 1584. A Summ about Affiances, Marriage, and Degrees of Conſanguinity printed in Vol. VI. of *Tractatus Tractatuum*.

Robert Holkot.

Robert Holkot, a Native of *Northampton* in *England*, a Preaching-Friar, flouriſhed in the Univerſity of *Oxford* before the Year 1349. in which he died of the Plague, after he had began his Lectures upon *Eccleſiaſtes*. His printed Works are theſe, A Commentary upon the Four Books of the Sentences, printed at *Lyons* in 1497. 1510. and in 1518. Two Hundred and Thirteen Lectures upon the Book of Wiſdom, which are attributed in ſeveral MSS. to *Arnoldus D'Alna*, a *Ciſtertian*, printed at *Spires* in 1483. at *Ruthlingen* in 1489. and at *Venice* in 1509. and 1586. His Moral Hiſtories for the uſe of Preachers, with a Table of S. *Thomas* upon the Goſpels and Epiſtles of all the Year, printed at *Venice* in 1505. and at *Paris* in 1510. His Lectures upon the *Canticles*, and upon the Seven firſt Chapters of *Eccleſiaſticus*, printed at *Venice* in 1509. A Treatiſe about the Imputation of Sin, and Four other Queſtions, printed at *Lyons* in 1497. and in 1518. A Commentary alſo upon the *Proverbs of Solomon* is attributed to him, printed at *Paris* in 1515. but it belongs rather to *Thomas Gualenſis*. There are ſome other Works of *Holkot*'s in MS. in the Libraries at *Cambridge*, as his Quodlibetical Queſtions [in *Pembroke-Hall*] Sermons and Allegories [in *Peter-Houſe*.]

Richard Hampole.

Richard Hampole, Born in *Yorkſhire* in *England*, an *Auguſtine* Monk, died *Sept.* 29. 1349. has Compoſed ſeveral Treatiſes of Piety. Some of them were printed at *Cologne*, and are extant in the 26th. Tome of the *Bibliotheca Patrum*. A Treatiſe of the Amendment of a Sinner, An Explication of the Lord's Prayer, Another of the Apoſtles and *Athanaſius*'s Creed; The Praiſe of the Name of Jeſus, A Treatiſe of the Embraces of the Love of God, An Expoſition upon theſe words of the Canticles of *Solomon*, *The Daughters will love thee affectionately*, in which he alſo treats of the Love of God. Theſe Treatiſes are full of the Spirit, and very affecting. He alſo Compoſed ſeveral other Spiritual Commentaries upon the Holy Scripture, as the *Pſalms*, *Job*, *Lamentations* of *Jeremiah*; A Treatiſe Intituled, The Sting of Conſcience, *Scala Mundi*, A Book of the Contempt of the World. The Commendation of Chaſtity, and ſome other Treatiſes, which are found in the Libraries of *England* [as the *Cotton*, Archbiſhop of *Canterbury*'s at *Lambeth*, and *Bodleian*.]

Joannes Honsemius.

Joannes Honsemius, or Hoxemius, a Dutchman, a Canon of the Church of *Leige*, made a Continuation of the Hiſtory of the Biſhops of *Leige*, compoſed by *Ægidius Aurea Vallis* from 1247. to 1348. It is printed in the Collection [of Hiſtorians upon the ſame Subject put out] by [*Joannes*] *Chapeavillus* [and printed at *Leige* in 1613.]

Gerardus Odonis.

Gerardus Odonis, a Native of *Rovergne* [in *France*] a Grey-Friar, was choſen General of that Order in 1329. in the place of *Michael de Ceſena*, and after preferred to the Dignity of Archbiſhop of *Antioch* by *John* XXII. he died at *Catana* in 1349. He Compoſed a Comment upon the Ten Books of *Ariſtotle*'s Morals, printed at *Venice* in 1500. The Office of the Marks of S. *Francis* is attributed to him. There is in the Covent of *Cordeliers* at *Mirepoix* [in *Languedoc*] a MS. Treatiſe of the Figures of the Bible, which bears his Name, and in the Vatican Library a Comment upon the Books of the Sentences, Two Philoſophical Queſtions, and ſome Commentaries upon ſeveral Books of Scripture [as *Waddingus* teſtifies in his *Biblioth. Frat. Min.* p. 145.]

Jacobus Folquier.

Jacobus Folquier, an Hermit of S. *Auſtin*, a Doctor, and Reader of Divinity at *Thouloſe*, dedicated in 1345. to *Clement* VI. a Work Intituled, *Viridarium Gregorianum*, or Allegories upon all the Books of Scripture which are found in MS. in the Library of the Great *Auguſtines* at *Paris*.

Bernardus,

Bernard. BERNARDUS, Abbot of *Mont-Caſſin*, who flouriſhed about 1347. Compoſed a Book, Intituled, The Mirrour of the Monks of the Order of S. *Benedict*, printed at *Paris* in 1507. A Commentary upon the Rule of S. *Benedict*, which is found in MS. in ſome Libraries. *Trithemius* alſo mentions, a Book of Regular Precepts and Sermons for his Monks.

Thomas Bradwardin. THOMAS BRADWARDIN an Engliſhman, of the Order of Grey-Friars, Chancellor of the Univerſity of *Oxford*, Confeſſor to *Edward* III. was choſen Archbiſhop of *Canterbury* in 1348. by a Chapter of that Church, two ſeveral times; for the King of *England* and the Pope, having preferred *John Ufford* the firſt time before him, he was not conſecrated; but this laſt dying a little time after, he was choſen a Second time, and his Election being confirmed by the Pope, and approved by the King, he was conſecrated at *Avignon* by Cardinal *Bertrandus*; but he died within Forty Days after his Ordination, and before he had taken Poſſeſſion of his Archbiſhoprick.

This Author, Sirnamed the *Profound Doctor*, Coompoſed a large Work Intituled, The Cauſe of God, and the truth of Cauſes againſt *Pelagius*, publiſhed by Sir *H. Savil*, and printed at *London* in 1618. in which he ſtrongly maintains the Principles of S. *Auſtin* and S. *Thomas*, concerning the Operation and Power of God over the Actions of his Creatures. Some attribute to him alſo a Treatiſe of Geometry and Arithmetick, *viz.* a Treatiſe of Proportions, printed at *Venice* in 1505. A Treatiſe of Speculative Arithmetick, printed at *Paris* in 1502. and a Treatiſe of Geometry, printed at *Paris* in 1512. and 1530.

Bradwardin in his Work [*De Cauſſâ Dei*, &c.] does not only treat of Liberty and Predeſtination, but alſo of the Exiſtence of God; his Perfections, Eternity, Immutability, Immenſity and other Attributes, particularly his Knowledge, Power and Will. He ſhews that God preſerves all Beings that he hath Created; That he doth all things immediately, that are done by his Creatures; That his Will is effectual, invincible, and immutable; That all that he Wills, infallibly comes to paſs; That the things which he knows are not the cauſe of his Knowledge, but his Will. He explains in what ſenſe God Wills, or Wills not Sin. He proves the Neceſſity of Grace againſt *Pelagius*, and ſhews that it is *gratis* given, and that Man deſerves not the firſt Grace; That it is the immediate Cauſe of all good Actions, and principally of Repentance. He holds Predeſtination to be gratuitous, and rejects the middle Knowledge. Theſe are the Chief Points he treats of in his Firſt Book. His Second Book is upon Free Will: He affirms, That it conſiſts not in being able to Will, or not Will, the ſame thing, but in a Power of Willing freely all that we ought to chooſe, and willing all that we ought not to chooſe. He ſhews that no Second Cauſe can neceſſitate the Will, but that the free Will cannot conquer Temptations without the ſpecial Aſſiſtance of God, which is nothing elſe, but his invincible Will; That without this help, no Man can avoid Sin; That Perſeverance is the Effect of Grace: Laſtly, He explains the Co-operation of Man's Will with God's. He affirms, That God hinders not Liberty, though he cauſes a kind of Neceſſity. He treats of ſeveral Kinds of Neceſſity and Contingence, and recites ſeveral Opinions of Philoſophers and Divines about the Contingency of things, which he numbers as far as 33. and concludes that all future things happen by one kind of Neceſſity, with relation to Superior Cauſes, which agrees nevertheleſs with Liberty; but that is not Abſolute, Natural, violent, or forced. He concludes his Works with a brief Recital of the Errors which he hath oppoſed, and the Truths he hath eſtabliſhed, which he hath reduced to 36 Propoſitions.

Albericus de Roſate. ALBERICUS de ROSATE, or ROXIATI, Born in *Bergamo*, a Lawyer, flouriſhed about 1350. He hath Compoſed a Commentary upon the Sixth Book of the Decretals, printed in the Collection of the Treatiſes of Famous Lawyers made at *Venice* in 1584. A Dictionary of the Civil and Canon Law, printed at *Venice* in 1573. and 1601. and ſome other Treatiſes of Civil Law.

Petrus de Paternis. PETRUS de PATERNIS, an Hermit of the Order of S. *Auguſtine*, flouriſhed about 1350. and wrote a Work of the Neceſſity and Sufficiency of the Human Life, which is found in MS. in Mr. *Colbert*'s Library, Cod. 1517. with a Treatiſe againſt the *Jews*, Cod. 978.

Peter de Clarà Valle. PETRUS de CLARA VALLE, writ ſeveral little Works about the Reformation of Manners; and among others, an Epiſtle in the Name of Jeſus Chriſt to Pope Innocent VI. dated 1353. A Letter from *Lucifer* to the Worldlings, dated 1351. and a Treatiſe of the Power of the Pope, which are in MS. in Mr. *Colbert*'s Library, Cod. 1502.

Rich. Fitz-Ralph. RICHARD FITZ-RALPH, that is to ſay, the Son of *Ralph*, Born at *Dundalke* in *Ireland*. He was firſt Archdeacon of *Lichfield*, then Chancellor of *Oxford*, about 1333. and afterwards raiſed to the Dignity of Archbiſhop of *Armagh*, in 1347. He made War with the Begging-Friars, and not only Preached againſt them in *England*; but when they complained of him to the Pope, he went himſelf on purpoſe to *Avignon* in 1357. to maintain what he had aſſerted, and to demand of Pope *Innocent* VI. a Revocation of their Privileges, and to complain of the Attempts they made upon the Rights of Biſhops and Cures. The Pope minded him, and appointed Commiſſioners; but he died *December* 16. 1360. before he had finiſhed this Buſineſs. An Ancient Author who wrote the Life of *Innocent* VI. obſerves, That the Begging-Friars rejoyced much at his Death, and that they rather Sung a *Gaudeamus*, than a *Requiem* at it.

He wrote two Treatiſes againſt the Begging-Friars; The one Intituled, A Defence of the Curates againſt the Mendicants; and the other, Of ſuch as are to hear Confeſſions, *De Audientia Confeſſionum*; This laſt is in MS. only, the firſt is in the Collection of *Goldaſtus*, and has been printed ſeveral times at *Paris*, viz. in 1496. 1525. and 1623. from a MS. of the Library of

of S. *Victor*. We have alſo a Summ of this Authors againſt the Errors of the *Arminians*, printed at *Paris* in 1511. and in 1612. and Four Sermons in Praiſe of the Virgin, preached at *London* in 1356. printed with the former Work. His other Sermons and Summ upon the Sentences are in MS. in *England*. Some ſay, he has tranſlated the Bible into the Iriſh Tongue.

His Treatiſe for the Defence of Curates, is nothing but a Diſcourſe which he made before the Conſiſtory of the Pope and Cardinals at *Avignon*, Nov. 8. 1357. which has for the Text theſe words of S. *John* Chap. 7. Judge not according to appearance, but judge righteous Judgment. He proteſts in the beginning, that he had no intention to deliver any thing againſt the Doctrine of the Church, nor did deſire the deſtruction of the Begging-Friars; but only their Settlement in their ancient Purity. Then he relates the Subject and Occaſion of the Conteſt he had with them in the manner following. He ſays, That being at *London*, he met with ſome Doctors who diſputed among themſelves about the begging Condition of Jeſus Chriſt and his Apoſtles; and being invited to Preach upon that Subject, he had laid down Nine Concluſions in Seven or Eight Sermons; which had given occaſion to the Begging-Friars to bring a frivolous Accuſation againſt him. The Firſt of theſe Concluſions was this, That Jeſus Chriſt was poor in his Life, becauſe he was born in it; not that he loved, or choſe Poverty. The Second was, That Jeſus Chriſt never voluntarily begged. The Third, That he never taught Men to beg voluntarily. The Fourth, That he taught the contrary. The Fifth, That no Man ought to make a Vow always to live in a voluntary Poverty. The Sixth, That the Rule of the Grey-Friars does not oblige them to a voluntary Poverty. The Seventh, That the Bull of *Alexander* IV. who Condemned the Books of the Doctors of *Paris*, is not contrary to any of theſe Concluſions. The Eighth, That we ought rather to confeſs in our Pariſh-Churches, than in the Chapels of the Begging-Friars. The Ninth, That it is better to confeſs to the Biſhop, than Monks. He begins his Apology with theſe two laſt Propoſitions, and proves them by Principles of Law. In it he ſhews, That according to the Canon, *Omnis utriuſq; Sexus*, all Chriſtians are obliged to confeſs their Sins once in a Year to their own Curate; That the pretended Privileges of the Begging-Friars are Abuſes, contrary to their Inſtitution and Rule, and are more Prejudicial to them than Advantageous. Then he proves his other Concluſions concerning Begging. This Diſcourſe is followed with a Memoir, which he preſented to the Four Cardinals, to anſwer the Reaſons which the Begging-Friars alledged to juſtifie their Opinion concerning Begging, and another Writing preſented to the ſame Cardinals, againſt the Abuſes committed by the Begging-Friars in their Preaching, Confeſſions, Celebration of their Prayers, *&c.*

Goldaſtus hath joyned to his Defence of Curates, an Anſwer made by *Roger Chonoe*, or *Conway*, a Grey-Friar, who lived at the ſame time, concerning Confeſſions made to Begging-Friars. The ſame Author alſo confuted him in his Opinion about Poverty in Three Queſtions; which *Waddingus* ſaw in MS. He died at *London* in 1360. His Work doth not equal *Richards* either in Solidity, or Eloquence. Roger Conway.

Mr. *Baluzius* hath alſo two Treatiſes, MSS. of *Richards*, the one of Begging and the Privileges of Friars, and the other, A Reply to the Work of *Robert Conway*. In the firſt he takes notice, that he had already Compoſed Seven Books of the Poverty of our Saviour; and in the ſecond he mentions an Anſwer to the Book of F. *John de Terinis*. He alſo obſerves in the Continuation of *Rodolphus* of *Cheſter*, that he had alſo Compoſed ſeveral good Sermons.

GREGORIUS ARIMINENSIS, or de ARIMINO, an Hermit of S. *Auſtin*, of which Order he was choſen General *May* 24. 1357. flouriſhed in the Univerſity of *Paris*. He hath left a Commentary upon the Firſt and Second Book of the Sentences, printed at *Valence* in 1500. at *Venice* in 1503. Additions to that Work, printed at *Venice* in 1522. Commentaries upon the Epiſtles of S. *Paul*, and upon the Canonical Epiſtle of S. *James*, with a Book about Uſury, printed at *Ariminum* in 1522. He died in 1358. at *Vienna* in *Auſtria*. Authors ſay, that he alſo made Sermons upon the whole Year. Gregorius Ariminenſis.

THOMAS de STRASBURG, an Hermit of S. *Auſtin*, was choſen their General in 1345. and died at *Vienna* in *Auſtria* in 1357. He is the Author of a Commentary upon the Four Books of the Sentences, printed at *Strasburg* in 1490. and at *Venice* in 1564. and at *Geneva* in 1585. *Trithemius* alſo relates, That this Author made a Book upon the Conſtitutions of his Order. There was another *Thomas de Strasburg*, a Friar-Preacher, who flouriſhed about the end of the 15th. Century, who Compoſed ſome Sermons, Meditations, Letters and Queſtions, which ſome attribute to the former. Thomas de Strasburg.

ADAM GODDAM, or WODHAM, an Engliſhman, a Grey-Friar, who is ordinarily called, *Anglicus*, flouriſhed in *England* from 1330. and died 1358. He Compoſed a Commentary upon the Books of the Sentences, printed at *Paris* in 1512. Adam Goddam.

RADULPHUS, or RALPH HIGDEN, or HIKEDEN, a *Benedictine* Monk of *Cheſter*, is the Author of a large Hiſtorical Work, Intituled, *Polycronicon, from the Creation of the World to the Year* 1357. which was tranſlated into Engliſh in 1397. by *John de Triviſi*, and continued in Latin by *John Malvarne*, a Monk of *Wincheſter*, who alſo Compoſed a Treatiſe of Viſions about the Year 1342. There are abundance of MSS. of the Original of this *Polychronicon* in the Libraries of *England*, and a Verſion printed in 1482. by *William Caxton* the firſt Printer in *England*, with a Continuation to 1460. *Higden* alſo Compoſed ſome Theological Diſtinctions, The Mirrour of Curates, a Commentary upon *Job* and the *Canticles*, and ſome Sermons. He died in 1363. having lived a Monaſtick life 64 Years. Ralph Higden.

JOANNES

Joannes Thaulerus. JOANNES THAULERUS, a German, a Dominican of *Cologne*, was one of the famouſeſt Preachers of his time; *Surius* has tranſlated his Sermons into Latin, and cauſed them to be printed at *Cologne* in 1548. with ſome other Small Treatiſes of Piety gathered from the Writings of *Thauler*, and ſome others. They have been alſo printed in the ſame City in 1572. and 1603. This Author died in 1361. *May* 17. There is a great deal of Piety in his Works.

Petrus Bercherius. PETRUS BERCHERIUS, a Native of *Poictiers*, a *Benedictine* Monk, and Prior of S. *Eligius* at *Paris*, died there in 1362. He Compoſed a Moral Dictionary of all the Bible, which contains the principal Words of the Bible, with Moral Reflections on them. His Moral Reductory of the Bible, in which he rehearſes all the Hiſtories in a Moral Senſe, and his Moral Inductory divided into Three Parts, have been printed at *Paris* in 1521. in Four Volumes (which is the beſt Edition) at *Baſil* the ſame Year, at *Venice* in 1583. and 1589. in Three Volumes, and at *Cologn* in 1620. alſo in Three Volumes.

Bernard Dapifer. BERNARDUS DAPIFER, a Monk of *Melch* in *Auſtria*, wrote about 1360. the Hiſtory of S. *Getholinus*, publiſhed by *Lambecius* in Tome II. of his *Biblioth. Vindob.* p. 618.

Joannes Calderinus. JOANNES CALDERINUS, a Lawyer of *Bononia*, the Scholar and Adopted Son of *Joannes Andreæ*, flouriſhed about 1360. and has left us divers Works of Civil and Canon Law, and among others, his Commentaries upon the Decretals, which were never printed. A Treatiſe of Eccleſiaſtical Interdicts printed at *Venice* in 1584. A Table of all the Paſſages of Scripture, cited in the Decretals printed in 1481. at *Spires*. His Councils printed at *Lyons* in 1536. and at *Venice* in 1582. and his Repetitions of Civil Law, printed at *Lyons* in 1587.

Bartholomew de Glanvil. BARTHOLOMEW de GLANVIL, an Engliſhman, of the Family of the Earls of *Suffolk*, a Grey-Friar, applied himſelf to ſearch after, and diſcover the Morals hidden under the outward Appearance of Natural Things, of which he Compoſed a large Work divided into Nineteen Books; The Firſt is, Of God; The Second, Of Angels and Devils; The Third, Of the Soul; The Fourth, Of the Body, and the Reſt of the other Creatures: and ſome Perſon hath added a Twentieth, Of Accidents; as Numbers, Meaſures, Weights, Sounds, *&c.* A Treatiſe of the Properties of Bees. This Work hath been printed at *Nuremberg* in 1492. at *Strasburg* in 1505. and at *Paris* in 1574. under the Title of Allegories, and Tropes upon the Old and New Teſtament. We have ſome Sermons printed under the Name of this Author at *Strasburg* in 1495. He flouriſhed about the Year 1360.

Alphonſus Vargas. ALPHONSUS VARGAS, a Native of *Toledo*, an Hermit of the Order of S. *Auſtin*, after he had profeſſed Philoſophy and Divinity in the Univerſity of *Paris* Ten Years, was made Biſhop of *Badajos*, and then of *Oſma*; and laſtly, Archbiſhop of *Seville*, where he died *Decemb.* 26. 1366. as ſome relate; but *Octob.* 13. 1359. as others. He Compoſed a Commentary upon the Firſt Book of the Sentences, printed at *Venice* in 1490. and ſome Queſtions upon the Three Books of Ariſtotle, *De Animâ* [*i. e.* Of the Soul] printed at *Venice* in 1566. and at *Vincentia* in 1608.

Matthew de Cracovia. MATTHEW, or MATTHIAS de CRACOVIA, a Pole, Profeſſor of Divinity at *Prague*, and a Friend of S. *Bridget's*, flouriſhed about 1370. *Trithemius* attributes theſe following Works to him; A Treatiſe of Predeſtination, by way of Dialogue between Father, and Son, which he Intitles *A Rationale* of the Divine Works, A Treatiſe of Contracts, a Work about the Celebration of the Maſs, and ſome Letters. There is in a College-Library at *Cambridge* in *England*, a Treatiſe of this Authors, Intituled, *The Conflict between Reaſon and Conſcience about Receiving the Body of Jeſus Chriſt, or Abſtaining from it.*

Gallus. GALLUS, a German, a *Ciſtertian* Monk, and Abbot of the Monaſtery of *Konigſaul* near *Prague*. Compoſed a Book, which he calls, *Pomegranade*, in the form of a Dialogue between Father and Son, for the Inſtruction of his Monks. It is divided into Three Books: In the Firſt of which he treats of the State of Beginners; In the Second, of the Eſtate of Improvers; And in the Third of the Eſtate of the Perfect: A Work full of Ingenuity, and of great uſe for Monks, as *Trithemius* hath obſerved. It was printed in *Germany* in 1481. *Trithemius* ſays, he Compoſed ſome Sermons for the Uſe of his Monks. He flouriſhed about the Year 1370.

Henry. HENRY, or HAINRICUS, a German Monk of *Rebdorfe*, hath Compoſed certain Annals, which contain the Hiſtory of the Emperors, *Adolphus*, *Albert* I. *Frederick* III. *Lewis* of *Bavaria*, and *Charles* IV. from the Year 1295. to the Year 1372. they are publiſhed by *Marquardus Freherus* in his Collection of German Hiſtorians, printed at *Francfort* in 1600. Tom. 1. p. 411.

Hugolinus Malebranchius. HUGOLINUS MALEBRANCHIUS, an Hermit of S. *Auguſtin*, a Doctor of *Paris*, and the Succeſſor of *Gregorius Ariminenſis* in his Divinity Chair, was choſen General of his Order in 1368. made Biſhop of *Ariminum* by *Urban* V. in 1370. and laſt of all dignified with the Title of Patriarch of *Conſtantinople*, has Compoſed Commentaries upon the Books of the Sentences, a Treatiſe of the Trinity, and another of the Communication of Idioms; which are yet in MS. in the Libraries of the *Auguſtin*-Friars at *Bononia* and *Cremona*. He was alive in the Year 1372.

Thomas Stubbs. THOMAS STOBÆUS, or STUBBS, an Engliſhman of *Yorkſhire*, a Preaching-Friar, wrote the Lives, or a Chronicle of the Archbiſhops of *York*, from the Foundation of that See to the Year 1373. This Chronicle was printed at *London* in 1652. with other Engliſh Hiſtorians. The Authors, that ſpeak of him, attribute to him ſeveral Books of Divinity, which have never yet been publiſhed.

S. Bridget. S. BRIDGET, a Princeſs of the Family of the Kings of *Sweden*, the Wife of *Wulfo*, Prince of *Nericia*, after ſhe had had Seven Children by her Husband, engaged him to become a *Ciſtertian* Monk,

Monk, in the Monastery of *Alvastrâ*, where he died a little after. Then she instituted the Order of S. *Saviour*, and gave it a Rule, as if she had received it from Jesus Christ himself. She undertook to go into the Holy Land, and after she had travelled there some Years, she came to die at *Rome*, *July* 23. 1373. She was canonized by *Boniface* IX. in 1391. and her Canonization was confirmed by the Council of *Constance*. This Sainteſs was famous for her Revelations, which are reduced into Eight Books; besides several which are added since to that Collection. She wrote some Sermons, One about the Excellency of the Virgin *Mary* dictated by an Angel, and Four others, which she assures us, were revealed to her, as her Rule was; which she affirmed to be dictated to her by the Mouth of Jesus Christ. These Works are printed at *Lubeck* in 1492. at *Nuremburg* in 1521. at *Rome* in 1557. and 1628. at *Antwerp* in 1611. at *Colen* in 1628. and at *Munick* in 1680.

S. Katharine *of* Sienna.

At the same time flourished S. *Katharine* of *Sienna*, who is not less famous for her Revelations, than S. *Bridget*; She was Born in 1347. Vowed Virginity at Eight Years old, and a little time after took the Habit of a Dominican. She was very ingenious, wrote very well, and was very Charitable and Zealous. She advised *Gregory* XI. to return to *Rome*, followed him thither, remained after his Death under the Obedience of *Urban* VI. and died *April* 30. 1380. She was canonized by *Pius* II. in 1461. She wrote several Letters in Italian to the Pope, to the Cardinals, Kings and Princes, which are gathered into One Volume containing 364 Letters, and are printed in Italian at *Venice* in 1506. 1548. and 1584. and translated into French at *Paris* in 1644. There are also Six Treatises of hers in form of a Dialogue, Concerning the Providence of God, printed at *Ingolstadt* in 1583. at *Collen* 1601. and at *Venice* in 1611. a Discourse upon the Annunciation of the Virgin, and some others translated into Latin by *Raymundus de Vineis*, a Dominican Monk of *Capua*, her Confessor, printed at *Ingolstadt* in 1583. and a Treatise translated, or composed by the same Person, Intituled, The Divine Doctrine delivered by the Eternal Father speaking to the Spirit, printed at *Collen* in 1553.

N.B. *The Revelations of* S. Bridget *and* S. Katharine, *though admired by the Church of* Rome, *are Enthusiastick Dreams, and mere Dotages.*

Matthew Florilegus.

Matthæus Florilegus, a *Benedictine* Monk of *Westminster*, flourished about 1377. He Composed certain Annals from the beginning of the World to the Year 1307. which he Names, *The Flowers of History*, printed at *London* in 1567. and at *Francfort* in 1601. He Copies out *Matthew Paris* only in his First Part; *Bale* says, That he continued his Annals to the Year 1377. and Composed the Chronicles of the Monasteries of *Westminster* and S. *Edmond's-Bury*.

Albert de Strasburg.

Albertus de Strasburg, or de Argentina, made Ambassador by the Bishop of that City, to go to the Pope at *Avignon*, made a Chronicle from the Empire of *Rodolphus* of *Habsperg* to the Death of *Charles* IV. *i. e.* from 1270. to the Year 1378. *Cuspinian* published a part of it, printed at *Basil* in 1553. and in 1569. but *Urstisius* since has put it out entire in his Collection of German Historians printed at *Francfort* in 1585. Tom. 2. pag. 97. This Author also wrote the Life of *Bartholdus de Bucheke*, Bishop of *Strasburg* and *Spires*, from the Year 1328. to the Year 1353. published by *Arstisius*, and printed by it self at *Basil* in 1553. and in 1566.

John Schadland.

Joannes Schadland, a German of the Order of the Friars-Preachers, first Bishop of *Culme* in *Poland*, then of *Hildesheim*, and lastly, as some say, of *Wormes*; died in 1377. He Composed a Treatise of the Estate of the Cardinals, which is in MS. in Mr. *Colbert's* Library, Cod. 389. He made that Work at the Desire of *Petrus de Prato*, and began to Compose it, when that Cardinal died; He intitules it, *Culmensis*, because (as he renders the reason) the State of the Cardinals may be called *Culmensis à Culmine*, i. e. from the top of Dignity and Virtue; and the Cardinals may be called *Culmenses*, from their sublimity of Virtue; and the Writer was *Culmensis Episcopus*, i. e. Bishop of *Culmi*: He had been Inquisitor of the Faith in *Germany*, as he says, in several places. He tells us in that Work, That in that time he had burnt several Hereticks, which asserted, That the Church of *Rome* had lost the Keys of S. *Peter*, since it possessed great Worldly Revenues; That the Popes and Cardinals were Covetous, Ambitious and Voluptuous, to whom Jesus Christ had not committed the Church his Spouse; but to the truly Poor, full of Humility, and Contemners of this World, among whom the Church resides. He also Composed a Treatise of the Dignity and State of Bishops.

Nicholas Oresmius.

Nicholas Oresmius, or Oresme, a Norman, a Doctor of Divinity of the Faculty of *Paris*, and of the School of *Navarre*, of which he was made Governor in 1356. and chose by K. *John* Mr. for his Son; who was after *Charles* V. Sirnamed *the Wise*. He was appointed Treasurer of the Holy Chapel in 1361. and afterwards Dean of the Chapter at *Roan*, and then left his Government of *Navarre*. He was sent in 1363. to *Urban* V. and made a Discourse before the Pope and his Cardinals; in which he speaks boldly against the Irregularities of the Court of *Rome*. This Book is printed in a Book put out by *Fl. Illyricus*, Intituled, *A Catalogue of the Witnesses of the Truth*; and is published alone by *Gesner*, in the Edition of *Wittemberg* in 1604. He also made another Discourse about the Change of Money, in which he Declaims against those Princes that Coin Money, which is not full Weight; and shews that Princes have not a Power to change the Money when they please, and set what Value they please upon it. This Treatise is printed in Tom. IX. of the *Bibliotheca Patrum*, at *Paris* in 1589. and in the Twenty Sixth of the last Edition. He translated the Bible into French, by the Order of *Charles* V. and Composed several other Translations of Prophane Authors [as *Aristotle's* Ethicks and Politicks; some Parts of *Tully*, and *Petrarch's* Book, *De Remediis utriusq; fortunæ*]. There are several other Works of

this Author in MS. in the Libraries of *Navarre*, Mr. *Colbert*, and others; among which are 115 Sermons. A Treatiſe of the Communication of Idioms; Of the Affirmation, *De omni*, in reſpect to Divinity; Three Treatiſes againſt Judiciary Aſtrology; The Art of Preaching; A Treatiſe of Antichriſt, and his Miniſters, and the Signs which ſhall foreſhew him; A Writing againſt the Begging-Friars; And ſeveral other Treatiſes of Philoſophy, of which we may ſee a Catalogue in the Hiſtory of *Navarre*, put out by Mr. *Launoy*, Tom. II. p. 455, &c. *Oreſmius* was Biſhop of *Liſieux* in 1377. and died Seven Years after in 1384. He was buried in his Cathedral Church, on the Left ſide of the Choir.

Robert Gervais. ROBERT GERVAIS, Born in the Dioceſs of *Niſmes*, a Friar-Preacher, was made Biſhop of *Senes* by *Urban* V. in 1369. hath Compoſed in 1388. a Treatiſe of Schiſm againſt *John de Lignano* and *Baldus*, who defended *Bartholomew de Bari*, which is in MS. in Mr. *Colbert*'s Library, Cod. 2761. and another Treatiſe, Intituled, The Royal Mirrour; publiſhed about the beginning of the Reign of *Charles* VI. which is in MS. in the ſame Library.

Jordanus Saxo. JORDANUS SAXO, or de SAXONIA, Sirnamed *Quedlinburgenſis*, an Hermit of S. *Auguſtin*, flouriſhed about the middle of this Age, and died in 1380. He wrote a Summ of Sermons for all the *Sundays* in the Year, printed at *Straſburg* in 1483. and Sermons for all the Saints Days, printed at *Paris* in 1521. He alſo wrote a Treatiſe of the Four Communions, neceſſary for them that profeſs a Monaſtick Life, and a Collection of divers Pieces for the Hermits of S. *Auguſtin*, *viz.* Twenty two Sermons for the Friars Hermits, attributed to S. *Auguſtin*, and ſome others. The Rules of the ſame Saints, and the Life of S. *Monica*, taken out of his Works. Theſe two Treatiſes are in MS. in the Library of the great *Auguſtines* at *Paris*. Some alſo attribute to *Jordanus*, a Chronicle of the Tranſlation of the Roman Empire to the Germans, printed at *Baſil* in 1559. *Trithemius* makes mention of a Commentary of this Author's upon the Revelation, and an Apology for his Order.

Philip Cabaſſolas. PHILIP CABASSOLAS, of *Cavaillon* in *Provence*, Canon, Archdeacon, Provoſt, and laſtly, Biſhop of that City in 1334. made Chancellor to *Joanna* Queen of *Sicily*, by her Husband *Robert*, in 1343. and after ſent upon ſeveral Embaſſages, honoured with the Dignity of Patriarch of *Jeruſalem* in 1366. and charged with the Care of the Biſhoprick of *Marſeille* the ſame Year, appointed Legate to the Pope at *Avignon* the following Year; and laſtly, created Cardinal-Prieſt of the Title of S. *Peter* and S. *Marcellinus*, Sept. 22. by *Urban* V. the ſame Year, and privileged in 1370. with the Title of S. *Sabina*, died in 1382. *Aug.* 27. There are in the Library of S. *Victor*, two Books of the Life and Miracles of S. *Mary Magdalen*, which bear the Name of this Cardinal.

Gerhardus Groot. GERHARDUS MAGNUS, or GROOT, of the City of *Deventer*, Studied Divinity at *Paris*, and obtained a Cap at the Age of Eighteen Years, returning into his Country, he was made Canon of *Utrecht* and *Aix-la-Chapelle*; but he left his Benefices to eſtabliſh at *Deventer* the Clerks, or Friars of the Community for the Inſtruction of Youth. He died *Aug.* 20. 1384. in the 44th. Year of his Age. He Compoſed divers ſmall Tracts, of which there are only Three printed among the Works of *Thomas à Kempis*; which are, A Declaration of the manner of Preaching with Truth; Some Concluſions and Propoſitions. Of the Study of the Holy Scriptures. His other Small Works are found in the Libraries in *Flanders*. *Albertus Miraus* gives us this Catalogue of them. Some Treatiſes of Contracts and Uſury; Of the Inſtruction of Novices; Of the Reward of a Paſtor's Labour; The Inconveniences of Marriage; *De Focariis*, Againſt the Encompaſſing of *Utrecht*; Of Poverty; Of the Four ſorts of things, which are fit Subjects of Meditation; Of Detraction; Some Sermons upon the Nativity of our Saviour, on the *Sunday*, called *Dominica in Ramis*, or *Palm-Sunday*, and on other Subjects; A Letter about Schiſm, and ſome others; Of Simony; Of Benefices with Cure; Of the Company and Exerciſes of the Devout; Of the Agreement of the Evangeliſts about the Paſſion of our Saviour; A Commentary upon the Leſſons read at the Burial of the Dead; A Treatiſe of Compunction, and the Inſtruction of Scholars. 'Tis to be hoped, that theſe Works will be ſhortly publiſhed.

Petrus de Natalibus. PETRUS de NATALIBUS, Biſhop of *Jeſol* in the Province of *Grado*, has Compoſed a Catalogue of Saints to *May* 26. 1382. printed at *Straſburg* 1502. [at *Lyons* 1542. Dr. *Cave* places this Author in 1470. and ſays, he brings down his Catalogue of Saints to 1482. which if true, our Author is under a Miſtake.]

Joannes Ruysbrokius. JOANNES RUYSBROKIUS, or de RUSBROEK, A Village upon the River *Senna*, between *Bruſſels* and *Hall*, a Prieſt of *Bruſſels*, and firſt Prior of the Monaſtery of Canons-Regular of *Wavre* in the Foreſt of *Soigni*, was one of the moſt Eminent Monks of his time, and upon that Account Sirnamed, *The Divine, or Contemplative Doctor*: He died *Dec.* 2. 1381. in the 88th. Year of his Age. He Compoſed in Dutch ſeveral Myſtical Works, which are tranſlated into Latin by *Surius*, who cauſed them to be printed at *Colen* in 1552. and 1609. The Titles of them are as follow: The Summ of a Spiritual Life; The Mirrour of Eternal Salvation; A Commentary upon the Tabernacle of *Moſes*, and all its Parts; A Treatiſe of the Cardinal Virtues; A little Book of Faith and the Laſt Judgment; A Treatiſe of the Four Temptations; Of the Works of the Seven Vigils; Of the Spiritual School; Of the Seven degrees of Love; Three Books of the Spiritual Marriage; Of the Perfection of the Sons of God; The Reign of the Lovers of God; A Treatiſe of Contemplation; and Seven Letters of Piety; Two Spiritual Songs; *Samuel*, or of Deep Contemplation; A ſhort Prayer. The Treatiſe of Spiritual Marriages has been oppoſed by *Gerſon*, becauſe in it *Ruysbrokius* ſays, That the Soul, which Contemplates God fully, becomes

one

one with God himſelf; *Gerſon* thought this Doctrine was Erroneous and condemned in *Amaury*; *John de Schonawe* undertook the defence of *Ruſbock*, and made an Apology for him; and *Gerſon* afterward aſſerts, that he can't be excuſed, becauſe he has ſaid in another place, That the Creature ſhall never loſe its eſſence; but he maintains that the words he cited out of the Third Part, are apt not only to lead the ſimple, but more underſtanding Perſons into Errour, and he obſerves that Contemplative Perſons are very apt to advance Errours, and it is not fit that they ſhould either teach or write without much Precaution, and unleſs their Works be examined by learned Men; for otherwiſe their Books are full ordinarily of Falſities, and corrupt Explications, which often miſlead the ſimple.

Philip de Leyde.

PHILIP de LEYDE, or de LEYDIS, an Hollander, made Doctor of Law at *Orleans* and Profeſſor at *Paris*, was afterward Canon of S. *Mary de Conde*, and laſtly, Canon and Grand-Vicar of *Utrecht*, where he died *June* 8. 1386. He wrote a Treatiſe of the Care of a Commonwealth, and the Lot of Sovereigns, publiſhed by *Joannes Severinus*, and printed at *Leyden* in 1516. He alſo Compoſed ſome Lectures upon the Third Book of the Decretals.

Bonaventure.

BONAVENTURE of *Padua*, an Hermit of S. *Auguſtine*, a Doctor of *Paris*, and choſen General of his Order in 1377. was made Cardinal-Prieſt of the Title of S. *Cecilia*, by *Urban* VI. in *September* in the next Year. *Francis Carrara* Governour of *Padua*, cauſed him to be murdered in *Rome* in 1388. The Mirrour of the Virgin *Mary*, printed at *Augsbourgh* in 1476. is attributed to him; As alſo a Commentary upon the Four Books of the Sentences, and ſome Meditations upon the Life of Jeſus Chriſt; which ſome ſay are printed in *Germany*. Some ſay, That he Compoſed a Commentary upon the Canonical Epiſtles of S. *James* and S. *John*. *Trithemius* attributes to him no more, than ſome Sermons for the Year, and upon the Saints Days.

John de Bourg.

JOHN de BOURG, or JOANNES de BURGO, an Engliſhman, Chancellor of the Univerſity of *Cambridge*, and Rector of the Town of *Collingham* in *Nottinghamſhire*, Compoſed in 1385. a Treatiſe, Intituled, The Apple of the Eye, for Prieſts; in which he treats of the Adminiſtration of Sacraments, the Ten Commandments, and other Eccleſiaſtical Offices, printed at *Paris* in 1510. at *Strasburg* in 1514. and at *Roan* in 1516.

Philip Ribot.

PHILIP RIBOTT, a Spaniard of *Catalonia*, a Carmelite of *Gironne*, was Provincial of his Order in 1368. and died in 1391. He Compoſed a Work, Intituled, A Looking-Glaſs for the Carmelites, divided into Ten Books, in which he treats of the Beginning, Progreſs, Privileges, and Hiſtory of his own Order, which was printed at *Venice* in 1507. and at *Antwerp* in 1680. He alſo wrote a Treatiſe of the Famous Men of his Order, and ſome Sermons.

Jacobus de Teramo.

JACOBUS de TERAMO in *Abruzzo*, [a Province in *Italy*] Canon of the ſame Church, and Archdeacon of *Averſa*, Compoſed about the Year 1390. a Commentary upon the Sentences, and a Book upon the Redemption of Mankind, Intituled, The Conſolation of Sinners; Theſe two Works are only in MS. in the Libraries in *England*. *Trithemius* alſo obſerves, That this Author alſo wrote upon the Clementines.

Guido d'Eureux.

GUIDO d'EUREUX, a Friar-Preacher, Compoſed in 1390. ſome Sermons, and a Rule for Merchants; which Works are found in MS. in ſome Libraries.

Aug. d'Aſcoli.

AUGUSTINUS d'ASCOLI, an Hermit of S. *Auguſtine*, flouriſhed about the End of this Year in the Univerſity of *Padua*, and made ſome Sermons, which are yet preſerved in MS. in the Libraries of the Auguſtin-Monks at *Bononia*, *Padua*, and *Cremona*.

Henry Boich.

HENRY BOICH, Dr. of Law in the Dioceſs of S. *Paul* of *Leon* in *Britain*, flouriſhed at the End of this Age, and Compoſed a Commentary upon the Five Books of the Decretals, upon the Sixth, and upon the Clementines, printed at *Venice* in 1576. and are in MS. in the Library at the Cathedral Church at *Cambray*.

Simon de Cremona.

SIMON de CREMONA, an Hermit of S. *Auguſtine*, flouriſhed and preached a long time at *Venice*, in the latter end of this Age. He Compoſed ſome Commentaries upon the Mr. of the Sentences; A Treatiſe of the Indulgence of *Aſſiſi*; and ſeveral Sermons. Theſe Works are in MS. in the Libraries of the Auguſtin-Friars in *Italy*, with a Poſtill upon the Goſpels of the Year, printed at *Ruthlingen* in 1484. He died in 1400.

Peter Queſnel.

PETER QUESNEL, a Grey-Friar of the Convent of *Norwich*, a Divine and Canoniſt, flouriſhed about the end of this Age, and wrote a Directory of Law in the Court of Conſcience, and in the Court Judicial; A Treatiſe of the Trinity, of the Catholick Faith, and of the Seven Sacraments; A Treatiſe of the Sins, which hinder us from receiving the Sacraments, and the Penalties to be enjoined for theſe Sins; A Treatiſe to order ſuch things as reſpect the Inſtructions of Judgments. Theſe Treatiſes are in MS. in ſome Libraries in *England*; and the firſt is in the Vatican and Mr. *Colbert's*, Cod. 228. and 2302.

Marſilius ab Inghen.

MARSILIUS ab INGHEN, a German (though *Trithemius* and *Bale* make him an Engliſhman) Dr. of *Paris*, Canon and Treaſurer of the Church of S. *Andrew* at *Colen*, Founder and firſt Rector of the College of *Heidelburg*, died *Aug.* 20. 1394. He Compoſed a Commentary upon the Book of the Mr. of the Sentences, printed at *Strasburg* in 1501.

Henry Knighton.

HENRY KNIGHTON, Canon-Regular of *Leiceſter*, Compoſed an exact Chronicle of the Hiſtory of *England*, divided into Five Books, from 950. to 1395. and the Hiſtory of the Depoſition of *Richard* II. King of *England*, which happened in 1399. Theſe Works are in the Collection of Engliſh Hiſtorians, printed at *London* in 1652.

William Thorn.

WILLIAM THORN, a Benedictin Monk of S. *Auguſtin* of *Canterbury*, Compoſed an Hiſtory of the Abbots of that Abby to 1397. copied as far as 1272. out of the Hiſtory of *Thomas Scott*,

This Chronicle is alſo in the Collection of Engliſh Hiſtorians, printed at *London* in 1652. *p.* 1757. 'Tis ſaid alſo, that he wrote an Hiſtory of the Kings of *Kent*, the Lives of ſome Saints, and a Chronicle of the Counties, Biſhopricks, and Abbies of *England* [which is not printed, but is in MS. in *Bennet-College* Library at *Cambridge*, Cod. 67.]

Gerhard de Zutphen.

GERHARDUS de ZUTPHEN, one of the firſt Canons Regular of the Order of S. *Jerome*, or Clerks of the Community inſtituted by *Gerhard Groot*, died in the 31ſt. Year of his Age, *Dec.* 4. 1398. He has left us ſome Aſcetick Treatiſes; One, Of the inward Reformation of the Powers of the Soul; The other about our Spiritual Progreſs, printed with the Works of *Thomas à Kempis*, who wrote his Life, and in the *Biblioth. Patr.* [Tom. 26. p. 234. as alſo at *Paris* and *Colen*, in 1539.]

Nicholas Eymericus.

NICHOLAS EYMERICUS, born at *Gironne*, a City of *Catalonia*, a Friar-Preacher, flouriſhed in the Papacies of *Innocent* VI. *Urban* V. *Gregory* XI. and *Clement* VII. He was firſt Inquiſitor-General for *Innocent* VI. about 1356. and coming to *Avignon* in the Papacy of *Gregory* XI. was made the Pope's Chaplain, and Judge of Hereſies. He died at *Gironne*, Jan. 4. 1399. His Principal Work is a Book, Intituled, *A Directory for Inquiſitors*; printed the firſt time at *Barcelona* in 1503. and after at *Rome* in 1578. with the Corrections and Scholies of *Penna*, and after in the ſame City in 1587. and at *Venice* in 1595. with the Commentaries of the ſame Author. This Work is divided into three Parts. In the Firſt he treats of the Articles of Faith: In the Second of the Puniſhment of Hereticks, and the Inflictions which they deſerve according to the Canon-Law and Decretals; What is Hereſie and Errour; Of the Differences of Hereſies; And laſtly, Of thoſe, which are ſubject to the Juriſdiction of the Inquiſition, and the Crimes, which are out of its Knowledge. The Third part is about the manner of ordering the Proceſs at the Tribunal of the Inquiſition, of the Power and Privileges of the Officers, of the Witneſſes, Criminals, and the Execution of Judgment upon them.

He Compoſed ſeveral other Treatiſes, which are in MS. in Mr. *Colbert*'s Library, N°. 2846, and 2847. The Titles of them are theſe, A Letter to the Cardinals againſt the Election of *Urban* VI. A Letter to the King [of *France*] in favour of *Clement* VII. Some Verſes upon Schiſm; A Treatiſe upon this Queſtion, Whether the Three Perſons of the Trinity be in the Euchariſt, compoſed on the Occaſion of a Controverſie raiſed on that Subject in the Kingdom of *Valence*. The Curates had a Cuſtom, when they adminiſtred the Sacrament to the Sick, to ask them, Do you believe, that this is the Father, Son, and Holy Ghoſt? and they were to anſwer, Yea. A Curate having put the ſame Queſtion to a Doctor, to whom he adminiſtred the Sacrament, He anſwered, No; But that he believed, that it was the Body of Jeſus Chriſt, who was the Son of God, and not the Father, or the Holy Spirit. This Anſwer being divulged, the Matter was brought to the Inquiſitor, and he found the Abuſe was Common, and when the Cardinal of *Valentia* ſought out means to remedy it, the Buſineſs was made worſe by Sermons Preached *Pro & Con*. A Monaſtick Doctor preached, that the Queſtion of the Curate was impertinent, and that the Sick Man's Anſwer was falſe. The Curates were Angry at this Sermon, and one of them preached in one of the Pariſhes of the City, That there being Three things in Jeſus Chriſt, his Body, Soul and Divinity, if it be asked, whether the Fleſh of Chriſt be in the Sacrament, the Anſwer muſt be, Yea; and if his Soul were there, the Anſwer muſt alſo be, Yea. And laſtly, if we ſpeak of his Eſſence, and of his Divine Nature, and ask, Do you believe that this laſt is the Father, Son, and Holy Ghoſt? A Chriſtian muſt Anſwer, Yea, yea, yea; becauſe the Three Perſons are eſſentially there. This Curate was not content to Preach this Doctrine, but he publiſhed it by Writing. He was contradicted by ſome that ſtood by, and this cauſed a great Scandal, which the Inquiſitor could not appeaſe. The Cardinal of *Valentia* called the Divines together, and made the Curate retract his Aſſertion; but he went from *Valentia*, and appealed to the Holy See, and cauſed the Inquiſitor to be Summoned thither. 'Twas to inſtruct Pope *Clement* VII. in this Matter, that *Eymericus* Compoſed this Treatiſe in 1390. Let us now come to the other Treatiſes, which are in that MS. This laſt is followed with a Treatiſe againſt *Raymundus Lullus*, preſented the ſame Year to Pope *Clement* VII. who gave it to the Cardinal of S. *Angelo*, to be examined; a Dialogue againſt the Followers of *Lullus*; Another Treatiſe, entitled, The Enchantment of the Lulliſts, and a Tract againſt ſuch as Pray to Dæmons. The 2847 Volume contains theſe following Treatiſes; A Treatiſe againſt thoſe, that oppoſe the Pre-eminence of Jeſus Chriſt and the Virgin; A Confeſſion of the Faith of Jeſus Chriſt; A Tract againſt the Oath taken by the Pope and Cardinals after the Death of *Clement* VII. and againſt the Letter of the Univerſity of *Paris* (which proves that *Eymericus* was not dead in 1393. as ſome have aſſured us) a Treatiſe againſt the Chymiſts; The Correctory of the Reprimand; A Treatiſe againſt thoſe, who will define the Time of the End of the World; A Treatiſe againſt Aſtrologers, Necromancers, and other Diviners; The Illuſtration of his Explication; A Treatiſe againſt thoſe, who had broached this Hereſie, That St. *John* the Evangeliſt was the Natural Son of the Virgin *Mary*; A Treatiſe of the Admirable Sanctity of the Mother of God-Man; The Enchantment of the Univerſity of *Lerida*, concerning the Twenty Articles diſperſed by *Anthony Riera*, Student of the Univerſity of *Valentia*; and a Treatiſe upon the Explication of the 22 Articles, in which he does not commonly follow the Maſter of the Sentences.

Matthew d'Eureux.

MATTHEW d'EUREUX, a Preaching-Friar, flouriſhed in the Reign of *Charles* VI. King of *France*. He is the Author of a Commentary upon the Pentateuch, and Poſtills upon *Iſaiah*, and upon ſeveral other Books of the Bible, which are in MS. in the Library of the Friars-Preachers at *Eureux*, where they were put by *Robert Begard* Doctor of Divinity, and Confeſſor to *Charles* VII.

NICHOLAS

Nicholas de Gorham, a Preaching-Friar, is certainly an Author of the XIVth. Age; but ſome make him an Engliſhman and others a Frenchman, and ſome place him about 1304. and others about 1350. but the laſt about 1390. or 1400. which is moſt likely. He has Compoſed ſeveral Works, particularly Commentaries upon ſeveral Books of Scripture and Sermons. His Commentaries upon the Four Evangeliſts, the Acts of the Apoſtles, St. *Paul's* Epiſtles, the Canonical Epiſtles, and the Revelation have been printed in divers places [as at *Colen* in 1537. at *Hagenau* 1502. and *Paris* 1521.] and with his Sermons upon the whole Year, at *Antwerp* in 1617. and 1620. Nicholas Gorham.

John Bromiard of *Hartford* in *England*; a Preaching-Friar, a Doctor of *Oxford* and Profeſſor of Divinity at *Cambridge*, was one of the Adverſaries of *Wickliffe*, in the Council held at *London* in 1382. and died in the following Age. He has left us a Summ for Preachers, in which he has ranked in an Alphabetical Order many Common-places of Morality. It was printed at *Nuremburg* in 1485. and at *Venice* in 1586. There are ſome other Treatiſes of this Author in MS. in the Libraries in *England*; and among others, a Treatiſe of the Civil and Canon-Law, applied to Morality; His Explications concerning the Ceremony of the Maſs, and his Exhortations [*viz.* in the Publick Library, and that of *Pembroke-Hall* in *Cambridge*, and *New-College* in *Oxford*.] John Bromiard.

William Wodford, or Wilford, an Engliſhman of the Order of Grey-Friars, a Doctor of *Oxford*, choſen in a Council held at *London* in 1396. to confute by Writing theſe Propoſitions taken out of *Wickliffe's Trilogus*, and condemned in that Council, compoſed a Treatiſe upon that Subject dedicated to *Thomas* Archbiſhop of *Canterbury*, which is printed in the *Faſciculus rerum Expetendarum* [at *Colen* 1535. p. 96.] In it he confutes 18 Articles, of which we ſhall ſpeak in treating of the Hereſie of *Wickliffe*. There are alſo in the Libraries in *England*, ſome other MS. Treatiſes of this Authors; and among others, An Apology againſt *Richardus Armachanus*, concerning the Poverty and Begging of Jeſus Chriſt; An Extract of the Errors of that Author; A Treatiſe of the Sacrament of the Altar. A Summ of Virtues. *William Wodford* died at *Glouceſter* in 1397. William Wodford.

Rodolphus de Rivo, a Native of *Breda*, Dean of the Church of *Tongres*, died at *Rome* in 1401. or as others hold, *Nov.* 2. 1403. He Compoſed an Excellent Treatiſe upon the Divine Offices, intitled, Of the Obſervation of the Canons; in which he treats with exactneſs upon the Uſage and Rules of the Eccleſiaſtical Offices, and ſhews, that Men ought to follow, as much as is poſſible, Antiquity, and avoid Novelties in the Divine Offices, from whence he concludes in his 22d. Propoſition, that Men ought to keep to the ancient Breviaries, and not follow that in uſe at *Rome*, becauſe it is not the Service of the ancient Roman Church, but a ſhorter Office ſung in the Pope's Chapel, gathered in the time of *Innocent* III. and which the Grey-Friars followed. He treats in the laſt Article of the Maſs, its Ceremonies and Prayers. This Treatiſe is printed in the *Bibliotheca Patrum*, and by its ſelf at *Louvain* in 1568. The ſame Author has Compoſed an Hiſtory of the Three Biſhops of *Leige*, viz. *Engelbert de la Marca*, *John de Arkel*, and *Arnold de Horn*, from 1347. to 1386. publiſhed by *Chapeaville* in his Hiſtory of *Leige*, printed at *Leige* in 1616. Tom. 3. Rodolphus de Rivo.

Joannes Tambacus, or de Tambach, a Town in *Alſatia*, a Monk of the Order of Friars-Preachers in the Monaſtery of *Strasburg*, afterward Rector of the Univerſity of *Prague*, and created Maſter of the Sacred Palace by *Urban* V. in 1366. He died in the following Age, being above 80 Years old; He Compoſed a Work, entitled, The Conſolation of Theology, or the Looking-glaſs of Wiſdom [or Patience] finiſhed in 1386. printed at *Paris* in 1493. at *Colen* in 1502. at *Nuremburg* in 1509. Father *Alexander* cites another Work of this Author's, of Nature and Grace, which is in MS. in the Library of the great Convent of Jacobins, or White-Friars at *Paris*. *Trithemius* alſo mentions a Treatiſe of *John Tambacus*, Of the Delights of Paradiſe, and ſome Sermons. John de Tambach.

Raymundus Jordanus, whoſe Works have gone a long time under the Name of *Idiota*, lived about the End of this Age, and was a Canon-Regular, Provoſt [of that Order] in *Uſez*, and then Abbot of *Cella* in *Berry*. All his Works, which have been printed ſeveral times in the *Bibliotheca Patrum*, under the Name of *Idiota*, were put out under his Name, by the Jeſuite *Theophilus Raynaudus*, and printed at *Paris* in 1654. They conſiſt of Eleven Contemplations upon different Subjects; A Treatiſe of the Virgin; Three Books of a Monk's Life; The Spiritual or Myſtical Eye, which *Waddingus* attributes to *Joannes Gallenſis*; Rules of a Chriſtian Life; which rather belong to *Picus Mirandula*; A Paraphraſe upon the 15th. Pſalm. Raymundus Jordanus.

Franciscus Ximenius, of *Gironne* in *Spain*, Biſhop of *Elne*, or *Perpignan*, and dignified with the Title of Patriarch of *Jeruſalem*; flouriſhed at the End of this Age, and in the Beginning of the next: He left us ſome Works of Piety, and among others, A Book of the Angelical Life, printed at *Alcala* [or *Complutum*] in 1527. A Treatiſe *De Scala Cœli* [or the Ladder of Heaven] printed at *Barcelona* in 1501. A Treatiſe for the Inſtruction of Biſhops and Superiors, entitled *Paſtorale* [or a Paſtoral] printed at the ſame place in 1495. Four Books of a Chriſtian Life, printed at *Valentia* in 1484. and at *Granada* in 1496. Francis Ximenius.

Antonius de Butrio, a Lawyer of *Bononia*, flouriſhed at the end of this Age, and in the beginning of the next. He has Compoſed a Commentary upon the Five Books of the Decretals, printed at *Venice* in 1578. Another Comment upon the Sixth printed at the ſame place in 1575. A Repertory of the Canon and Civil Law printed ſeveral times in ſeveral places; and ſome other Treatiſes of the Civil Law. He died as ſome ſay, *Octob.* 7. 1408. and as others, in 1417. Anthony de Butrio.

Lucius

Lucius Coluccius. LUCIUS COLUCCIUS PIERUS SALUTATUS de STIGNANO, Chancellor of *Florence*, and Secretary to *Urban* V. and *Gregory* XI. ſucceeded *Petrarch* in the Imperial Dignity of Learning [*i. e.* was made Poet Laureate after him] He flouriſhed from 1360. and died not till *May* 12. 1406. We have only two Letters of his. The one in Commendation of Cardinal *Nicholas de Capocia*, dedicated to *Nicholas Auximus*, the Chief Notary of the Pope; The other to *Brunus* the Pope's Secretary, containing the Commendation of *Urban* V. and a Petition addreſſed to the King of *France* in the Name of the People of *Florence*, againſt the Faction of the *Gibelines* preſented in 1404. Ancient Pieces, which have been publiſhed by Mr. *Baluzius*, in the Fourth Tome of his Miſcellanies. This Author alſo wrote two Books of the true Religion; A Diſcourſe of the Excellency of the Civil Law above Phyſick; A Book of Fortune and Deſtiny; Several Letters; A ſmall Work, entitled, *Loculum Noctis*, or, The Night-Pouch; which are in MS. in the Libraries of *Florence*. The Letters of his which Mr. *Baluzius* has publiſhed, give us a ſufficient Proof of the Ingenuity, Elegancy, and Politeneſs of this Author.

Henry de Baume. Some attribute to HENRY de BAUME, or de PALMA, a Grey-Friar, who lived about the end of this Age, a Treatiſe of Myſtical Divinity, which is printed among the Works of S. *Bonaventure*, and which others attribute to *John de Parma*.

Bertrand de Trille. BERTRAND de TRILLE of the Dioceſs of *Niſmes*, of the Order of Preaching-Friars, flouriſhed about the end of the Age. He Compoſed a Commentary upon the Books of the Sentences, which is in MS. in the Library of S. *Victor*. Some attribute to him certain Poſtills upon the Scripture, and ſome Works of Philoſophy.

John Groſſe. JOANNES GROSSIUS, or GROSSUS, a Native of *Tholouſe*, General of the Carmelites from 1389. till after 1409. has Compoſed two Works in honour of his own Order; the one entitled *Viridarium*, or the Orchard of the Order of the Carmelites; and the other, of the Illuſtrious Men of that Order, Printed with the Mirrour of the Carmelites, made by *Ribotus* at *Venice* in 1507. and in the New Mirrour of the Carmelites, printed at *Antwerp* in 1680 [Tom. IV.]

Michael Aigrianus. MICHAEL AIGRIANUS, or AIGNANUS, a Carmelite of *Bononia*, and Doctor of *Paris*, was choſen General of his Order in 1381. and died *Dec.* 1. 1416. He is the Author of a Commentary upon the Pſalms, publiſhed ſeveral times under the Name of an Unknown Author, and printed under that Title at *Alcala*, or *Complutum* in 1524. at *Lyons* in 1588. and 1602. at *Venice* in 1603, and in his own Name at *Lyons* in 1652. and 1673. *Trithemius* attributes to him theſe following Works; A Book of the Conception of the Virgin; Four Books upon the Sentences; A Book of Queſtions upon the Sentences; Commentaries upon the Goſpels of S. *Matthew* and S. *Luke*; A Table of S. *Gregory*'s Morals; A Table of Decrees; His Sermons for *Lent*; A Dictionary in Three Volumes, which his Death prevented the finiſhing of; Notes upon *Valerius Maximus*, and upon the Books of *Ariſtotle*'s Morals.

Francis Zabarel. FRANCIS ZABAREL, [or de ZABARELLIS] a Doctor of Law of *Padua*, Profeſſor at *Florence*, and Maſter of the famous [*Nicholas*] the *Panormitan* [Abbot] was raiſed to the Dignity of Arch-Prieſt for his Merit, and after made Biſhop of *Padua*, but he refuſed this laſt Preferment; as alſo the Archbiſhoprick of *Florence*, and was at length made Cardinal of the Title of SS. *Coſmus*, and *Damianus* by *John* XXIII. He was preſent at the Council of *Conſtance*, and died in that City in 1417. *Nov.* 6. in the 78th Year of his age. He compoſed Commentaries upon the Five Books of Decretals printed at *Venice* in 1602. a Commentary upon the Clementines, printed at the ſame place in 1481. A Treatiſe of the Authority of the Emperor to ſuppreſs Schiſms, printed at *Baſil* in 1587. and at *Strasburg* in 1609. and 1618. Councils of Right, and Repetitions of Law, printed alſo at *Venice* in 1581. and 1587. and ſeveral other Works of Civil Law, Morality and Divinity, which are loſt, or in MS. and among others a Treatiſe of Canonical Hours. A Commentary upon the Old and New Teſtament; The Hiſtory of the Acts of the Councils of *Piſa*, and *Conſtance*, a Volume of Prayers and Letters; A Commentary upon Moral and Natural Philoſophy; His *Opuſcula*, or ſmall Treatiſes of the Liberal Arts; The Hiſtory of his own Times; Three Books of Happineſs; and a Treatiſe of the Nature of divers things.

James le Grand. JACOBUS MAGNUS, or MAGNI, of *Toledo* in *Spain*, an Hermit of the Order of S. *Auguſtin*, flouriſhed and taught Philoſophy and Divinity at *Padua* about 1400. He was Confeſſor to King *Charles* VII. and refuſed the Archbiſhoprick of *Bourdeaux*; He lived till about 1420. We have a Work of his, entitled *Sophologium*, or a Diſcourſe about an Inquiry into the Divine Wiſdom, printed at *Lyons* in 1495. and 1585. There are in the Libraries ſome other Works of Morality and Philoſophy of this Author [as his Queſtions upon *Ariſtotle*'s Books *De Anima*, and his Abridgment of Natural and Supernatural Philoſophy, *&c.*]

Baldus. BALDUS, a famous Lawyer of the Family of the *Ubaldi* of *Peruſia*, the Scholar of *Bartholus*, Profeſſor of Law at *Pavia*, who died in *July* 1423. hath not only Compoſed ſeveral excellent Treatiſes of Civil Law; but alſo a Commentary upon the Decretals printed at *Venice* in 1595. a Conſultation about the Right of *Urban* VI. and *Clement* VII. in which he determines for *Urban*, printed by *Raynaldus* at the end of his XVII. Tome of his Annals.

Herentals. PETRUS HERENTALIUS, or de HERENTALIS, a Citizen of *Brabant*, a Canon-Regular of the *Præmonſtratenſes*, and Abbot of *Floreff*, flouriſhed about the end of this Age, and lived as ſome ſay, to the Year 1436. He is the Author of a large Commentary upon the Pſalms, taken out of the Fathers, and other Commentators, printed at *Colen* in 1487. at *Ruthlingen* in 1498. at *Roan* in 1504. and at *Colen* in 1554. He alſo made a Commentary of the ſame Nature upon the Evangeliſts, which is in MS. in the Library of the Abby of *Floriff*, and a Chronicle to the Year 1385.

which

which is in MS. in the Library of Mr. *Colbert*. Mr. *Baluzius* has put out an Abridgment of the Lives of the Popes at *Avignon* Compoſed by this Author.

Authors of the Fourteenth Century, whoſe Works are Loſt.

Although the Number of the Authors, of which we have already ſpoken, be great; yet there are many others, whoſe Works are loſt, or hidden in ſome Libraries, whoſe Names are preſerved to us; and perhaps there were ſeveral others, whoſe Memory is loſt. What *Trithemius* has recovered of them, and ſaved from Oblivion by mentioning them, and their Works, are as follow.

Richard de Sienna, Vice-Chancellor of the Church of *Rome*, and afterwards Cardinal-Deacon, by the Title of S. *Euſtachius*; was one of thoſe whom Pope *Boniface* ordered to Compile the Sixth Book of the Decretals, and Compoſed ſome other Works of the Law.

Petrus de Dacea, made a Kalendar about the beginning of this Age.

Theſe Authors flouriſhed under the Empire of *Albertus* of *Auſtria*.

Jacobus de Viterbo, an Hermit of the Order of S. *Auguſtin*, Archbiſhop of *Naples*, Compoſed a Book of the Government of Chriſtians, dedicated to *Clement* V. a Writing upon the Sentences, and made ſome Quodlibetical Queſtions. This Author flouriſhed under the Empire of *Henry de Luxemburgh*, in the beginning of this Age.

Alexander of *Alexandria*, a Grey-Friar, wrote upon the Sentences, and made ſome Commentaries upon the Books of *Ariſtotle*.

Eckard, a German, of the Order of the Friars-Preachers, who being much addicted to the Terms of Philoſophy, brought into Divinity ſome Opinions erroneous, and contrary to the Judgments of other Divines; inſomuch that Seventeen of his Propoſitions were condemned by the Pope, and he was forced to Recant them at the end of his Life. They were taken for the moſt part out of his Expoſition upon the Goſpel of S. *John*. They were alſo condemned in 1430. by the Faculty of Divinity at *Heidelburg*. Nevertheleſs, *Trithemius* ſays, That there were learned and profitable Matters in this Author's Writings, when he wrote conformable to the Doctrine of the Church, and of this ſort he mentions the Works following; A Commentary upon the Four Books of the Sentences; Commentaries upon *Geneſis*, *Exodus*, the Book of Wiſdom, the Canticles, the Goſpel of S. *John*, and the Lord's-Prayer; A Diſcourſe held in the Chapter of the Friars-Preachers; Some Theſes and Sermons.

Guido, a Prieſt, and afterward as ſome think, Biſhop of *Ferrara*, wrote ſome Works in Verſe and in Proſe, and among others, a Poem of the Hiſtory of the Old and New Teſtament, dedicated to *Clement* V. which *Trithemius* had ſeen, and bears this Title, *The Pearl of the Bible*.

Petrus de Saxonia, a Grey-Friar, Compoſed a Summ of Caſes and Sermons.

Gerhardus de Bononia, the Eleventh General of the Carmelites, Compoſed a Commentary upon the Sentences, ſome Sermons, certain Ordinary and Quodlibetical Queſtions, and began a Summ of Divinity, which his ſudden Death at *Avignon* in 1317. hindred him from finiſhing.

Martin, a Friar-Preacher, Penitentiary of *Rome*, Compoſed a Table of Decrees, a ſhort Chronicle, ſome Sermons, and a Collection of divers Miracles.

Sibertus de Beka, a Carmelite of *Germany*, Compoſed a Commentary upon the Sentences, a Summ of the New-Law, a Commentary upon his Rule, and corrected the Office of his Order.

Another Carmelite, named Peter de Perpignan, is the Author of a Commentary upon the Maſter of the Sentences, of a Work upon the Pſalms, and ſome Sermons.

Herenus de Boye, a Britain of the Order of the Carmelites, wrote upon the Sentences, and Compoſed divers Queſtions.

Robert, a Preaching-Friar, flouriſhed about the Year 1320. and wrote upon the Sentences, and Compoſed ſome Sermons.

Joannes d'Alterus, a Native of *Tholouſe*, was choſen the 13th. General of the Carmelites in 1321. and Compoſed a Treatiſe upon the Sentences, and ſome Notes upon *Eccleſiaſticus*.

Joannes de Regno, a Carmelite alſo, is likely the Author of a Commentary upon the Maſter of the Sentences, Notes upon the Goſpel of S. *Matthew*, and ſome Sermons upon *Lent*, and all the *Sundays*, and Feaſts of the Year.

Stephan de Provence, Profeſſor of Civil Law, wrote on the Clementines, and made divers Queſtions.

Joannes de Blomendal, a Grey-Friar, is the Author of ſome Sermons for the *Sundays*, and Feaſts of the Year.

Gerhardus de Sienna, an Hermit of the Order of S. *Auguſtin*, a Schoolman, Canoniſt, and Contemporary with *Joannes Andreæ*, Compoſed a Commentary upon the Sentences, and a Treatiſe of Contracts, Uſury, and a Book of Preſcriptions.

Paulus de Lyalares, a Scholar of *Joannes Andreæ*, Compoſed a Commentary on the Clementines.

Lapus de Chastillon, Abbot of S. *Mirriate*, of the Order of S. *Benedict*, wrote alſo upon the Clementines.

Albert de Bresse, a Preaching-Friar, is Author of a Summ of Caſes, and ſeveral Letters.

Herman de Schilde, an Hermit of the Order of S. *Auguſtin*, is ſaid by *Trithemius* to be the Author of the following Works; A Treatiſe upon the Firſt Book of the Sentences; Two Treatiſes upon the Creation; Two Books upon *Geneſis*; A Commentary upon the Canticles; A Book upon the Subject of the Canticles; A Work upon the Lord's-Prayer, and another upon the *Ave Maria*;

Authors of the Fourteenth Century, whose Works are Lost.

Maria; A Treatise upon the Four Senses of Scripture; A Manual for Priests; The Cloister of the Soul; A *Breviloquium*; An Explication of the Mass; Some Treatises about the Mortal Sins; Of the Conception of the Virgin; Of the Manner of Studying; Of true and false Friendship; Of the Five Senses; Of the Canonical Hours; Of the Two and Forty Stations of the *Israelites* [in the Wilderness] against the *Flagellantes* [or Whipping Monks;] Of the Mass; Upon the Canon, *Omnes utriusq; Sexus*; Some Sermons; Some Conferences Sermon-wise; An Introduction to the Civil Law; Divers Questions; Of the Division of Philosophy; A Commentary upon *Aristotle*'s Rhetorick, and several other Works, which *Trithemius* says, were not yet come to his Knowledge.

WILLIAM de KAYOTH, a Preaching-Friar, has abridged the Summ for Confessors made by *Joannes Germanus*, and is the Author of some Sermons.

PETRUS de CASA, a Native of *Limoges*, was chosen the 14th. General of the Carmelites in 1330. and afterwards Bishop of *Vasco*, and lastly, Patriarch of *Jerusalem*. He is the Author of a Treatise upon the Sentences, and some Sermons.

PAUL de PERUSIA, a Monk of the same Order, Composed a Work upon the Sentences in the University of *Paris*; which *Trithemius* says, was very Famous and almost Divine, and some Quodlibetical Questions.

BERNARD de PARENZO, a Preaching-Friar, made an Explication of the Mass for the Instruction of the Clergy; and Composed some Sermons.

OSBERT, an English Carmelite, wrote upon the Sentences; and made some Determinations and Sermons.

JOHN d'OLNEY, an English Carthusian, Composed Six Books of the Miracles of the Virgin, and some Meditations for Monks.

PETRUS RAYMUNDUS, was made the 15th. General of the Carmelites in 1343. He wrote upon the Sentences.

SIMON de SPIRA, a Carmelite, a Doctor of *Paris*, who taught Divinity at *Colen*, made a Commentary upon the Sentences, a Postill upon the Bible, and a Treatise against the *Jews*.

FORTANERIUS VASSALLI, whom *Trithemius* calls falsely *Sertorius*, a Grey-Friar, a Frenchman of *Cahors*, and not an Englishman, was chosen their 19th. General in 1343. made Archbishop of *Ravenna* in 1347. after Patriarch of *Grado* in 1351. and last of all elected Cardinal by *Innocent VI.* in 1360. and died the following Year in *October*, as he went to receive his Hat. *Trithemius* attributes to him a Commentary upon S. *Augustin*, *De Civitate Dei*.

JOHN de SAXONIA, a Grey-Friar, a Schoolman and Canonist, made a Summ of Cases.

JOHN de RUPE SCISSA, a Grey-Friar, who undertaking to foretell the Destruction of the Catholick Church, was put in Prison for it by his Superiors, and wrote upon the *Revelations*, while he was in Prison. He had before Composed a Commentary upon the Sentences.

GERHARDUS, an Hermit of the Order of S. *Augustine*, Bishop of *Savona*, a Divine and Canonist, wrote a Commentary upon the Sentences, two Quodlibetical Questions, a Commentary upon the Canticles, and upon the Epistle to the *Hebrews*, and a Work upon the Sixth Book of the Decretals.

ROBERT, a Carmelite, Composed several Sermons, a Commentary upon the Sentences, and S. *Paul*'s Epistles.

MICHAEL de MASSA, a Hermit of the Order of S. *Augustine*, was the Author of the following Treatises; A Commentary upon the Sentences; A Commentary upon the Prophet *Isaiah*, and the Four Evangelists. A Book upon the Life of Jesus Christ; Another of the Passion of Jesus Christ; A Treatise upon the Four Virtues, and divers Sermons. All these Authors flourished according to *Trithemius*, under the Empire of *Lewis* of *Bavaria*, 'till about the Year 1350.

JOHN WALSGRAM, a Carmelite, and Doctor of *Paris*, wrote a considerable Book upon the Sentences, and divers Questions.

JOANNES SAXO, a Grey-Friar, wrote a Summ of the Civil Law, and some Sermons for the *Sundays*, and Festivals of the Year.

JOHN BRAMMART, of the same Order, wrote Works of the same Nature.

HENRY d'ERFORD, a German, wrote an Historical Account of things Memorable.

JOHN TACESPHALUS, an English Carmelite of the Convent of *Norwich*, wrote upon the Sentences, Composed several Sermons, and made a Commentary upon the *Revelations*.

NICHOLAS DORHIN, of the same Countrey and same Order, wrote upon the Sentences, and made some Questions.

TILMAN, a Carmelite of *Aix la Chapelle*, a Doctor of *Colen*, wrote upon the Sentences, made a Commentary upon the Evangelist S. *Matthew*, and upon other Books of Scripture, and several Sermons.

PETRUS THOMAS, of the same Order, Bishop of *Patti* in *Sicily*, and after Archbishop of *Crete*, and last of all honoured with the Title of Patriarch of *Constantinople*, was sent by the Popes on several Embassages, and died in Reputation for his Sanctity; He was a famous Preacher in his time, and has left us several of his Sermons, and a Commentary upon the Sentences.

BARTHOLOMEW, an Englishman, a Grey-Friar, is the Author of several Sermons, and of a Treatise of the Properties of Things.

PETRUS BOHERUS, Abbot of S. *Anianus*, of the Order of S. *Benedict*, Composed several small Tracts for his Monks; and among others, A Treatise upon the Rule of S. *Benedict*, in which he

he compares all the Precepts and Councils of that Rule with the Canon-Law. He alſo Compoſed a Treatiſe upon the Mirrour of Monks, and a ſmall Work of the Marks of Words.

Authors of the Fourteenth Century, whoſe Works are Loſt.

Jacobus de Alta Villa, of *Rhingau* near *Mayence*, is the Author of a Treatiſe upon the Sentences, and ſome other Queſtions.

John d'Imenhusen, a German, wrote alſo upon the Sentences, and made ſome Sermons.

Leonard de Gifton, the 24th. General of the Grey-Friars, made Cardinal by the Title of S. *Sixtus* by *Clement* VII. in 1378. while he abode at *Naples* after the deceaſe of *Clement*, was put in Priſon, but being again releaſed, was preſent at the Election of *Benedict* XIII. in 1394. He has left ſeveral Works. *Trithemius* makes mention of a Commentary upon the Sentences; Of a Conſiderable Summ; A Commentary upon the Canticles, and ſeveral Sermons.

Joannes Balistarii, a Catalonian, the 17th. General of the Order of Carmelites, is the Author of a Treatiſe dedicated to Pope *Gregory* XI. Of the War of the Church Militant againſt the Aſſaults of Antichriſt. He alſo Compoſed a Treatiſe upon the Sentences, and ſome Sermons. He died in 1374. in the Convent of *Majorca*.

John de Hildesheim, a Carmelite, Servant of *Thomas* the General of that Order, Compoſed ſeveral Works in Verſe and Proſe, and among others, a Large Book of the Three Kings made Saints, dedicated to the Biſhop of *Munſter*, a Chronicle; An Apology for his Order; A Book of the Monſters of the Church; Another of Antichriſt; Of the Fountain of Life; A Book againſt the *Jews*; A Writing againſt ſuch as Comb their obſcene Parts, Twenty four Letters, and divers Sermons.

John Golein, a Norman, of the ſame Order, Compoſed a Commentary upon the Sentences, a Book upon the Office of the Maſs, and divers Queſtions.

Henry de Dolendorp, of the ſame Order, wrote upon the Sentences.

John Fustgin, of *Crentznach*, of the ſame Order, Prior of *Straſburg*, made ſome Sermons for *Lent*, and the whole Year; which were preſerved in the Original in the Convent of Carmelites at *Crentznach* in *Trithemius*'s time.

All theſe Authors flouriſhed, according to *Trithemius*, under the Empire of *Charles* IV. to the Year 1380. The reſt flouriſhed in the Reign of *Wenceſlaus* to the End of the Age.

William of *Wallingford* in *England*, a Carmelite, flouriſhed in the Univerſity of *Cambridge*, and has left ſome Commentaries upon the Scripture, and ſome Sermons.

Francis Martin, a Catalonian of the ſame Order, Compoſed a Treatiſe of the Immaculate Conception of the Virgin *Mary*, to which he gives the Title of Abridgment, which yet contains ſeven Books. He flouriſhed in the Convent of *Barcelona* in the time of *Wenceſlaus*, and *Boniface* IX.

Conradus d'Altzey, in the Palatinate, of the Dioceſs of *Mayence*, Compoſed a Volume of the Immaculate Conception of the Virgin, a Book of Figures, a Book of Poetry, and ſome Letters.

Steven of *Petrington* in *England*, a Carmelite, made a Treatiſe againſt the Followers of *Wickliffe*; Another Treatiſe, intitled, A Repertory of Arguments; One notable Lecture and ſome Sermons.

Thomas Lamb, an Engliſh Carmelite, a Doctor of *Oxford*, Compoſed a Work upon the Sentences; a Treatiſe upon the Incarnation, a Writing againſt the Lollards, ſome Sermons and Queſtions.

Nicholas de Ritzon, a Native of *Tholouſe*, of the ſame Order, Provincial in *Sicily*, and a great Preacher, had ſome Sermons in the time of *Trithemius*.

Henry de Kalkar, a German, a Canon of S. *George* at *Colen*, after a Carthuſian and Prior of ſeveral Houſes of that Order, and a Definer, died in 1408. in the 80th. Year of his Age, after he had lived 43 Years in his Order. He Compoſed ſeveral Works of Piety, of which the moſt part are preſerved in the Carthuſian Monaſtery at *Colen*, *viz.* A Treatiſe of the Beginning, and Progreſs of the Order of Carthuſians; An Inſtruction in Rhetorick; An Inſtruction in Muſick; a Treatiſe of the Subjects, and the Diſtinction of Sciences; Divers Letters; Some Sermons made in their Chapters; A Ladder of Spiritual Exerciſe in form of an Oration; The Daily Holocauſt, or Burnt-Offering of Spiritual Exerciſe; An Exhortation to the Carthuſians of *Coblentz*; A Pſalter of the Virgin, or a Proſe, which contains an 150 words in Six *Ave*'s; The Manner of holding Conferences after the Carthuſian Cuſtom.

Richard de Maydescon, an Engliſh Carmelite, wrote a Treatiſe againſt the Lollards, and Compoſed ſeveral Sermons

John, a Benedictin Monk of *Caſtel*, in the Dioceſs of *Aichſtet*, Compoſed a conſiderable Work upon the Rule of S. *Benedict*; An Abridgment of the Bible; Some Sermons for the *Sundays*, and Feaſts of the Year; 42 Sermons upon the Paſſion of our Saviour, and ſome Letters.

Conradus, a German, Doctor of *Paris* and Canon of *Ratisbonne*, Compoſed ſome Books of Moral Philoſophy.

John de Schodehove, Prior of the Carmelites at *Malines*, wrote a Work for the Uſe of Preachers, upon the Virtues and Vices, and other Matters for Preaching, put into an Alphabetical Order, entitled, *Polypodium*, and ſeveral Sermons.

Philip de Ferrieres, a Native of *Tholouſe*, Biſhop of *Badajoz* in *Spain*, a famous Preacher, has left us Sermons for all the *Sundays*, and Feſtivals of the Year.

Walter Disse, an Engliſhman and a Carmelite, Legate of *Boniface* IX. into *England*, *Spain*, and *France*, to Preach a Cruſado there. He Compoſed a Treatiſe againſt the Lollards, a Treatiſe of Schiſm, a Commentary upon ſome Pſalms, and Sermons.

Authors of the Fourteenth Century, whose Works are Lost.

JOHN de HISDEN, a Knight Hospitaller of S. *John* of *Jerusalem*, has left his Explications upon the New Testament, which he made at *Paris*, and some Sermons.

WILLIAM OPPENBACH, a German, and Doctor of *Paris*, wrote upon the Sentences, and Composed some Questions and Sermons.

JOHN GLUEL, of *Aix la Chapelle*, Prior of the Carmelites at *Colen*, is the Author of a Treatise of the Original and Progress of his Order, intitled, The Mirrour of the Carmelites, and some Sermons for *Lent*, and for all the Year.

HENRY EUTA, or OTTA, a German, Professor at *Vienna* in *Austria*, wrote upon the Sentences, a Treatise of the Conception of the Virgin, a Treatise of Contracts, and some Sermons.

HENRY d' ANDERNAC, a German Carmelite, has also written upon the Sentences, some Sermons and Questions.

BLAISUS ANDERNARIUS, a Frenchman of the same Order, wrote upon the Sentences, some Sermons and Questions.

JOHN, Abbot of S. *Bavon*, of the Order of S. *Benedict*, has wrote a Treatise of the Use of Flesh, in which he proves, that by the Rule of S. *Benedict*, it is not allowed to the Monks, which are not Sick, to eat of it.

RICHARD de LAVENHAM, an English Carmelite, wrote a Treatise against the Lollards, a Book of the Foundation of his Order, a Defence of St. *Bridget*'s Book, and some Sermons.

JOHN de WERDEN, a Grey-Friar, Composed double Sermons for all the *Sundays* and Festivals of the Year, and One *Lent* Sermon.

JOHN de CAMPSEN, an English Carmelite, wrote some Sermons.

PHILIP, Abbot of *Otterburg*, in the Diocess of *Worms*, wrote a Commentary upon the Canticles, some Sermons, and Letters.

Lastly, Not to tarry longer, to make a tedious Enumeration of the Names, and Works of the Divines and Canonists of this Age, which we can gain the Knowledge of; it shall suffice to observe, That there was hardly any Doctor of Divinity, which did not make a Commentary upon the Master of the Sentences, and Postills, or Lectures upon some Books of the Holy Scripture, which they delivered publickly in the Universities to obtain their Degrees, and then they applied themselves wholly to Preaching; from whence comes the great Number of Commentaries upon the Sentences, Postills, and Sermons. The Canonists employed themselves usually to Comment upon the Decretals, and particularly, the Sixth Book of *Boniface's*. I will not speak of the famous Lawyers of this Age, as *Peter de Bellepercha*, *James d'Areni*, *Nicholas* of *Naples*, *James de Ravenna*, *Francis Accursius*, *Martin de Fano*, *William de Cumes*, *Richard de Malombre*, *Lambertinus de Ramponi*, *Cinus de Pistoy*, *Oldrad de Lauda*, *Nicholas de Modena*, *Bartholus*; nor of such as were eminent for Physick, as *Dinus*, *Thomas de Garbi*, *Gentilis de Foligno*, *Peter d'Apono*, *Philip de Bergamo*; or for Astronomy, as *John de Ligneres*, *John Dank*, *John Esdcidi*, *John Eliger de Gondersleum*; nor of those who have excelled in the Study of Human Learning, as *Dantes*, *Aliger*, and *Paul de Perusia*; because their Works have no Relation to Ecclesiastical Matters.

CHAP. VI.

The History of the Greek *Church, and the Authors, that flourished in the* East, *in the Fourteenth Century.*

The History of the Greek Emperors.

THE *Greek* Empire continued to be governed by the *Palæologi*; *Andronicus*, the Son of *Michael*, having lost his Son, caused young *Andronicus* his Grand-child, to be declared Emperor, who revolted from him, and forced him to quit the Empire in 1328. Four Years before his Death. This Man reigned till the Year 1341. and left at his Death two Children in their Minority, *John* and *Manuel*, *Palæologi*, to whom he nominated *John Cantacuzenus* Guardian; but the Empress soon drove him from *Constantinople*: He retired into *Macedonia*, whither many of the Lords of the Empire being come to him, obliged him to assume the title of Emperor; he was Crowned at *Adrianople* by the Patriarch of *Jerusalem*, made War upon the young Princes, and having five Years after in 1347. recovered the City of *Constantinople*, he treated with *John Palæologus*, and joined him in the Empire, on the condition he might govern alone, till he came of Age; he gave him likewise his Daughter in Marriage: Nevertheless, this Agreement lasted not long: The War being again renewed, *John Palæologus* had the better, and made himself Master of *Constantinople*; *Cantacuzenus* yielded up the Empire, and retired in the Year 1357. into a Monastery, where he died a considerable time after. *John Palæologus* remaining in the sole Possession of the Empire, had upon his hands a troublesom War with the *Turks*, and came into the West to demand Assistance of the *Latines*. In his absence, *Andronicus* his eldest Son, had a mind to possess himself of the Empire, and left his Father in the hands of the *Venetians*, who had detained him for Money, that he owed, without any thoughts of releasing him. But *Manuel* his Third Son, Governor of *Thessalonica*, having gotten together a Summ of Money, payed his Fathers Debts, and deserved by this Kindness to be made Partner of the Empire, in the

the Year 1384. *Andronicus* incensed at this, that his younger Brother was preferred before him, applied himself to *Bajazet*, and having obtain'd Aid of him, took *Constantinople*, and put his Father and Brother in Prison. They remained there Three Years; but having found means to get out, and flying unto *Bajazet*, who was displeas'd with *Andronicus*, they recover'd the Empire, and delivered up *Andronicus* to the *Turks*. *John Palæologus* died in a short time after in the Year 1391. *Manuel* was not more fortunate than his Father; for *Bajazet* held *Constantinople*, in his Reign, besieged Ten Years. He came in vain to demand Succours of the *Latines* against him; but by good Fortune unlooked for, *Tamerlane*, King of the *Tartars*, forced *Bajazet* to raise the Siege, Vanquished him and took him Prisoner; After this, *Manuel* made Peace with *Mahomet* II. and left the Empire to *John* his Son, who reigned to the Year 1449. when he was succeeded by his Son *Constantine*, the last of the *Greek* Emperors in *Constantinople*, which was taken by the *Turks*, in the Year 1453.

Under these Emperors, the Government of the East and of the *Greek* Church fell to decay, by the Victories which the *Turks* obtained over the Christians, from whom they presently took the Provinces, they had in *Asia*, and then passing into *Europe*, they possess'd themselves by degrees of all the Cities in the *Greek* Empire. This Progress of the Infidels could not induce the *Greeks* to unite themselves to the Church of *Rome*, but they appear'd on the contrary more averse than ever from Peace, and more incensed against the *Latines*, as many Books set forth by their Authors against the Procession of the Holy Ghost, against the use of Unleavened Bread in the Eucharist, and against the Primacy of the Pope, written with sharpness, do testifie. Nevertheless there were some among them, who declared for the *Latines*, and also writ in their favour. As to their Emperors, the Necessity of their Affairs, and the need they had of the help of the *Latine* Princes, rendered them more inclinable, at least in shew, to a Union.

The Inclination of the Greeks to the Latines.

About the Year 1339. young *Andronicus* sent *Barlaam* Abbot of the Monastery of S. *Saviour* from *Constantinople*, with a Lord named *Stephen Dandulus*, unto *Philip de Valois* King of *France*, and to *Robert* King of *Sicily*, to desire Assistance of them; and because he could not hope to prevail, but by uniting himself to the Church of *Rome*, he gave them this matter in charge. These two Envoys came to *Benedict* XII. with Letters of Recommendation from both these Kings, and *Barlaam* propos'd to this Pope in the presence of the College of Cardinals, to call a General Council, wherein should be discussed the Question concerning the Procession of the Holy Ghost, that the *Latines*, and the *Greeks*, after having on both Sides urged their Arguments for their respective Opinions, might come to an Agreement; but above all things he besought his Holiness to cause, that the Princes of *Europe* should afford their Assistance to the *Greeks*, for the recovery of their Cities, which the *Turks* had seized. The Pope demanded of them, whether they had a full Power from the Emperor, the great Lords, and chief Prelates of *Greece*? They made Answer, That they had it not in Writing, and yet the Pope gave them leave to propound the Means of Re-union, which they judged might be successful. *Barlaam* after having made a Protestation, that he spake sincerely, and had nothing in Prospect, but the good of the Church, and the Agreement of all Christians, declared, there were two Ways to attain to a Union; the one by force, the other voluntary, by way of Instruction: That it was not convenient to think of the first, but to adhere to the latter, which one may distinguish into two, in reference to the Learned, and to the Common People; that as to the Learned, it would be easie to agree with them, because if Thirty or Forty were sent from the East, they would make no difficulty to join issue; but that would not be enough for the People, because these Persons upon their return would be accus'd of being corrupted, and would not be credited; that the only way were to call a General Council, whose decision would be receiv'd of all the World with respect; if it be objected to this, that there had been one already held at *Lyons*, it ought to be observed, that the *Greeks* never allow'd of it, because those from *Greece*, who assisted at that Council, were not sent thither by the four Patriarchs, nor by the People; but the Emperor singly: That if the Pope designed to call a Council, to which the *Greeks* should submit, he must first send Legates into the East, full of Piety, Mildness and Humility with Letters, by which his Holiness would intreat the four Patriarchs, and the other Bishops, to meet in some place to search into means of Union; that if it were managed thus, the Emperor, the Patriarchs, and the People would admit of a General Council, whose Determinations would be received without Contradiction. After this, *Barlaam* gave his Reasons, why the *Latines* ought to assist the *Grecians* against the *Turks*, even before the Union. The Pope having advised with the Cardinals, made answer to the Deputies of the *Grecian* Emperor, That the Procession of the Holy Ghost from the Father and the Son, being a matter decided, was no more liable to dispute, nor debate. The *Greek* Deputies proposed, that at the least the *Greeks* be left at liberty to continue in their same Judgment: it was replied, they could not dispense with it, because there was but one Faith in the Church; and there was propounded to them an easie way of Agreement, *viz.* That the four Patriarchs should depute some Persons of note in the West, with sufficient Power to confer with such as the Pope should nominate, not to dispute, but to be instructed in the Truth, and to remove their Scruple: That for the Meeting of a General Council, it was to no purpose, neither could it be effected, especially at this Juncture. *Barlaam* return'd, That though the Procession of the Holy Ghost from the Father and the Son went for currant truth among the *Latines*, the *Greeks* notwithstanding were in a doubt of his Proceeding from the Son, and that they could not be convinced herein, but by the way of discussion; that this was ever practised in

The Proposal of Union under Andronicus.

the Church; that if it were refuſed them, they ſhould ſuſpect, the *Latines* diſtruſted the goodneſs of their Cauſe; That General Councils had ever been Uſeful, and done the Church credit; In fine, he propounded to make a Re-union, and leave both Parties free to hold what they pleaſed as to this Queſtion, to oblige the *Greeks* to grant the Church of *Rome* the Honours which the ancient Patriarchs had allowed, and which were determined by the Laws of the Emperors, and by the Canons of the Holy Fathers; and that the *Latines* on their part ſhould give way, to allow to the Church and Empire of *Conſtantinople* the Rights they enjoy by ancient Cuſtom, by the Laws, and by the Canons. He concludes with demanding of Succours. The Pope denied him, for fear the *Greeks*, when ſtrengthened and raiſed by the Holy See, and by the Catholick Princes of *Europe*, ſhould afterwards deſert them, as they had done before. *Barlaam* before his departure delivered a freſh Memorial to the Pope; wherein he let forth, That it was impoſſible to ſend Deputies from the Eaſt, as he demanded, becauſe whatever good Deſign the Emperor might have to ſettle the Union, he durſt not diſcover it; and that the Patriarch of *Conſtantinople* could not ſend Legates, without conſulting the other Patriarchs, which he could not do, by reaſon of the Wars, and that otherwiſe he was not certain the other Patriarchs would conſent to it; he added a Promiſe, that notwithſtanding he would do his utmoſt. This Project had no iſſue, and things remained in *Greece* in the poſture they were in, as to the *Latines*.

Projects for Union under Cantacuzenus.

Andronicus being Dead in the Year 1341. the Empreſs to ſtrengthen her ſelf againſt *Cantacuzenus*, writ to Pope *Clement* VI. that if ſhe were able to conquer her Enemies, ſhe would embrace the Doctrine and Ceremonies of the Church of *Rome*. The Pope commended her Deſign, exhorted her to perſiſt in it, and promiſed her Succours. *Cantacuzenus* ſent ſome time after *George Spanopulus*, Maſter of his Wardrobe, and *Sigerus*, Prætor of the People, in Quality of Ambaſſadors; to whom he joined a *Latine* named *Francis*, a Friend of the Pope's, giving them in Charge to remove any Prejudice he might have againſt this Prince, and to demand Aid againſt the Infidels. *Clement* VI. gave theſe Ambaſſadors a kind Reception, and ſent with them two Biſhops, one of the Order of the Grey-Friars, and the other of the Order of Friars-Preachers to treat of the Union. They agreed with the Emperor, that the Pope ſhould call a Council; that he ſhould give the Emperor notice of the time and place, and that the Emperor ſhould call the Patriarchs together, to the intent they might ſend Deputies thither. The Pope accepted this Propoſal; but he wrote to the Emperor, that he could not put it in Execution ſuddenly, becauſe of the Wars in *Italy*. *Cantacuzenus* gave him Thanks for his good Intentions, and intreated him to do what was poſſible for the aſſembling of this Council; but the Pope died, and it was no more mention'd.

The Union of John Palæologus.

In the Year 1369. the Emperor *John Palæologus*, ſeeing himſelf hard beſet on all ſides by the *Turks*, made a Voyage into *Italy*, to demand Succours of the Chriſtian Princes in *Europe*. He was well received there, and repaired to *Rome*, where Pope *Urban* V. came to meet him on the 13th. of *October*, and on the 18th. of the ſame Month, he made a Profeſſion of Faith, which he Signed with his Hand, and Sealed with his own Seal in the preſence of Five Cardinals, and other Witneſſes, to the end he might be received into Communion, whereby he acknowledged the Proceſſion of the Holy Ghoſt from the Father and the Son, the Pains of Purgatory, Prayer for the Dead, the Viſion of Souls purged from all Sin ſoon after Death, the Seven Sacraments, the Validity of the Sacrifice of the Euchariſt offered with Unleavened Bread, the change of the Bread and Wine into the Body and Blood of JESUS CHRIST, the validity of Second, Third and Fourth Marriages, the Primacy of the Church of *Rome* over the whole Catholick Church, given with full Power by JESUS CHRIST to St. *Peter*, to whom the Pope of *Rome* is Succeſſor, to whom recourſe ought to be had in all Cauſes, that concern the Church; to whom all Churches and all Biſhops owe Obedience and Submiſſion, who hath the fulneſs of Power, *&c.* He promiſes and engages by Oath upon the Holy Goſpels inviolably to hold this Doctrine, and utterly renounces the Schiſm. Notwithſtanding this Act of Submiſſion, *John Palæologus* drew not much Aſſiſtance from the Weſtern Princes; but was Arreſted by the *Venetians* for the Payment of his Debts, and was not releaſed, till his Son *Manuel* had diſcharged them. The latter coming to the Empire, went alſo to the Weſt about the end of this Century, there to demand Succours againſt *Bajazet*, who had laid Siege to *Conſtantinople*; but he in vain went over *Italy*, *France*, *England*, and *Germany*, and could obtain but very little Aid from the French King, inſomuch, that he not only rejected the Opinion of the *Latines*, but alſo wrote againſt them about the Proceſſion of the Holy Ghoſt.

The Conteſts between the Barlaamites *and* Palamites.

The *Greeks* had likewiſe in the Fourteenth Century Diſputes among them upon Points of Doctrine, which were puſhed on with great heat on both Sides. The Heads of the two Parties were *Barlaam*, and *Palamas*; The firſt was a Monk of *Calabria*, Learned and Cunning, who being come to *Conſtantinople*, buoyed up by the Authority of the Emperor, the young *Andronicus*, undertook the Monks, ſtiled *Heſicaſts*, or *Quietiſts*, examined their Method of Prayer, and having therein obſerved things he did not like, he writ againſt them, and accuſed them of reviving the Errors of the *Euchites*, and the *Meſſalianiſts*, giving them a new Name of *Omphalo Pſychi*, that is to ſay, *Navelliſts*; becauſe as we have noted, in ſpeaking of *Simeon* of *Xeroxeres*, one of the Maxims of theſe *Heſicaſts* was to have the Eye fixed on the middle of the Belly, as the place, where was the Seat of the Faculties of the Soul; inſomuch that being in that poſture they imagined to ſee a Light altogether Divine. When they were asked, What kind of thing this Light was; they anſwer'd, That it was Light it ſelf, and the Glory of God which had

appeared

appeared on Mount *Tabor*, and asserted, that this Light was uncreated and incorruptible, though it were not the Essence of God: They said the same thing of all the occasions God had to make his Glory appear to Men, and pretended that the Saints themselves and the Angels saw not the Divine Essence, but this uncreated Light, which they named the Operation of God. They laid it down as a Principle, that this Operation was distinguished from the Divine Essence, and yet eternal, uncreated and incorruptible, and that one might also give it the Name of Divinity. *Barlaam* impeach'd *Palamas*, and the other Monks, who held these Opinions before the Emperor and the Patriarch of *Constantinople*. A Council was called in this City in the Year 1340. where two of the Points, which we have touched upon, concerning Prayer, and the Light of *Tabor* were there chiefly debated. *Barlaam* asked a great many Questions, and opposed the Opinion of *Palamas*, by maintaining, that this Light could not be uncreated and incorruptible, if it were not the very Essence of God, and that nothing could be perceived by the Eyes of the Body, but that which was created. The *Palamites* defended their Opinion, and affirmed, That this Light which had appeared on Mount *Tabor*, was uncreated; That the Holy Fathers called it Divine, though it was not the Essence of God, but his Vertue, his Grace, his Glory, his Brightness, which issued from the Essence of God; that the Saints and Angels saw this Eternal Glory, though they saw not the Essence of God: They maintain'd likewise, that the Name of Divinity might be given to this Light, and to other Divine Operations; so that in this they seemed to allow many Subordinate Divinities, flowing from the Substantial Divinity. The Opinion of *Barlaam* was rejected in this first Convention.

The first Council of Constantinople, *against the* Barlaamites, *in the Year* 1340.

Some time after, another Monk, named *Gregory Acindynus*, continuing to maintain the Opinion of *Barlaam*, though he made as if he opposed it, and stoutly attacking that of *Palamas*, was cited to a Synod held in presence of *John Cantacuzenus*, a little after the Death of *Andronicus* in the Vestry of St. *Peter*'s Church in *Constantinople*, by *John* Patriarch of that City; where Thirteen Bishops were present. *Acindynus* was there convicted to be of *Barlaam*'s Opinion concerning the Light of *Tabor*, and to believe it created and limited, of the same Nature with other Lights, and condemned with *Barlaam*. 'Twas in this Second Convention, they prepared a Volume, wherein they collected divers Passages of the *Greek* Fathers, concerning the Light of *Tabor*, and Prayer, which appeared to favour the Opinion of *Palamas*. They condemned the Doctrine and Person of *Barlaam*, and *Acindynus*, silenced these Contests, and forbid on pain of Excommunication to accuse the Monks of Heresie.

The Second Council of Constantinople, *against* Acindynus.

The *Palamites* puffed up with this Victory, grew more Positive for their new Doctrine than ever, and pushing their Principles farther, separated the Husbands from their Wives, shaved them for Monks, and raised new Disturbances in *Constantinople*. The Patriarch after Admonition resolved to Expel them the City, caused the most mutinous to be Arrested, and required a Profession of Faith from the Clergy, cited *Palamas* and *Isidore*, elected to the Bishoprick of *Mesembase*, to render an account of their Carriage, and their Doctrine. These two persisting obstinate in their Errours, were condemned and deposed in a Synod, held by *John* Patriarch of *Constantinople*, in which assisted the Patriarch of *Antioch*, and divers Bishops. The condemned paid no respect to this Judgment, and continued to exercise the Functions of their Priesthood; which put the Patriarch upon making a Discourse addressed to all the Faithful, to Exhort them to separate from *Palamas*, and all his Followers. This passed in the time, that *Cantacuzenus* was Banished under the Empress *Anne*; but when *Cantacuzenus* had made himself Master of *Constantinople*, the Empress *Anne* and *John Paleologus* willing to make use of *Palamas* to make their Peace, got him Absolved in a Convention, in which the Patriarch *John* was condemned, and sent him afterwards to *Cantacuzenus*, to the end he might do the *Paleologi* good offices with the Conqueror. *John* dying a little time after, *Cantacuzenus* proposed *Palamas* to fill his place, but not being able to compass it, he procured his Friend *Isidore* to be chosen Patriarch of *Constantinople*, and *Palamas* was some time after made Archbishop of *Thessalonica*. Their Adversaries complained loudly of this Promotion, Protested it was void, and against the Canons, forbidding to give Bishopricks to Persons deposed in a Synod, accused them of Blasphemy and Heresie, of admitting two Deities, of not observing the Fasts prescribed by the Church, of despoiling the Images, of breaking the Sacred Vessels; and upon this ground they refused to Communicate with them, demanded a Synod, to depose them. And indeed, ten Bishops of this Party being Assembled at *Constantinople*, authorized as they pretended, by the Letters of more than Twenty others gave Sentence of Deposing against *Isidore* and *Palamas*, and exhorted all the Faithful not to hold Communion with them. This Sentence is dated in *July*, in the Year 1347. Notwithstanding *Isidore* remain'd in Possession of the Patriarchal See of *Constantinople*, as long as he lived, and *Callistus*, who succeeded, upheld the same Party.

The Third Council of Constantinople, *against the* Palamites.

The Fourth Council of Constantinople, *against the* Palamites.

This Patriarch purposing to subdue entirely the remainder of the Party of *Barlaam* and *Acindynus*, which was supported by *Nicephorus Gregoras* and divers others, assembled a Council at *Constantinople*, which was held in presence of *Cantacuzenus*, and *John Paleologus* in a Hall of the Palace of *Blacherne*, and consisting of Twenty five Metropolitans, of some Bishops, and many Priests and Monks, before whom were cited the Adversaries of *Palamas*, of whom they demanded the Reasons, which they had to make a Schism, and to rise against the Emperors, and the Patriarch. They alledged hereupon two Reasons, The First, the Addition to the Profession of Faith, which they were obliged to make, when they were ordained Bishops: And the Second, the Promotion of *Palamas* to the Archbishoprick of *Thessalonica*. *Palamas*, who was present at this

The Fifth Council of Constantinople, *against the* Barlaamites, *in the Year* 1355.

this Council, caſt in their teeth, that they were of Opinion with *Barlaam*, and *Acindynus*; and the Council told them, that as to the Addition they complain'd of, it was but the Expoſition of the Sixteenth Oecumenical Council, and the Condemnation of *Barlaam*, and *Acindynus*. After this it was propos'd to enter upon the diſcuſſion of the Queſtion, and the Diſpute was adjourned till the next Day. *Palamas* and his Adverſaries debated it at the next Meeting. At the Third theſe brought their Profeſſion of Faith, at the cloſe of which they declared, they were of the Church's Opinion touching *Barlaam* and *Acindynus*: Next they objected to *Palamas*, that he had writ ſeveral times in his Books, that there were many Divinities. The Emperor asked them, if they condemned that Expreſſion or the Thing, which *Palamas* deſigned to ſignifie by this term; for, ſaid he, if it be the Thing, why do you inſiſt upon the Term; but if it be the Term only you quarrel at, and in the Thing you agree with him, why do you find fault with an Expreſſion, which has a good meaning? *Palamas* declared, That he would diſpute only upon the Opinions, and not upon the Expreſſions; and proteſted, That he admitted not three Divinities ſeparate from the Father, Son and Holy Ghoſt, but one ſole Divinity in three Perſons; though according to the Expreſſion of the Fathers, he had given the name of Divinity to the Operations and external Proceſſions of God; That he made uſe of this Expreſſion only to defend himſelf againſt ſuch as ſaid, that the Operations and Divine Vertues were created, and that nothing but the Divine Eſſence was Uncreated and Eternal; and in fine, That he had not ſet it on foot, with a deſign to aſſert many Divinities; but on the contrary, he had ever made Profeſſion of maintaining one ſole Divinity in three Perſons, Almighty, and Efficacious. The Emperor and the Council approved of his Declaration, but they ſaid, that the Diſtinction of the Operation, and the Eſſence ought to be examined more largely. In the Fourth Seſſion the Light of *Tabor* was treated of, and the Paſſages of the Fathers recited, which had been already quoted in the Book againſt *Barlaam* and *Acindynus*; from whence it was concluded, that the Divine Eſſence was diſtinct from the Operation, and that this Operation might be ſtiled a Divinity. The Patriarch after this uſed his endeavour to make this Doctrine to be approved by thoſe, who had oppoſed it, and not able to effect it, he declared *Epheſus* and *Gannus* Depos'd.

Some days after, the Synod re-aſſembled, to handle the Queſtions throughly, which concerned the Divine Eſſence, and the Operation. The Emperor propounded them himſelf, and the Council collected ſeveral Paſſages out of the Fathers to explain them. The Works of *Barlaam* and *Acindynus* were examined. The Deputies of the Monks of Mount *Athos* were heard, who expounded the Opinions of that Society, according to the Books which *Philotheus*, then Metropolitan of *Heraclea*, and after Patriarch of *Conſtantinople* had written, while he was among them. In Concluſion they approved the Doctrine of *Palamas*, who delivered a Profeſſion of Faith, in which he declares, that he believes one ſole Divinity. The Doctrine of *Barlaam* and *Acindynus* was Condemned, and all thoſe were Anathematized that were of their Opinion, and that did not acknowledge the Operations of God to be Eternal and Uncreated, and that the Light of Mount *Tabor* was not of this Nature. This Council was held about the Year 1355. Father *Combefiſius* hath ſet down the Acts in his laſt Addition to his *Bibliotheca Patrum*, in the Year 1672. in the laſt Part, *P.* 136. together with the Refutation, which had been made thereof by *Manuel Calecas*, and by *John Cyparifſiotes*.

Barlaam. *Biſhop of* Heraciu.

BARLAAM, after his Condemnation in the Eaſt, retreated into the Weſt, ſided with the *Latines*, and was made Biſhop of *Hieracium* in *Calabria*. Wherefore 'tis not to be wondred at, that he has written for and againſt the *Latines*, and it is not Neceſſary for this reaſon to diſtinguiſh of two *Barlaams*. He has written againſt the *Latines* a Treatiſe of the Pope's Primacy, printed at firſt in Greek and Latin at *Oxford* in the Year 1592. and afterwards at *Haynault*, in the Year 1608. with the Notes of *Salmaſius*, who ſince has reprinted it, together with his own Treatiſe of the Primacy of the Pope at *Amſterdam* in the Year 1645. And a Treatiſe of the Proceſſion of the Holy Ghoſt, containing Eighteen Articles, whereof *Allatius* has given us the Titles: For the *Latines*, a Diſcourſe of the Union of the two Churches, related by *Allatius* and *Bzovius*; and five Letters: The Firſt directed to his Friends in *Greece*, about the Union with the Church of *Rome*. The Second, of the Primacy of the Church of *Rome*, and of the Proceſſion of the Holy Ghoſt addreſs'd to the ſame. The Third, an Anſwer to *Demetrius* of *Theſſalonica*, touching the Proceſſion of the Holy Ghoſt. The Fourth to *Alexis Calochetus*, to demonſtrate, that the *Greeks*, who do not obey the *Latines*, are not only Schiſmaticks, but alſo Hereticks. The Fifth, containing the Proofs of the Proceſſion of the Holy Ghoſt from the Father and the Son. *Allatius* makes mention of theſe Works, and *Bzovius* has given them us in Latin in his Hiſtory. They are to be met with alſo in the Collection of *Caniſius*, Tom. 6. and in the laſt Edition of *Bibliotheca Patrum*, together with two Books of Morality. They are printed ſeparately at *Strasburg* in the Year 1572. and at *Paris* in 1600. a Treatiſe of Arithmetick and Algebra, by the ſame Author.

In his Treatiſe of the Pope's Primacy he thus Propounds the Queſtion, *viz.* Whether JESUS CHRIST did commit his Church to St. *Peter*, and ſettled a common Paſtor, and Doctor of the Church? whether the Biſhop of *Rome*, as his Succeſſor, ought to Command and Preſide over all, and can decree what he pleaſes, without being to be contradicted by any, and that the whole World on the other ſide be obliged to receive his Decrees without Examination, as the Word of God. He aſſerts, That JESUS CHRIST gave to all the Apoſtles the ſame Power of binding and looſing, which he gave to St. *Peter*; and that when he ſaid to him, *Feed my Sheep*, this concerns all the Apoſtles; that St. *Peter* had done nothing, but what the other Apoſtles had done; that

that they were not Bishops of one City only, but exercised the same Power in different places; that those whom they ordained for their Successors, are particular Pastors of different Churches; that nevertheless St. *Peter* was the first of the Twelve Apostles, and their Superiour, in that he was the first in instructing, and had the first Place; that the Church of *Rome* was the first, as so settled by the Laws of the Emperors, because this was the first City; that of *Constantinople* was equal to it in Power, though it were but second in Rank; that it belonged not to the Pope to ordain Patriarchs, seeing the Ecclesiastical Laws say expresly, they shall be ordained by the Metropolitans, and the Metropolitans by the Patriarchs; but there is no Law that obliges the Patriarchs to receive Ordination from the Pope; that the Canons give him nothing but the first rank, and the first place; that he is subject to Errors like others; That the Church of *Rome* ought not to be confounded with the Catholick Church, nor Profession be made of believing in the Roman Church, as one believes in the Catholick Church. Thus you see what he offers in the Treatise of the Primacy, set forth by *Salmasius*.

But he destroys these Principles in his Letters which he wrote to the *Greeks*, while he was in the West; for he there maintain'd, that every Church ought to be Subject to the Church of *Rome*, and her Bishop, who hath received his Ordination from JESUS CHRIST; that his Decrees ought to be consider'd, as the Divine Scriptures; that we owe them a blind Obedience; that it belongs to him to correct all other Bishops, and to examine their Judgments, and to confirm them, or make them void; that he has right to ordain other Patriarchs; that St. *Peter* received this Primacy from JESUS CHRIST; that his Successors have ever enjoyed it; that the Schism of the *Greeks* took beginning but Four Hundred Years ago; that since this time the *Greek* Church is fallen to decay, and sensible she is reduced to the last Extremity; that the *Latines* cannot be accused of Heresie for using Wafers, nor for holding the Procession of the Holy Ghost, seeing they follow in it the Opinion of the ancient Doctors of their Church, and the Practice of their Ancestors; and that the *Greeks*, who obstinately assert, that the Holy Ghost proceeds only from the Father, are not only Schismaticks, but also Hereticks, seeing they deny a Truth grounded upon the Holy Scriptures, and on the Tradition of the Fathers.

Gregorius Acindynus a Greek Monk.

Gregory Acindynus followed not the example of *Barlaam*, in his Union with the *Latines*, but remain'd concealed in *Greece*, continually writing against the *Palamites*. *Gretser* has set forth two Books of *Acindynus*, concerning the Essence and Operation of God, written against *Palamas*, *Gregoras*, and *Philotheus*, printed at *Ingolstadt*, in the Year 1626. *Allatius* has published in his *Græcia Orthodoxa*, [i. e. Orthodox Greece] a Poem in Iambick Verse, made by *Acindynus* against *Palamas*, and two Fragments against the same; in one of which he makes mention of five Volumes, which he wrote against *Barlaam* to defend the Monastick Discipline of the *Greeks*.

Gregory Palamas Archbishop of Thessalonica.

The Works of Gregory Palamas, which are extant, follow; Two Prayers upon the Transfiguration of our Lord, wherein he explains his Doctrine of the Light, which appear'd on Mount *Tabor*; that it was Uncreated, and is not of the Essence of God, set out in Greek and Latin by Father *Combefisius* in his Addition to the *Bibliotheca Patrum*: A *Prosopopœia*, which contains two Declamations, one of the Soul against the Body, which she accuses of Intemperance and Disobedience; and the other of the Body, which defends it self against the Soul, together with the Sentence given by a third Party, set forth in Greek by *Turnebus*, printed at *Paris* in the Year 1553. and in Latin in the last *Bibliotheca Patrum*: Two Discourses of the Procession of the Holy Ghost against the *Latines*, printed at *London*: The Confutation of the Expositions of *Johannes Veccus* on the Procession of the Holy Ghost, set forth in Greek and Latin, together with the Answer of Cardinal *Bessarion* by *Arcudius*, and printed at *Rome* in 1630. He made a great many Works for the Defence of his Opinions, whereof divers are cited by *Manuel Calecas*, and by other *Greeks*, which wrote against him; and among others, A Treatise of Divine Participation; A Catalogue of Absurdities, which follow from the Opinion of *Barlaam*; Dialogues, Letters, Discourses, &c. of which the Extracts are to be seen in *Manuel Calecas*. There is in the Library of *Ambrose*, a Treatise in MS. of *Palamas* on the Transfiguration of our Lord, more large than the Prayers beforementioned. The other Authors, who have written for or against *Palamas*, shall be inserted in the Succession of Greek Authors of this Century, which we proceed to recite according to the Order of the times.

Nicephorus Callistus, a Greek Monk.

Nicephorus, the Son of *Callistus Xanthopylus*, a Monk of *Constantinople*, a studious and laborious Man, undertook under the Empire of *Andronicus* the elder, to Compose a New Ecclesiastical History, which he dedicated to that Prince; it was divided into Twenty three Books, began at the Birth of JESUS CHRIST, and ended at the Death of the Emperor *Leo*, the Philosopher, that is to say, at the Year 911. we have no more, than the Eighteen first Books, which end with the Emperor *Phocas*, that is to say, in the Year of our Lord 610. He collected his History out of *Eusebius*, *Socrates*, *Sozomen*, *Theodoret*, *Evagrius*, and other good Authors, but he has mixed it with a great many Fables, and has fain into many Mistakes: the style is not disagreeable, and is Correct enough for his time. The only Copy of this History, which was in the Library of *Matthias* King of *Hungary* at *Buda*, was taken by a Turk and Sold at an Auction in *Constantinople*, where it was bought up by a Christian, and after carried to the Library of the Emperor at *Vienna*, where it is at this present. *Lorgius* has translated it into Latin, printed at *Basil* in 1553. at *Antwerp* in 1560. at *Paris* in 1562. and 1573. and at *Francfort* in 1588. and *Fronto Ducæus* hath since published it in Greek and Latin, printed at *Paris* in the Year 1630. Father *Labbe* has set out a Catalogue of

of the Emperors and Patriarchs of *Conſtantinople*, collected by *Nicephorus* in his Preliminary Treatiſe of the *Byzantine* Hiſtory, printed at *Paris* in 1648. and there was printed at *Baſil* in 1536. An Abridgment of the Scripture in Iambick Verſe, which alſo bears the Name of *Nicephorus*.

Andronicus *the Elder*, a Greek *Emperor*.

There is extant under the Name of ANDRONICUS of *Conſtantinople*, a long Dialogue between a Jew and a Chriſtian; wherein the Chriſtian proves the principal Points of the Religion of JESUS CHRIST by Quotations out of the Old Teſtament. This Work is publiſhed in Latin, in the Tranſlation of *Liveneius*, by *Stuart*, and printed at *Ingolſtadt* in the Year 1616. and in the *Bibliothecis Patrum*. It is doubtful, who is the Author, but the time is certain; for the Author counts 1255. Years from the Captivity of the Jews, which, reckoning ſince the taking of *Jeruſalem* by *Titus*, fall in the Year 1527. from JESUS CHRIST; which makes it appear, that *Liveneius* is deceived in aſcribing this Work to *Euthymius Zigabenus*, who died before that time. The Politick Verſes, which he found in the Front of the Book, ſeem to intimate, that this *Andronicus* was of the Family of the *Commeni*, but one may likewiſe underſtand them otherwiſe, and perhaps not much ſtrain his Faith. The Greek Original is in the Library of the Duke of *Bavaria*, where alſo are to be found other Dialogues, which carry the Name of *Andronicus*, the Emperor, *viz.* A Dialogue between the Emperor and a Cardinal concerning the Proceſſion of the Holy Ghoſt, a Diſpute of the Emperor's with one *Peter*, an Armenian Doctor, a Treatiſe of the two Natures in JESUS CHRIST, and a Manuſcript againſt *Johannes Veccus*. I eaſily believe, that the Dialogue againſt the Jews is by the ſame Author, namely the Emperor *Andronicus* the Elder, ſo much the rather, becauſe the Name, the Time, the Nature of the Subject, and the manner of Writing, agree well to this Emperor.

Maximus Planudes, a Greek *Monk*.

MAXIMUS PLANUDES, a Greek Monk, flouriſhed under the Emperor, *Andronicus* the Elder, who ſent him in an Embaſſy to *Aquileia* in the Year 1327. with *Leo Orphanotrophus*, to aſſure the *Venetians*, that he had no hand in the Murder of ſome of their Citizens, who had been aſſaſſinated by ſome *Galatians* at *Conſtantinople*. He wrote a Treatiſe of the Proceſſion of the Holy Ghoſt againſt the *Latines*, publiſhed in Greek and Latin by *Arcudius*, in the Collection he cauſed to be printed at *Rome*, in the Year 1630. He tranſlated likewiſe into Greek St. *Auguſtine's* Fifteen Books of the Trinity. His Tranſlation is to be met with intire in a MS. of the Emperor's Library, and *Leunclavius*, and *Arcudius* have put forth ſome Fragments of his. *Allatius* in his Treatiſe of Eccleſiaſtical Greek Books, ſet down a Fragment of a Diſcourſe of *Planudes*, upon the Burial of JESUS CHRIST, and the Lamentations of the Virgin, to prove that this Author believed, with many other Modern *Greeks*, that JESUS CHRIST being deſcended into Hell, preached the Goſpel to all that were there, and that all thoſe, who were willing to believe in him, were ſaved. This Diſcourſe was printed intire in Latin at *Paris* in the Year 1639. The Homily upon St. *Peter* and St. *Paul*, ſet out in Greek and Latin, under the Name of *Gregory Nyſſen* by *Grineus*, and printed at *Ingolſtadt* in the Year 1620. belongs to *Planudes*, as *Lambecius* has obſerved. This Author hath alſo writ ſeveral Learned Treatiſes, of which ſome are Printed, and the reſt in Manuſcript.

Matthew Blaſtares, a Greek *Monk*.

MATTHEW BLASTARES, a Monk of *Greece*, flouriſhed about the Year 1335. and made in the compaſs of a Year an Alphabetical Table of the Canons, which is found in the Pandects of Dr. *Beveredge*, printed at *Oxford* in 1672. He is likewiſe the Author of a Treatiſe of Cauſes, and Queſtions upon Marriage, printed in the *Graco-Roman* Law of *Leunclavius*, and he tranſlated into Greek *Conſtantine's* Donation, printed with that of *Balſamen*.

Nil. Cabaſilas.

NILUS CABASILAS, Archbiſhop of *Theſſalonica*, flouriſhed at *Conſtantinople* in this Century, under the Empire of the *Andronicus's*. He wrote two Treatiſes againſt the *Latines*; The Firſt to make it appear, that the Cauſe of the Diviſion of the *Greeks* and *Latines*, ariſes from this, that the Pope is not willing any controverted Queſtion ſhould be decided by the Judgment of an Oecumenical Council; but will be the ſole Judge, and others muſt hearken to him, as their Maſter. He demonſtrates by the Examples of Ancient Popes, by the uſage of the Church, and by divers reaſons, that it is ſeaſonable to call a Council; and that it is the only expedient to ſettle Union, and to decide the Queſtion about the Proceſſion of the Holy Ghoſt. The Second Treatiſe is of the Pope's Primacy, in which he pretends to prove, that the Pope hath from St. *Peter* the Epiſcopacy of *Rome*, but that he holds his Primacy by Laws, Councils, and Princes. He there aſſerts, That the Pope is not infallible, and proves it by the Example of *Honorius*. He grants him the Primacy of Honour; but he pretends, he has no Juriſdiction over other Patriarchs, ſeeing he does not ordain them. He obſerves, that the right of Appeal gives him no Authority over other Patriarchs, ſeeing the Patriarch of *Conſtantinople* hath the ſame right over the Patriarchates, wherein he hath no Juriſdiction, according to the Ninth Canon of the Fourth General Council. He ſhews, That it is not true, that the Pope cannot be judged by any Perſon, or that he is of an Order more ſublime than the Biſhops; That he is Subject to Councils and Canons; that he is not properly Speaking Biſhop of the whole World; that the See of *Rome* is not the only one, that may be called Apoſtolick; that it belongs not to him alone to call a General Council; and that if Canons cannot be made without him, neither can he make any without others. Theſe Treatiſes of *Nilus* are writ in a good Method, clearneſs, and full of Learning. They were at firſt printed in Greek at *London* without a Date, in Greek and Latin at *Baſil* in 1544. at *Francfort* in 1555. and with the Notes of *Salmaſius* at *Haymault*, in 1608. and in his Treatiſe of the Primacy of the Pope, printed at *Amſterdam* in 1645. *Nilus* alſo made a large Work of the Proceſſion of the Holy Ghoſt againſt the *Latines*, divided into Nine and Forty Books, whereof *Allatius* makes mention in his Diſſertation of the *Nili*.

NICOLAS

NICOLAS CABASILAS, Nephew to *Nilus Cabasilas*, flourished under the Empire of *Cantacuzenus*, and succeeded his Uncle in the Archbishoprick of *Thessalonica*. He was one of the most vehement Adversaries of the *Latines*, and Composed a Treatise of the Procession of the Holy Ghost against them, and a Work call'd, *An Accusation against the* Latines, wherein he sets upon St. *Thomas*. He made an Exposition of the Liturgy, in which he treats of the Mass, its Parts and its Ceremonies: He observes in the entrance of his Work, that the effect of the Celebration of the Holy Mysteries, is the changing of the Elements into the Body and Blood of JESUS CHRIST; that the End is the Sanctification of the Faithful, the Remission of Sins, and the Kingdom of Heaven; that the Preparation and the Means are Prayer, Singing of Psalms, and Reading the Holy Scriptures, and all that is done before or after the Consecration of the Elements. He shews the Necessity of those Prayers, and explains the Ceremonies of the Oblation, which precedes the Receiving; why, but one part of the Host is given; why, the Sign of the Cross is made upon the Host at the mention of the Death of JESUS CHRIST; of the Thanksgiving after the Oblation; of the Prayers of the Mass; of Presenting the Sacred Elements on the Altar; of the Sanctification of these Elements: He attacks the *Latines* upon this Subject, and pretends, that it is not by the sole Vertue of the Words of JESUS CHRIST that the Consecration is made, but by Prayer. He says, that the Sacrifice consists in this, That the Bread, which was not sacrificed, becomes the Body of JESUS CHRIST sacrificed. He explains in what sense, the Saints are prayed for in the Liturgy, by observing that those Prayers are Thanksgivings, and that we rather pray them to help us by their Prayers; but that the Priest prays for himself, and for the living, and for the Protection of a good Guardian Angel. He adds, that at the Elevation of the Host, he says, *Sancta Sanctis*, to signifie, that Saints only ought to partake of those Mysteries. He renders a reason of the usage of the *Greeks*, who mingle warm Water in the Chalice before the Communion. He affirms, that this Ceremony implies the descent of the Holy Ghost. He speaks of the Communion and the Prayer said after it. In fine, he affirms, That the Sacrifice is offer'd for the Dead, as well as for the Living, as to the Effect of the Intercession, but not as to the Participation. He treats of the Effects of the Communion, and chiefly of the internal Sanctification of the Soul, or of the Spiritual Communion, by which JESUS CHRIST imparts himself spiritually to such, as are worthy to receive him, a Communion, which is more compleat in the Saints after their Death, than in the Living. He enlarges upon the Commemoration of the Saints. This Treatise of *Cabasilas* is to be met with in Greek and Latin, in the Addition to the *Bibliotheca Patrum*, printed at *Paris* in the Year 1624. It had been already printed in Latin at *Venice* in 1545. and at *Antwerp* in 1560.

Nicolas Cabasilas, *Archbishop of* Thessalonica.

There is another Work of *Nicolas Cabasilas*, Of the Life in JESUS CHRIST, divided into Six Books, translated into Latin by *Pontanus*, out of a Manuscript in the Library of the Duke of *Bavaria*, and printed at *Ingolstadt*, in 1604. and since in the *Bibliotheca Patrum*, wherein he treats of the Sacrament of Baptism, of Chrisme, and the Eucharist, which give, and maintain the Life in JESUS CHRIST, and speaks in a most sublime style, of the wonderful Effects of these Sacraments, and of the Graces they produce.

There is moreover a Discourse of *Cabasilas* against Usury in Latin, of the Translation of the same *Pontanus*, in which he undertakes to prove, That all Usury is against the Law of God, and a Sin, though the Laws of Princes allow it. This Discourse was printed separately at *Ausburgh*, and to be found in the *Bibliotheca Patrum*. *Henschenius* has published on the 5th. of *April*, an Encomium of the Widow *Theodora*, which he attributes to *Nicolas Cabasilas*. There is in the Vatican Library a Work in Manuscript upon the Vision of *Ezekiel*, which bears the Name of *Cabasilas*. This Author writ clearly, and methodically, and treats of the Vertue, and Effects of the Sacraments in a very Instructive, and most Profitable manner.

NICEPHORUS GREGORAS, Born about the End of the Thirteenth Century, flourished under the Empire of the *Andronici*, *John Palæologus* and *Cantacuzenus*. He was the Favourite of *Andronicus* the Elder, who made him Keeper of the Charters of the Church of *Constantinople*, and sent him on an Embassy to the Prince of *Servia*. He accompanied that Emperor in his ill Fortune, and was present at his Death. He was afterwards in the Court of young *Andronicus*, and he it was who diverted the *Greeks* from entring into Conference with the Legates of *John* XXII. In the Contest between *Barlaam* and *Palamas*, he sided with *Acindynus*, and upheld him stoutly, seeing he is mentioned in the Synod held in the Year 1355. as one of the chief Adversaries of *Palamas*; it is not known, how long he lived after that Council. His principal Work was his *Byzantine* History, from the taking of *Constantinople* by the *Latines*, to the death of *Andronicus* the younger, that is to say, from the Year 1204. to the Year 1341. divided into Eleven Books; it is full of Errors, and he is accused of being too partial to *Andronicus* the Elder. *Wolfius* has translated it into Latin, and his Translation was printed at *Paris* in 1567. at *Francfort* in 1568. and 1587. in Greek and Latin at *Basil* in 1562. at *Geneva* in 1615. Father *Petavius* has published at the end of the Abridgment of the History of *Nicephorus*, Patriarch of *Constantinople*, printed at *Paris* in 1616. some Fragments, which were wanting in the Eighth Book of *Gregoras*: the Funeral Oration of *Theodorus Metochites*, made by *Gregoras*, was printed at *Amsterdam* in 1618. and in the end of *Glycas*, at *Paris* in 1660. He moreover made *Scholia* upon *Synesius* his Treatise of Dreams, printed with the Works of that Author. *Henschenius*, and *Papebrochius* put out on the 10th. of *March*, the Sufferings of St. *Cordatus* of *Corinth*, and of other Martyrs of *Achaia*, which they father upon *Nicephorus Gregoras*. The Books, which he writ against *Palamas* were never printed.

Nicephorus Gregoras Chartophylax, *Chartekeeper of the Church of* Constantinople.

There is a Manuſcript in the Library at *Ausburgh*, which is a Diſpute he had with *Palamas* in the preſence of the Emperor *John Palæologus*, and another in that of the Vatican, Compoſed in Six Books, written againſt the Synod, which condemned *Barlaam* and *Acindynus*. There are divers other Treatiſes in Manuſcript of the ſame Author, in the Vatican Library; and among others, a Treatiſe of *Eaſter*, how the Miſtake ariſes in the time of its Celebration, and the means of reforming that Error.

Calliſtus, *Patriarch of* Conſtantinople.

CALLISTUS, a Monk of Mount *Athos*, was raiſed to be Patriarch of *Conſtantinople*, after the Death of *Iſidore*, about the Year 1354. He preſided, as we have made mention, in the Council held in the Year 1355. againſt the Adverſaries of *Palamas*; and having no mind to Crown the Son of *Cantacuzenus*, he retired to a Monaſtery, but he was reſtored a little after by *John Palæologus*, who ſent him into *Servia*, to conclude a Treaty of Peace, where he died, in the Year 1358. Some attribute to him an Homily upon the Exaltation of the Croſs, ſet forth by *Gretſer*, and two Sermons, the one upon the Death of the Virgin, and the other upon the Beheading of *John* the Baptiſt. The Work intituled, *Monaſtick Method, or Rule*, a MS. in the Library of Cardinal *Barberini*, attributed to *Ignatius* and *Calliſtus*, belongs not to this *Calliſtus*, but another, who was alſo Patriarch of *Conſtantinople* about the Year 1406. ſeeing he makes mention of *Nicolas Cabaſilas*, who did not write, till after the Death of the firſt *Calliſtus*.

Philotheus *Patriarch of* Conſtantinople.

PHILOTHEUS, Monk and Abbot of Mount *Athos*, made Archbiſhop of *Heraclea*, before the Year 1354. was choſen Patriarch of *Conſtantinople* in the room of *Calliſtus*, who was expelled thence about the end of the Year 1355. *John Palæologus* afterwards becoming ſole Maſter of *Conſtantinople* reſtored *Calliſtus*, and *Philotheus* was forced to abſcond, till the Death of *Calliſtus*, which fell out in the following Year, after which *Philotheus* again obtained Poſſeſſion of the Patriarchſhip, and enjoyed it to the Year 1371. which was that of his Death. This Patriarch, whom *Cantacuzenus* affirmed to have been commendable for his Sanctity and his Eloquence, writ many Books, but very few of them were printed; one of the chiefeſt was his Treatiſe of the Subſtance, Operation, and Power, and Light of Mount *Tabor*, divided into Fifteen Books, againſt the Ten Books of *Nicephorus Gregoras*, which are in Manuſcripts in the Duke of *Bavaria*'s Library, and the Vatican; Homilies upon the Goſpels, and upon the Annual Feaſts, in the Library of *Bavaria*, and that of the King of *Spain*; An Abridgment of the Oeconomy of the Man JESUS CHRIST, and a Panegyrick upon the Holy Martyr *Demetrius* in the Vatican Library. Theſe are the Works of *Philotheus* in Manuſcript. Thoſe, that are printed under his Name, follow: A Treatiſe of the Miniſtry, or the Functions of a Deacon, in Latin, in the laſt *Bibliotheca Patrum*; A Panegyrick of St. *Baſil*, of St. *Gregory Nazianzen*, and St. *John Chryſoſtom*, printed in Greek and Latin in the Addition to the *Bibliotheca Patrum*, of the Year 1624. Two Sermons, one on the Croſs, the other upon the Third *Sunday* in *Lent*, ſet forth in Greek and Latin, by *Gretſer* in his Second Tome of the Croſs.

Theophilus, *Archbiſhop of* Nice.

THEOPHANES, Archbiſhop of *Nice*, flouriſhed under the Empire of *Cantacuzenus*, and *John Palæologus*. He Compoſed a conſiderable Work againſt the *Jews*, and concerning the Truth of the Chriſtian Religion, which hath not been yet printed; An Inſtruction to the Clergy, and a Letter of the Contempt, which a Chriſtian ought to ſhew, of the Pleaſures, and Evils of this Life. The firſt of theſe Treatiſes is in Manuſcript, in the Jeſuite's Library at *Rome*, and the two latter in the Vatican. *Gonſalvus Pontius* procured to be printed at *Rome* in the Year 1590. certain Hymns, which bear the Name of this Author.

Nilus, *Metropolitan of* Rhodes.

NILUS, Metropolitan of *Rhodes*, an Adverſary of the *Barlaamites*, ought to be placed among the Authors of this Age, ſeeing he concludes his Hiſtorical Abridgment of the Oecumenical Councils, at that of *Conſtantinople* againſt *Barlaam*, under *Iſidore*. This Work was printed with *Photius* his *Nomo-canon*, ſet forth by *Juſtellus* in his *Bibliotheca Juris Canonici*, and in the laſt Edition of the Councils. *Allatius* has publiſhed a Diſcourſe, which this Author made in Praiſe of a Lady in the Iſle of *Chios*.

John Cantacuzenus, *Greek Emperor.*

The Emperor JOHN CANTACUZENUS, writ in his Retirement, an Hiſtory of the reign of the *Andronici*, and his own, under the Name of *Chriſtodulus*. It is divided into Four Books, and Prefaced with a Catalogue of the *Greek* Emperors, ſince the Year 1195. to the Year 1320. This Hiſtory is well written, and faithfully; it was printed in Latin in the Tranſlation of *Pontanus* at *Ingolſtadt* in 1603. and in Greek and Latin at *Paris*, in 1645. He likewiſe made an Apology, or four Treatiſes for the Faith of JESUS CHRIST againſt the *Saracens*, and Three Diſcourſes againſt the *Mahometans*, printed at *Baſil* in 1543. and 1555. There is a Treatiſe of his in MS. in the Vatican Library, intituled, Contradictions againſt *Prochorus Sidonius*.

John Cyparissiotes.

JOHN CYPARISSIOTA, was one of the Opponents of *Palamas*, againſt whom he made a large Work, intituled, Palamick Tranſgreſſions, divided into five Books, and each Book cantoned into ſeveral Diſcourſes, which is found in MS. in the King of *France*'s Library, and of which Father *Combefiſius* has ſet down two Diſcourſes, in his laſt Addition to the *Bibliotheca Patrum*. He is moreover the Author of another Work, divided into Six Decads, intituled, A Subſtantial Expoſition of what Divines ſay of God. A Work of Myſtical and Symbolical Divinity, put out by *Turrianus* in Latin, and printed at *Rome*, in the Year 1581. and in the *Bibliotheca Patrum*.

Man. Calecas, *of the Order of S.* Dominick.

MANUEL CALECA, or CALECAS, a Greek turn'd Latin, commonly believed to have been of the Order of St. *Dominick*, has writ againſt the *Greeks*, and againſt the *Palamites*. The Treatiſe he made againſt the *Greeks*, was tranſlated by *Ambroſius Camaldulenſis*, by Oder of *Martin* V. whereof the Tranſlation was put out by *Stuart*, and printed at *Ingolſtadt*, in 1616. and in the *Bibliotheca Patrum*.

Patrum. It is divided into Four Books, he there confutes in the Three first Books the Opinion of the *Greeks* about the Procession of the Holy Ghost, and confirms that of the *Latines*; and in the Fourth, after having justified the Addition made to the Creed by the *Latine* Church, he Answers all that, which the *Greeks* blamed in the Usages of the *Latines*, and proves the Primacy of St. *Peter*, and the Pope. His Treatise against the *Palamites*, of Essence and Operation, was put forth by Father *Combefisius*, in *Greek* and *Latin*, in his last Addition to the *Bibliotheca Patrum*. He there confutes the Work, or Decision of the Synod held under *Callistus*, Patriarch of *Constantinople*. We have in the same place another Doctrinal Treatise concerning Faith, and the Principles of the Catholick Faith, in which he Discourses of the Unity of God, of the Trinity, of the Incarnation, of the Seven Sacraments, and of the Resurrection from the Dead. *Allatius* further makes mention of another Treatise concerning the Trinity, by *Calecas*, which has not been printed.

Isaac Argyrus, a Greek Monk.

Isaac Argyrus, a Greek Monk, Composed about the Year 1375. a Calendar for the Feast of Easter, according to the Principles of *Nicephorus Gregoras*. This Work was printed at *Heidelberg* 1611. and Father *Petavius* has inserted it in a Book of the Doctrine of Times, wherein he has moreover set forth another Calendar, out of a MS. in the King's Library, which he likewise fathers on this Author.

Manuel Palæologus, a Greek Emperor.

Manuel Palæologus II. Emperor of *Constantinople*, may pass in the Number of the Ecclesiastical Writers of this Age, seeing he has made divers Works of Morality and Devotion. The Treatises of Devotion are Prayers for the Morning, The Subjects of Compunction, or Confession of Sins unto God in Verse, A Psalm of Thanksgiving for the Captivity of *Bajazet*. Those of Morality are Precepts of the Education of a Prince to his Son *John*. Seven Discourses of Vertues and Vices, and of the Study of good Learning. These Works have been printed in Greek and Latin at *Basil* in 1578. by the care of *Leunclavius*. Father *Combefisius* in his Second Tome of his first Addition to the *Bibliotheca Patrum* has inserted a long Panegyrick, which *Manuel Palæologus* made in Honour of *Theodorus*, his Brother, Prince of *Peloponnesus*, upon the settling of his son in his room. He writ also a Treatise against a Work of a *Latine*, who had made a Summary Discourse, to prove the Procession of the Holy Ghost, from the Father and the Son, whereof *Allatius* makes mention.

Nil Damyla, a Greek Monk.

Nil Damyla, a *Greek* born in *Italy*, a Monk of a Monastery in the Isle of *Crete*, wrote about the end of the Century, against the *Latines*, a Treatise of the Order of the three Divine Persons, and the Procession of the Holy Ghost, which is in MS. in the Vatican Library, and three other Treatises Manuscripts, in the Library of the King of *France*, whereof the first is a Collection of Passages out of the Scripture, against such as assert, that the Holy Ghost proceeds from the Father and the Son; The Second, to shew that the Church of *Rome* was not of this Opinion in the time of *Damasus*, and that it began not to be there, till under the Papacy of *Christophilus*, and *Sergius*; And the Third, about the two Synods held on account of *Photius*. Some Fragments of these Works *Allatius* recites.

Maximus, a Greek Monk.

Damyla, in his Books, opposes a *Greek* Monk named *Maximus*, who had wrote Letters for the *Latines* against the *Greeks*.

Demetrius Cydonius.

Demetrius Cydonius, the Author of two Discourses inserted by Father *Combefisius*, in the Second Tome of his Addition to the *Bibliotheca Patrum*, is not that Favourite of *Cantacuzenus* which accompanied him in his Retreat, and entred into the same Monastery; for these two Discourses were made under the Empire of *John Palæologus*, the Son of *Manuel*, about the Year 1424. The First is to perswade the *Greeks* to keep a good Correspondence with the *Latines*, that of them they might obtain Succours; and the Second to demonstrate that the City of *Gallipolis* ought not to be Surrendred to *Amurath*, who demanded it to make up the Peace. There is mention made in the First, of a Voyage of the Emperor *John Palæologus*, *Manuel's* Son into *Hungary*, which he made about the Year 1424. there to Sue for Aid; and the Second is written in the time, that *Amurath* reigned over the *Turks*, who began not to reign till the Year 1421. Thus there is no probability, that the Author of these Discourses is the same, who in the Year 1357. had already passed part of his Life; besides, that he, of whom we speak, abode almost all his time in *Italy*, there studied the Divinity of the *Latines*, and at last went to die in a Monastery, in the Isle of *Crete*. He was one of the Antagonists of the *Palamites*, and wrote against them a Treatise, intituled, The execrable Doctrines of *Gregoras Palamas*, put out by *Arcudius*, with a Treatise of the same Author about the Procession of the Holy Ghost, and printed at *Rome* in 1630. He has encountred the Opinion of the *Greeks* concerning the Procession of the Holy Ghost, and confuted the Work of *Nicolas Cabasilas*, against St. *Thomas*. He translated into Greek the Treatise of S. *Anselme* concerning the Procession of the Holy Ghost, the Letter about the Use of Unleaven'd Bread to *Valerian* Bishop of *Naumburgh*, the Books of St. *Thomas* against the Gentiles, and the Second Part of the Summs of that Author, of which there be divers Manuscripts in the King's Library. Where is found likewise a long Discourse about Preaching of the Gospel, wherein he treats of the Fall, and Recovery of Man, according to the Principles of St. *Thomas*. There was printed at *Basil* in 1552. and 1559. a Discourse of the Contempt of Death, which bears the Name of *Demetrius Cydonius*, and it may well enough be his, of whom we treat; but for the Letter directed to *Barlaam*, against the Procession of the Holy Ghost from the Son, inserted by *Canisius* in the Sixth Tome of his Antiquities, it is rather to be father'd on the ancient *Demetrius Cydonius*, than upon this Man.

CHAP. VII.

Of the COUNCILS *held in the Fourteenth Age.*

The Council of Melun, in 1300.

Of the Council of Melun *held in* 1300.

STEPHAN BRECARDUS, Archbishop of *Sens*, and the Bishops of his Province met at *Melun* in *January* in 1300. and there Published some Decretals of the Popes, concerning the Judges delegated by the Holy See and their Commissioners, concerning Hereticks and Excommunicate Persons, and a Decree of *Simon* Legate of the Holy See in the Council of *Bourges*, against those who hinder the Execution of Ecclesiastical Judgments.

The Synodal Decrees of Colen.

The Synodal Decrees of Wichboldus *Archbishop of* Colen, *in* 1300.

WICHBOLDUS Archbishop of *Colen*, and Chancellor of the Empire, Composed certain Constitutions for his Diocess in 1300. which were comprised in 22 Articles.

The First forbids, that Cures of Souls should be given to Infants, or Persons who have not attained to the Age of Twenty one Years.

The Second enjoins the Rural Deans to return the Names of such Curates, as did not reside upon their Charge, or were not ordained.

The 3d. forbids Curates employing Clergymen, who wandered up and down, or were unknown, who had not Testimonial Letters from their Bishops, and have not been examined by the Dean.

The 4th. forbids having more than One Benefice in the same Church.

The 5th. declares, That the Clergy at their Deaths cannot dispose of such Goods, and Revenues of the Church, as they have gathered for themselves, to their Relations; but only of such, as are from their Patrimony fain to them by Succession, or which they have Purchased.

The Five following Canons concern the Wills of Laymen.

The 11th. is against such as seize upon the Goods of Clergymen after their Death.

The 12th. is against Usurers, and against Questors, *i. e.* those Hucksters, who undertake to preach up, and distribute Indulgences.

The 13th. is also against those false Preachers.

The 14th. is against those, that keep the Gifts appropriated to the Fabrick of the Church of *Colen*.

The 15th. enjoins all the Clergy to advance, as much as they can, the Profit of that Fabrick.

The 16th. forbids the Churchwardens to dispose of any thing without the consent of the other Parishioners.

The 17th. orders, that the Singers of the Parishes should be able to read, that they may assist at Mass, when others are absent.

The 18th. is against the Coiners of Bad Money, and those that conceal them.

The 19th. forbids the Execution of the Writs of the Persons appointed Judges in such cases, as are not comprised in the Civil Law, or approved by the Ordinary or his Officials.

The 20th. denounces them Excommunicated, who publish certain Bills, in which they threaten Men, unless they give them a Summ of Money.

The 21st. orders the Payment of the Tribute due to the Church.

The Last enjoins the Deans to take Copies of these Constitutions.

The Synodal Constitutions at Bayeux.

Synodal Constitutions made at Bayeux *about* 1300.

THESE Constitutions contain Instructions for Priests about the Manner, in which they ought to come to a Synod, Concerning the Administration of Sacraments, the Celebration of the Mass, Divine Service. The Ornaments of the Church. The Priestly Habits; The Manners of Clergymen. Excommunication. The Feasts, Fasting-Days. The Assistance of the Sick, Ordinations, The Age and Capacities of such as may be Ordained, and several other Points of Discipline. These sort of Diocesan Constitutions came very often, and were almost always a Repetition of the same Rules. The Author of the Last Collection of Councils did not think it convenient to set them down; and therefore we shall take the Liberty to pass them over in the following part of this History.

The Council of Auſche in 1300.

The Council of Auſche *in* 1300.

THE Canons of this Council chiefly concern Benefices, and Beneficed Persons.

The First is to preserve the Liberty of Elections.

The 2d. is against those, who possess themselves of the Goods of Vacant-Churches.

The

The 3d. forbids Biſhops, and other perſons, who have the Care of Vacant Churches, to detain any part of the Revenues, and orders them to keep them for thoſe who ſhall fill them.

The 4th. and 5th. declares, That ſuch Perſons as intrude themſelves by Violence into Benefices are thereby deprived of all the Right, to the Benefices they had before.

The 6th. forbids Patrons exacting any thing of ſuch, as they preſent to Benefices.

The 7th. forbids alſo preſenting a Perſon to a Benefice, unleſs he hath one ſettled on him to pay the Biſhop his Dues, and to maintain himſelf.

The 8th. Excommunicates thoſe who raiſe Impediments about the Poſſeſſion of Benefices.

The 9th. allows Seven Years Study to thoſe who are provided of Benefices.

The 10th. forbids taking a Curate to enjoy his Revenues One Year without being Ordained.

The 11th. forbids Pluralities of Benefices.

The 12th. orders that Biſhops ſhould not allow Tonſure to Infants, Married Perſons, or ſuch as can't Read, nor Perſons of another Dioceſs.

The 13th. forbids allowing a Cure to Perſons not 25 Years old.

The Council of Compeigne *in* 1301.

The Council of Compeigne, *in* 1301.

THIS Council was made of the Biſhops of the Province of *Rheims*, and held at *Compeigne* in *November* 1301. and made Six Canons to maintain the Juriſdiction and Immunities of the Clergy, and a ſeventh concerning Excommunicate Perſons.

The Council of Nogarol *in* 1303.

The Council of Nogarol, *in* 1303.

AMANÆUS, Archbiſhop of *Auſche*, and his Suffragan Biſhops held a Council in *December* in 1303. at *Nogarol*; in which they confirmed and publiſhed 19 Conſtitutions.

The Firſt orders, That ſtrange Clergymen ſhould not be received without a Letter from their Biſhop.

The 2d. That they, who leave them to Adminiſter Sacraments, ſhall be Excommunicated.

The 3d. That none ſhall moleſt the Eccleſiaſtical Judges or Inquiſitors.

The 4th. That none ſhall hinder the Biſhops Delegates from executing their Orders.

The 5th. That Princes, and Secular Judges ſhall not meddle with Church Matters.

The 6th. That no Man ſhall ſeize or moleſt ſuch as have fled into Churches.

The 7th. That Perjur'd Perſons ſhall be Excommunicated.

The 8th. That no Man ſhall be Buried in the Church.

The 9th. That the Bodies of ſuch as deſire to be Buried out of their Pariſh, ſhall be carried to their Pariſh-Church and pay their Dues.

The 10th. That ſuch as detain their Tythes ſhall be Excommunicated, deprived of Chriſtian Burial, and be incapable, both themſelves and their Children to the Fourth Generation, of taking Holy Orders, or having the Poſſeſſion of a Benefice.

The 11th. That Arch-Deacons ſhall receive no Preſents in the Courſe of their Viſitation.

The 12th. That if a Church, or Churchyard be polluted by Murther, or the Burial of a Pagan, or Heretick, or Excommunicate Perſon, it ſhall be purified with Holy Water.

The 13th. That Civil Cauſes, eſpecially Criminal, ſhall not be tried in the Church.

The 14th. and 15th. denounces Excommunication againſt ſuch as keep Concubines, open Adulterers, Uſurers, and thoſe that detain Bonds, or Obligations for things Paid.

The 16th. lays an Interdict upon ſuch places, as receive and hide things taken from Churches, Clergymen, and Monks.

The 17th. is againſt thoſe, that lay a Tax upon Lepers, ſhut up for their Diſeaſes.

The 18th. forbids engaging Eccleſiaſtical Perſons, or Revenues for others.

The 19th. orders, That they ſhall be Excommunicated, who take away ſuch things, as are put into the keeping of Churches.

The Council of Compeigne, *in* 1304.

The Council of Compeigne, *in* 1304.

ROBERT de COURTRAY, Archbiſhop of *Rheims*, and his Suffragan Biſhops met at *Compeigne*, on the *Friday* after the Feaſt of Circumciſion, and there publiſhed Five Articles.

The Firſt orders, That Excommunicate Perſons, and ſuch as have contracted Clandeſtine Marriages, with all Perſons that procured them, or were preſent at them, ſhould not be admitted to the Divine Service of the Church, nor allowed Chriſtian Burial.

The 2d. forbids impoſing Taxes, or other Charges upon the Clergy.

The 3d. deprives thoſe of Chriſtian Burial, who have remained Excommunicate two Years.

The 4th. declares thoſe Contumaceous, who being Summoned to a Synod, would not appear, and orders, that they clear themſelves Canonically before the Biſhops of their Dioceſs.

The 5th. orders, That all Clergymen ſhould content themſelves with their Pottage, and two Plates for their Meals, unleſs any Perſons of Quality come to them, in which caſe they may have dainty Diſhes.

The

The Council of Auſche *in* 1308.

The Council of Auſche *in* 1308.

AMANÆUS, Archbiſhop of *Auſche*, held a Second Council of the Biſhops of his Province at *Auſche*, Nov. 16. 1308. in which he publiſhed theſe Rules.

The Firſt enjoins the Clergy to defend valiantly the Rights of their Offices, and Benefices.

The 2d. orders, That all the Prebends of Cathedral Churches ſhould execute their Office in their turns every Week.

The 3d. is againſt Uſury.

The 4th. forbids Abbots parting between themſelves and their Monks, the Goods which ought to be Common, or to allow them Penſions, and orders that all Monks ſhould eat in the ſame Refectory [or Hall] and lie in the ſame Dormitory.

The 5th. forbids beſtowing Benefices or Penſions on thoſe Mendicant Monks who go into other Orders.

The 6th. renews, and confirms, the precedent Conſtitutions.

The Council of Presburg *in* Hungary, *in* 1309.

The Council of Presburg *in* 1309.

THE Cardinal GENTILIS de MONTFLORE, who had been a Grey-Friar, was ſent in 1307. by *Clement* V. a Legate into *Hungary*, and there held a Council at *Presburg*, Nov. 10. 1309. to remedy ſome diſorders in that Realm, in which he publiſhed Nine Canons.

The Firſt threatens terrible Penalties as well Spiritual as Temporal, to thoſe who ſhall aſſault the Legates, Deputies, or Ambaſſadors of the Holy See.

The 2d. forbids Clergymen of what condition ſoever they be to give any aſſiſtance, or counſel to any againſt the Perſons of Clergymen.

The 3d. forbids receiving an Eccleſiaſtical Benefice from the hands of a Layman.

The 4th. renews the Penalties to be inflicted on thoſe who ſeize upon, or detain the Revenues of the Church.

The 5th. renews the Decretal of *Benedict* XI. againſt ſuch Clergymen as keep Concubines, and deprives ſuch as are Beneficed of the Fourth part of their Revenues, if they obſerve it not.

The 6th. forbids Wars and Plundering.

The 7th. orders the ſame Proceedings againſt ſuch as remain Excommunicated a Year, as againſt Hereticks.

The Eighth forbids Chriſtian Women to marry with Infidels.

The Ninth recommends Obedience to the Decrees of the Pope, and his Legates.

The Council of Saltzburg *in* 1310.

The Council of Saltzburg *in* 1310.

THIS Council held by CONRADUS Archbiſhop of *Saltzburg*, and his Suffragan Biſhops ordained nothing, but the Payment of Tythes to Pope *Clement* V. and renewed the 12 Canons of the Council of *Saltzburg* in 1274. the Second of the Council of the ſame City in 1281. the Decretal of *Boniface* againſt the Clergy, who exerciſed the Art of Stage-Players, or Buffoons, and that of *Clement*, which moderated the Penalty inflicted by the Decretal of *Boniface* VIII. *Clericis Laicos*. This Council alſo moderated the Penalty appointed by a Conſtitution, which *Conradus* had made in 1291. againſt Clandeſtine Marriages.

The Council of Colen *in* 1310.

The Council of Colen *in* 1310.

HENRY Archbiſhop of *Colen*, and his Suffragan Biſhops met in the ſame City in 1310. and publiſhed Twenty eight Decrees.

By the Firſt, they revoke all Ordinances and Cuſtoms contrary to the Liberty of the Church.

In the 2d. they treat at large of the Puniſhments, which they incurr, who put to Death, Abuſe or Impriſon Clergymen, and they give many Cautions, that no Man does them any wrong.

In the 3d. they forbid Confeſſors of Churches to require any thing for their Services.

The 4th. and 5th. renew the Puniſhments denounced againſt them, who ſeize upon the Goods, which belong to, or are bequeathed to Churches.

In the 6th. they confirm the Statute of *Suffridus* concerning the Life and Manners of the Clergy.

In the 7th. they order the Deans of Chapters to oblige the Vicars to read Service in the abſence of the Canons.

The 8th. imports that none ſhall be ordained Prieſts, but ſuch as are 25 Years old.

The 9th. confirms the Puniſhments denounced againſt Clergymen, that keep Concubines.

The 10th. forbids, that Clergymen ſhould do publick Penances.

The 11th. ordains, That none ſhall read the Epiſtles and Goſpels in the Church, but ſuch as are admitted into Holy Orders.

The

The 12th. appoints, That none ſhall be Curates, but ſuch as are inſtituted by the Biſhop, or his Arch-Deacon.

The 13th. is, That they that have the Pope's Proviſions for any Benefices, ſhall provide for themſelves within the Time, otherwiſe their Benefices ſhall be Vacant.

The 14th. That the Fruits of the Year of Grace of the Canons that die Suſpended, ſhall belong to the Church, and not to their Succeſſors.

The 15th. That Beneficed Perſons cannot bequeath to their Baſtards the Year of Grace (*i. e.* the Revenue of a Year of their Benefice after their Death) and that the Vicars of Churches ſhall be obliged to reſide and take the Revenues.

The 16th. That Singers ſhall be able to read, and ſhall wear Albs during Divine Service.

The 17th. That Rural Deans and Curates ſhall take care to provide convenient Ornaments for their Churches.

The 18th. That the Revenues of Canons Suſpended ſhall belong to the Chapter.

The 19th. That no Man ſhall found a Church, or Churchyard, who doth not endow it.

The 20th. That Pariſhioners ſhall receive the Sacrament of their Curate only.

The 21ſt. That no Man ſhall curſe, or rail at any Man in the Churches, if it be not with a ſpecial Permiſſion of the Biſhops.

The 22d. That no Man ſhall be preſent at Clandeſtine Marriages, but the Banns of all Marriages ſhall be publiſhed.

The 23d. That for the future, the Year ſhall begin at the Feaſt of the Nativity, according to the Cuſtom of the Church of *Rome*.

The 24th. contains ſome Rules concerning Notaries.

The 25th. confirms the Decree of *Siffridus* concerning the Adminiſtration of Sacraments.

The 26th. commands, that the Holy Chriſm and Holy Oil ſhall not be denied the Curates, and that it ſhall be given them *gratis*.

The 27th. renews the Rules made concerning the Chapters of Monks.

The 28th. contains divers Rules about Poverty, Retirement, the Cloiſters of Monks, and a Prohibition to require any thing for an Entrance into Religion.

The General Council of Vienne *in* Dauphine, *held in* 1311.

THIS Council was Summoned by *Clement* V. to judge of the Accuſations brought againſt the Order of Knights Templars, by his Bull dated *Aug.* 11. 1307. by which it ought to have met *Octob.* 1. 1309. but was Prorogued by another Bull to *October* 1311. Many Prelates being come to *Vienne* at the time appointed, the firſt Seſſion of this Council was held *Octob.* 16. of the ſame Year. The Number of Archbiſhops and Biſhops which were preſent at it, is not very certain. It is commonly thought, that they were near 300. There was a conſiderable time between the firſt and Second Seſſion, which was ſpent in conſultation. This laſt was held *May* 22. 1312. *Philip* King of *France* was preſent at it. The Diſſolution of the Templars was reſolved on in it, and the Bull was publiſhed about it, as we have ſaid. We have alſo obſerved what paſſed in it about the Memory of Pope *Boniface*, which was condemned to Oblivion, notwithſtanding the Earneſt Requeſts of that King. Some ſay, that a Cruſado alſo was reſolved on there, The *Begards* and *Beguins* were condemned there, and their Errours rejected with Deteſtation, and the Pope made in this Council divers Conſtitutions; which are in the Five Books of *Clementines*, publiſhed by John XXII. and are inſerted in the Body of the Civil Law. *The General Council of* Vienne, *in* 1311.

Some of theſe Conſtitutions are about the Doctrines of the Church, and particularly thoſe which are under the firſt Title of the firſt Book; in which he defines, 1. That the only Son of God ſubſiſting from all Eternity with the Father, who is in every place, where the Father is, hath taken both parts of our Nature Hypoſtatically united together; inſomuch, that though he is the true God, he was alſo a real Man; that is to ſay, had an Human Body paſſible, and an intellectual, and reaſonable Soul informing the Body by it ſelf. 2. That the Side of Jeſus Chriſt was opened after his Death, and that there came out of it Blood and Water to make a Church, which is One, without Spot, Holy, the Mother of the Faithful, and the Spouſe of Jeſus Chriſt. 3. That the Soul is really the form of the Body eſſentially and by it ſelf. 4. That we muſt acknowledge one only Baptiſm, to be the Means of attaining Salvation, as well for the Adult, as Infants. 5. That the Opinion of thoſe, who believe, that by that Sacrament Sanctifying Grace, and the habit of Vertue is infuſed into the Soul of Infants, is very probable, and conformable to the Expreſſions of the Holy Fathers, and Doctrine of the Modern Divines, and therefore is to be followed.

The Errors * of the *Begards* and *Beguines* are condemned in the Conſtitution contained in the Third Chapter Tit. 3. of the Fifth Book, and are theſe: 1. That a Man in this Life may acquire

* *The* Begards, *and* Beguines, *who are by this Council of* Vienne *Condemned as Hereticks, and many Heterodox Aſſertions and Doctrines either feigned, or by depraving ſome unwary Expreſſions of theirs laid to their Charge, were, as our Hiſtorians relate, a very Religious ſort of Men, and much reverenced by many Learned Men of that time, but deteſting the Errors of the Church of* Rome, *and not fearing to teach, that the* Roman *Church was not the true Catholick Church, that* Boniface *VIII. and* John *XXII. were not lawful Popes, that the Emperor was not Subject to the Pope in Temporals, that the Hoſt was not to be adored, with many other things not agreeing to the Doctrines of the preſent Church of* Rome, *they fell under the diſpleaſure of thoſe Popes, and their Biſhops, who Excommunicated them, and Condemned in their Councils; but as* Ockam *wrote for them againſt* John *XXII. ſo at the latter end of this Age* Gregory *XI. ſtood up in their Defence, and Abſolved them from their Excommunication, ſo that they ſpread much in* Italy *and* Germany.

ſuch

The General Council of Vienna in 1311.

ſuch a degree of Perfection, that he may become without Sin, and above the Eſtate of growing in Grace. 2. That they, which are arrived at that Perfection need not Faſt or Pray, becauſe in that eſtate the Senſes are ſo ſubject to the Spirit, and to reaſon, that a Man may then freely allow his Body, what he pleaſes. 3. That they, who have attained this Spirit of Liberty are no ways obliged to obey, or tied to practiſe the Precepts of the Church. 4. That a Man may attain the higheſt degree of Happineſs in this Life, and have the ſame degrees of Perfection as in the other. 5. That every Intelligent Creature is naturally happy, and that the Soul hath no need of the Light of Glory to raiſe it to the Viſion and Enjoyment of God. 6. That the Practice of Virtue is for imperfect Men, and the Soul of the Perfect may diſpenſe with the Practice of them. 7. That to Kiſs a Woman is a Mortal Sin, but the Carnal Knowledge of her is no Sin. 8. That in the Elevation of the Body of Chriſt, it is not neceſſary for the Perfect to riſe up, or pay it any reſpect; becauſe it would be an Imperfection in them to deſcend from the Purity and height of their Contemplation to think of the Sacrament of the Euchariſt, or the Paſſion of Jeſus Chriſt.

In the fifth Title of the Fifth Book concerning Uſurers, not only *Clement* V. forbids the Practice of it, but he condemns alſo them for Hereſie, who obſtinately hold and aſſert that it is no Sin.

In the fifth Title of the third Book, he forbids the Adminiſtration of Baptiſm out of the Church, and in the fourteenth of the ſame Book, Chap. 1. he makes divers Rules for the Celebration of Divine Service.

The ſixteenth Title of the ſame Book, contains a Bull for the Inſtitution of the Feaſt of the Holy Sacrament by *Urban* IV. confirmed by *Clement* V.

He renews in the eighteenth Title of the fifth Book, the Laws and Penalties impoſed upon thoſe that aſſault or impriſon Clergymen.

In the tenth Title of the ſame Book, he appoints, that Penance ſhall be granted to Perſons Condemned to Death for their Crimes, notwithſtanding the contrary uſage.

In the thirteenth Title of the firſt Book, Chap. 2. he declares, That the Cardinals, during the Vacancy of the Holy See, have not the Pope's Power, but may nevertheleſs provide for the Offices of Chamberlain and Penitentiary, if they, that are in theſe Offices, happen to die; That the Election of a New Pope ought to be made in the place, where the laſt died; That if any of the Cardinals go out of the Conclave before the Election, they ought to be compelled to return; That no Cardinal ought to be hindred from giving his Vote under a Pretence of Excommunication, Suſpenſion, or Interdict, *&c.*

The other *Clementines* concern the Collations of Benefices, Elections, Renunciations, Right of Lapſes, Patronages, the Age of Beneficed Perſons, the Manners of Clergymen, Wills, Burials, the Inquiſition, and the Office of Inquiſitors, Treaſurers, Excommunications, Interdicts, the Authority of Judges Delegates, the manner of Proceedings, and other Matters of the Canon Law.

Laſtly, There are ſeveral, that concern the Reformation of Monks, as Chap. 1. and 2. of the tenth Title of the third Book, which contain divers Rules for Monks and Nuns, and Chap. 1. of the eleventh Title of the fifth Book, which contains the famous Decretal, *Exivi*, concerning the Rule of S. *Francis*. In the Second Chapter *Tit.* 7. *Lib.* 2. he regulates the difference between the Mendicant-Friars and the Ordinaries concerning their Preachings and Confeſſions, and allows the former to Preach in their own Churches, Schools, and Publick Places; but it forbids them Preaching in their Pariſhes, unleſs invited by the Curates, if the Biſhop does not order them. And as to Confeſſions, he orders the Provincials and Priors to addreſs themſelves to the Biſhops, that they would permit them to chooſe a certain Number of their Monks to hear Confeſſions, whom they would preſent to them, to have their Approbation; That if the Biſhops think fit to reject ſome of them, they ſhall name others; but if they ſhall abſolutely refuſe to grant them ſuch a Permiſſion, the Monks may do it by virtue of the Power, which the Holy See ſhall give them. In Chap. 1. *Tit.* 7. *Lib.* 5. he forbids the Monks to Adminiſter the Sacraments of Extream Unction, the Lord's Supper, and Marriage, without the Permiſſion of the Curate; or to Abſolve the Excommunicated; He forbids them to ſpeak ill of the Biſhops in their Sermons; to diſcourage the Faithful from going to their Churches; to make Reſtitutions; abſolve Special Caſes; to vex the Clergy; by citing them unfitly before the Judges Delegates. And in Chap. 1. *Tit.* 9. *Lib.* 3. he declares, that they, who have made Profeſſion in the Order of Begging-Friars, if they go over to another Order, ſhall bear no Offices in it, nor have a Vote in the Chapter.

All theſe Conſtitutions were not made in the Council of *Vienna*, but ſome before, and ſome after, and of thoſe, which were publiſhed during the Seſſion of that Council, none but ſuch, as concern the Faith and the Condemnation of the Errors of the *Begards* and *Beguins*, the Conſtitution concerning the Privileges of the Mendicant-Friars, the Study of Tongues in the Univerſities, and the Inquiſition, were approved in it.

The Council of Ravenna *in* 1311.

The Council of Ravenna *in* 1311.

RAYNALDUS, Archbiſhop of *Ravenna*, held a Council of the Biſhops of his Province, *June* 21. 1311. in which he renewed ſeveral Conſtitutions of Councils and Popes, which he divided into Thirty two Articles.

The Firſt orders, That when any Churches ſhall be Vacant, Publick Prayers, and Proceſſions ſhall be made for the Ordination of the Biſhop.

The 2d. That the Funerals of Biſhops deceaſed, ſhall be ſolemnly celebrated, that their Bodies ſhall be cloathed with their Pontifical Habits; That the Chapter ſhall give Notice of the Day of their Death to the other Biſhops of the Province; who, for a Month, ſhall cauſe Maſs to be ſaid every day for them; ſhall relieve three Poor People every day, and cauſe a Solemn Maſs to be celebrated in their Cathedral for the Expiation of their Souls.

The 3d. That every Year on *July* 20. ſhall a Solemn Anniverſary be kept in all Cathedral Churches for the deceaſed Biſhops, and a Dozen Poor folks ſhall be relieved that Day.

The 4th. That the ſame thing ſhall be done for the Patrons, and Benefactors of Churches.

The 5th. That the Reliques of Saints, of which there is a good Aſſurance, ſhall on theſe Days be expoſed upon the Altars to be adored by the People, but thoſe which are not certain, ſhall be hidden under the Altar, or elſewhere, and ſhall not be expoſed to Publick Worſhip.

The 6th. That the Sacraments ſhall be Adminiſtred by the Miniſters faſting, with convenient Ornaments, and without Charge.

The 7th. That the Lord's Supper, Holy Chriſm, and Holy Oils ſhall be locked up carefully, and that care ſhall be taken to renew the Elements, which are kept for a Viaticum.

The 8th. That Care be taken to keep clean the Linen, and Ornaments for the Churches, to have Books, and Altar-Cloaths ſufficient, and Chalices of Silver, if it may be, and the Bells be conſecrated with the Ceremonies preſcribed in the Pontifical.

The 9th. That every Biſhop ſhall be careful to Inſtruct the Prieſts, and other Miniſters of his Diocels in the Offices of their Miniſtry, and that a Prieſt do not Celebrate above One Maſs a day, unleſs in the Caſes allowed by the Law; That no Stranger ſhall Preach, Celebrate, or Perform any Function, to which he is not preſented by the Ordinary; That they ſhall every *Sunday* conſecrate freſh Water; and all the Pariſhioners ſhall hear Maſs every *Sunday* in their own Pariſh, under the Pain of Excommunication, if they do not do it after they have been admoniſhed of it three times.

The 10th. That the Feaſts of the Patrons of Cathedral Churches be kept, and the Curates ſhall be careful every *Sunday* at Maſs, after the Goſpels and Offertory, to give Notice of the Feaſts and Faſts in the following Week.

The 11th. That three times in the Year the form of Baptiſm ſhall be publiſhed in the Churches.

The 12th. That no Markets, Parliaments, or Courts of Juſtice ſhall be held in Churches.

The 13th. That none ſhall be allowed to Preach under 30 Years of Age.

The 14th. That the Abbots, and Priors of the *Benedictine* Monks and Canons-Regular ſhall hold a Provincial Chapter every Year.

The 15th. That the Curates ſhall take Care to publiſh in *Advent* and *Lent*, the Canon, *Omnis utriuſq; Sexus*, and that all Chriſtians, that ſhall not do that Duty, ſhall be puniſhed by the Biſhop, That Phyſicians ſhall not Viſit the Sick a Second time, unleſs they have called the Phyſician of the Soul.

The 16th. That Benefices ſhall not be given to Perſons, that can't Read nor Sing.

The 17th. That all the Abbots and Priors of the Order of S. *Benedict* ſhall conform to one Service.

The 18th. That all Biſhops ſhall hold a Synod Once a Year.

The 19th. That the Banns of Marriages ſhall be publiſhed, that the Curates may know, whether there be no Impediments; That Marriages ſhall not be celebrated from the firſt *Sunday* in Advent till after the Octaves of *Epiphany*, from *Septuageſima Sunday* till the Octaves of *Eaſter*, from the day before the *Aſcenſion* to the Octaves of *Pentecoſt*.

The 20th. That they, who cauſe themſelves to be choſen, and get Poſſeſſion of Benefices by the Secular Authority, ſhall be Excommunicated, and made uncapable to take any other Benefice in the Province.

The 21ſt. That ſuch as reſiſt their Superiors ſhall be ſuſpended, till they make Satisfaction.

The 22d. That Monks, that relinquiſh their Profeſſion as Apoſtates, ſhall not be admitted into any Benefice, nor Eccleſiaſtical Office.

The 23d. That the Jews ſhall have a Mark to diſtinguiſh them from Chriſtians.

The 24th. That no Biſhop ſhall exerciſe any Authority in the Juriſdiction of another; That no Secular nor Regular Clergyman ſhall be admitted to Holy Orders, without Letters dimiſſory from the Biſhop, in whoſe Dioceſs he is Born, dwells, or has a Benefice, unleſs it be ſuch as are of the Order of Mendicant-Friars, or other Privileged Perſons; That no ſtrange Biſhop ſhall be allowed to perform the Epiſcopal Office, if his Metropolitan be not certified of his Ordination.

The Council of Ravenna *in* 1311.

The 25th. That none ſhall be made Governors of Hoſpitals, but ſuch as are not Married, and will reſide in them.

The 26th. renews, and greatens the Puniſhments denounced againſt them, who aſſault, abuſe, or moleſt Clergymen.

By the 27th. the Blaſphemers of the Name of God, the Virgin, or the Saints are excluded the Church for a Month, and if they do not do Penance, they ſhall be deprived of Chriſtian Burial.

The ſame Puniſhment is ordained by the 28th. againſt thoſe who remain above one Year Excommunicated, although they have received Abſolution at their Death.

The 29th. orders, that Cenſures be made uſe of againſt Adulterers, and if they are Excommunicated a Month without leaving the Practice of their Sin, they ſhall be deprived of Chriſtian Burial, although they make Satisfaction at their Death.

The 30th. orders, That the Biſhops, Chapters, and Monaſteries give general and orderly Alms, and maintain the Poor. The Biſhops alſo are enjoined to uſe their Endeavour to make Peace in the Towns, where there are any Quarrels, and to cauſe the Collect for Peace to be ſaid till the Quarrels are ceaſed.

The 31ſt. orders, That Notaries ſhould uſe Expedition about ſuch Wills, as contain any Legacies to the Biſhops, to be Paid in one Month, and if the Executors of ſuch Wills do not take Care to execute them, the Biſhop ſhall ſee to it.

The 32d. regulates the Dues of the Secretaries, and Notaries of Biſhops.

The Council of Ravenna *in* 1314.

The Council of Ravenna *in* 1314.

THE ſame Archbiſhop held another Council in the Caſtle of *Argenta* in his Dioceſs, *Octob.* 10. 1314. in which he made twenty Conſtitutions.

The 1ſt. commands, That none but Canons in Holy Orders ſhall have Votes in the Chapters.

The 2d. That none ſhall be ordained Prieſt, but ſuch as be of 25 Years of Age, Deacon at 20. and Sub-deacon at 16.

The 3d. That no Stranger, or unknown Perſon, ſhall be ordained Biſhop, nor Perſons known without the Conſent of the Archbiſhop and Biſhops of the Province; and that no Suffragan of *Ravenna* ſhall go out of the Province to conſecrate a Biſhop in another Province.

The 4th. That Perſons Exempt ſhall not invite unknown Biſhops to exerciſe their Epiſcopal Function, or Ordinations in their Churches.

The 5th. That Legates, or Delegates, or other Ambaſſadors of the Holy See, ſhall be obliged to ſhew their Commiſſion to the Ordinaries, except Legates *à Latere*, or ſuch as have ſome Special Commiſſions.

The 6th. That the Chapters ſhall receive their Biſhops with the Sound of Bells, and that the Canons ſhall go before them to the Door of their Church in their Robes, with Incenſe, Holy Water, and the Croſs; That they ſhall take their Bleſſing; That the Biſhops of the Province muſt celebrate in their Pontificals in all places where they go, provided they ſtay not above 10 Days; That when the Legate of the Holy See, or Archbiſhop of *Ravenna*, ſhall ſolemnly celebrate in any place, the Biſhops and Abbots in the Neighbourhood ſhall be preſent in their Eccleſiaſtical Habits.

The 7th. orders Notaries, under the Pain of Excommunication, to deliver the Acts which they have made, to the Perſons concerned in them.

The 8th. ſays, That none can be exempted from Viſitation by any Preſcription.

The 9th. That thoſe, who Appeal from the Sentence of Excommunication, and do not purſue their Appeal, ſhall be deprived of all their Benefices.

The 10th. That the Clergy ſhall be modeſtly Apparelled, and ſhall not wear Arms, nor coloured Cloaths, and that they ſhall have a cloſe Caſſock, a Crown, and their Hair cut ſo ſhort, as that their Ears may be ſeen.

The 11th. That no Man ſhall be admitted into Nunneries, and Nuns ſhall not go out.

The 12th. That no Man ſhall have a Prebend, who is not 16 Years old, and ſuch as obtain them, ſhall enter into Holy Orders.

The 13th. That Prieſts ſhall celebrate their firſt Maſs within three Months after their Ordination, and afterwards, as often as they can, at leaſt once a Year.

The 14th. That Curates ſhall teach the form of Baptiſm three times a Year to their Pariſhioners.

The 15th. preſcribes a Form of Confeſſion to be uſed at the Introites of the Maſs.

The 16th. That the Clergy ſhall Faſt and give Alms three Days before they hold Provincial Councils.

The 17th. Renews the Puniſhment againſt Detainers of Eccleſiaſtical Revenues.

The 18th. Excommunicates the Secular, and Regular Clergy, which keep back the Profits, which belong to the Table of Biſhops, Monaſteries, or Chapters.

The 19th. forbids to pronounce the Sentences of Interdict, or Excommunication for mere Money-matters.

The 20th. recalls the Permiſſions given Monks to publiſh and preach Indulgences.

The Council of Ravenna *in* 1317.

The Council of Ravenna in 1317.

LAſtly, This Archbiſhop, who always applied himſelf to his Duty, and Reformation of Diſcipline, called a Council at *Ravenna*, Octob. 27. 1317. in which he confirmed the two former, and publiſhed new Rules in 22 Articles.

He orders in the Firſt that Biſhops ſhould appoint Stewards to manage the Revenues of Vacant Churches.

The 2d. orders, That no Man ſhall enter into the Miniſtry of the Church, who has not received his Miſſion from the Biſhop.

The 3d. That thoſe, who have gotten Benefices, ſhall enter into Holy Orders within a Year, as their Benefices require.

The 4th. renews the Rules concerning the Habits and Converſation of Clergymen, and impoſes Pecuniary Mulcts upon ſuch as ſhall contradict them.

The 5th. forbids receiving a Canon of a Cathedral, or a Monk out of a Monaſtery, without the Special Licenſe of the Ordinary.

The 6th. That none ſhall be received into a Monaſtery upon the Credit of Lay-men.

The 7th. That Notice ſhall be given to the Metropolitan of *Ravenna*, what Benefices are faln to him.

The 8th. That the Number of the Canons of Cathedral and Collegiate Churches ſhall be regulated, if not already done, and the Number reduced to a proportion of the Revenues.

The 9th. is againſt Beneficed Perſons that do not reſide.

The 10th. orders, That there be daily Diſtributions in Cathedral Churches, and One Table for the Canons.

The 11th. concerns the Taxes and Impoſitions, that Churches ought to bear.

The 12th. appoints, that the Clergy be preſent at Solemn Maſſes, and that Private Maſſes ſhall not begin in the Churches, till the ſolemn One is finiſhed.

The 13th forbids Archbiſhops, Provoſts, and inferiour Biſhops, the Knowledge, Inſtruction, or Judgment of what concerns the Perſons of Clergymen.

The 14th. forbids all Chriſtians to lett out their Houſes to the Jews.

The 15th. lays down divers Cautions to prevent Uſury.

The 16th. ordains, that the Reſtitutions of ſuch Goods, as the Owners are not known, ſhall be made by the Biſhops Order, and they ſhall be obliged in their Wills to ſpecifie the Cauſe of ſuch Legacies.

The 17th. forbids Clergymen or Monks to Hunt.

The 18th. ordains, That Clergymen taken carrying Arms, committing any Crime, ſhall be put into the hands of the Biſhop, without defaming Reflections on them.

The 19th. That only One Puniſhment ſhall be inflicted for One Crime.

The 20th. leaves it to the Liberty of the Biſhops to diſpenſe with the Age, and Qualifications, which ſuch as are to be ordained, ought to have by the Canons of the former Councils, provided, that the Perſons, whom they ordain, be capable.

The 21ſt. impoſes a Puniſhment upon the Chapters, who do not give notice of the Death of their Biſhop to the Biſhops of the Province.

The 22d. gives the Ordinaries a Power to Abſolve ſuch as offend againſt the Rules of this Council, but this Archbiſhop reſerved for the future the Puniſhment of the Breakers of the Canons to himſelf, and the Power to moderate, or interpret the Laws of theſe Councils. And by virtue of this Power, he added two Articles to theſe 22 Rules. In one of them he allows the Nuns to ſpeak through a Lattice to Perſons not Suſpicious; and in the ſecond, he ſets down a Table of the Dues, which Notaries and Secretaries ought to take.

The Council of Paris *in* 1314.

The Council of Paris in 1314.

PHILIP de MARIGNY, Archbiſhop of *Sens*, celebrated a Council of the Biſhops of his Province at *Paris*, on *Tueſday* before the Tranſlation of S. *Nicholas* in 1314. and four days after, in which he publiſhed three Rules.

The 1ſt. appoints, That the Curates ſhould admoniſh ſuch as unjuſtly detain the Goods of their Churches, to reſtore them, and if they do not do it, to Excommunicate them.

The 2d. That Eccleſiaſtical Judges ſhall no longer grant General Citations in theſe terms, *Summon all thoſe, whom the Bearer of theſe Preſents ſhall appoint*, &c. and if they do grant any, they ſhall be of none effect.

The 3d. That no Perſon ſhall be Summoned for having kept Company with an Excommunicate Perſon, unleſs the Perſon cited has been admoniſhed firſt, and unleſs the Perſon, that requires the Citation will Swear, that he knows that the Perſons he would have cited, have knowingly accompanied with Excommuicate Perſons in the Caſes, which are not permitted by the Law.

The Council of Saumur in 1315.

The Council of Saumur *in* 1315.

THIS Council was held by JEFFREY de la HAYE, Archbishop of *Tours*, and made up of the Bishops and Abbots of his Province. In it were published four Canons.

The First orders, That all those Laymen, which hereafter shall detain any Ecclesiastical Goods shall be Excommunicated, and those who have held them for 40 Years past, shall be thrice admonished to restore them, and if they do not do it, they shall be Excommunicated.

The 2d. declares all those *ipso facto* Excommunicated, who hinder the Execution of Ecclesiastical Judgments, and lays an Interdict upon the Lands of those Lords, whose Bailiffs, Stewards, or other Judges, make Attempts upon the Ecclesiastical Jurisdiction.

The 3d. forbids Arch-Deacons, and others entrusted with the Examination of such Clerks, as are ordained, or provided of Benefices to take any thing of them, upon Pain of Suspension, if they are Priests, or Excommunication, if they are not.

The 4th. says, That Land cannot be interdicted before any thing is ordained against the Person of the Lord or Bailiff, and reserves to Bishops the Absolutions of Excommunications, and the taking of the Interdicts imposed by this Council.

The Council of Nogarol, *in* 1315.

The Council of Nogarol *in* 1315.

AMANÆUS d'ARMAGNAC, Archbishop of *Ausche*, held a Council of his Province in 1315. at *Nogarol*, in which he published five Rules.

The 1st. forbids under Pain of Excommunication, Temporal Lords to invade the Goods of Vacant Churches.

The 2d. declares the Children of such as have contributed to lay Taxes upon the Clergy, incapable of receiving Holy Orders to the 4th. Generation, and deprives their Family of Christian Burial.

The 3d. forbids to deny the Sacrament of Penance to Persons Executed, at their Death.

The 4th. Excommunicates those who do any Wrong to Bishops Servants, and interdicts the place where the Action was done.

The 5th. orders the Publication of the Decretal *gratis*, against those who hinder the Execution of Interdicts and Excommunications of the Church.

The Council of Senlis.

The Councils of Senlis *in* 1316. *and* 1317.

KING LEWIS X. called a Council at *Senlis*, Aug. 16. 1315. that *Peter* Bishop of *Chalons*, who was accused of divers Crimes, might be tried by it. This Council was Prorogued by *Peter Courtney*, Archbishop of *Rheims*, to *May* 15. 1316. and *Peter* of *Chalons* was Absolved by it.

In the next Year the same Archbishop held another Council *March* 27. in the same City, where he renews the Punishments denounced against those that invade the Churches Dues.

The Council of Sens *in* 1320.

The Councils of Sens *in* 1320. *and of* Paris *in* 1323.

PHILIP de MARIGNY, Archbishop of *Sens*, held a Council in that City on the *Thursday* after *Pentecost* 1320. where he published four Decrees.

The 1st. was, That the Bishops should order the People of their Dioceses to Fast on the Vigil of the Feast of the Holy Sacrament, and should grant 40 days Indulgence to those that did it.

The 2d. That the places, where any Clerk is kept by force, shall be interdicted.

The 3d. That Monks, and Nuns, that have taken an habit, shall make Profession at the end of the Year.

The 4th. is against Canons, Curates, and other Priests, who are not modestly Apparelled, and wear their hairs and Beard Long without cutting.

The Council of Paris *in* 1323.

These Constitutions were renewed and confirmed in another Council of the same Province held at *Paris* in 1323.

The Council of Valladolid *in* 1322.

The Councils of Valladolid, *in the Diocess of* Palenza *in* Castile *in* 1322. *and of* Toledo *in* 1323.

THE First of these Councils was held in the End of *August* 1322. by the Authority of *William* Cardinal Bishop of S. *Sabina*, Pope *John* XXII's Legate, who published the following Constitutions, and ordered all the Bishops to have them promulgated in their Cathedrals within 8 days.

The 1st. orders, that Provincial Synods be held once in two Years, and Diocesan every Year.

The 2d. That the Curates be careful to declare Four times a Year to the People in the Vulgar Tongue the Creed, Ten Commandments, Number of Sacraments, and the several sorts of Vertues, and Vices.

The

The 3d. That the Decretal of *Boniface* VIII. be publiſhed, which forbids the Clergy to appeal to the Tribunals of Secular Judges.

The 4th. That all Perſons abſtain from ſervile Works on *Sundays* and Holy-days, and no Husbandman or Artificer work on their Trades upon thoſe days, unleſs it be in caſes of Neceſſity, or for ſome Pious Uſes, or by the Permiſſion of the Prieſt.

The 5th. Excommunicates falſe Witneſſes, and all ſuch as excite and encourage them to be ſuch.

The 6th. enjoins Biſhops to wear Garments ſuitable to their Function, and not made of Silk, to celebrate the Maſs publickly in their Churches upon ſolemn Feaſt-days, to bring with them portable Altars to celebrate every day before them, to recite the Canonical hours with their Clergy, and to celebrate Divine Service in their Cathedrals. It alſo forbids all Clergymen to be preſent at the Marriages of their Children, or Nephews.

The 7th. is againſt Clergymen, that keep Concubines.

The 8th. is againſt Non-Reſident Clergymen, and deprives them of the Revenues of their Benefices.

The 9th. orders, that Benefices be not parted; that none be ordained, but ſuch as have ſome Letters; that no more Clerks be put into Churches, than the Revenues will maintain; that Monks ſhall not give their Habits to the Secular Clergy, to exempt them from the Juriſdiction of the Biſhop, and Benefices ſhall be conferred in the Chapter by publick and Authentick Acts.

The 10th. That the Bounds of Pariſhes ſhall be fixed, and the Curates ſhall not receive other's Pariſhioners.

The 11th. That the Frauds of Monks in paying their Tythes be prevented.

The 12th. renews divers Conſtitutions about Monaſtick Diſcipline.

The 13th. exhorts the Curates to uſe Hoſpitality to Monks, Poor, and Pilgrims, and takes care that the Hoſpitals be fit to receive them.

The 14th. orders, That Patrons ſhall not Preſent to Churches before they are Vacant, nor Preſent Infants, nor put in Perſons by force; nor ſhall require any Proviſion, or other Obligations of the Curates of thoſe Churches of which they are Patrons.

The 15th. That the Conſecration of the Chriſm belongs to the Biſhops, and every Year the Curates ſhall go to provide New, and ſhall not be allowed to uſe the Old.

The 16th. forbids Eating Fleſh in *Lent*, and on other Faſting Days, under the Pain of Excommunication *ipſo facto*.

The 17th. forbids holding Meetings about Secular Affairs in the Church, and Markets and Fairs in the Church-yards; fortifying Churches, or violating the Privileges of *Aſylum*, or Refuge.

The 18th. ordains, That the Decree of the General Council of *Vienne*, againſt ſuch as Contract Marriages within the degrees prohibited, ſhall be publiſhed every Year.

The 19th. is againſt Simony, and particularly againſt that of receiving any thing for the Collation for Benefices, or for Ordination.

The 20th. renews the Canon of the Fourth General Council of Lateran, *De Magiſtris*, exhorts Clergymen to Study, and grants them three Years for that end, and more if it be neceſſary, in which they may take the Revenues of their Benefices without being Reſident on them.

The 21ſt. contains divers Decrees about Mens demeanour towards *Jews* nnd *Saracens*.

The 22d. is againſt Publick Adulterers.

The 23d. is againſt Raviſhers of Women, and Spoilers of Mens Goods.

The 24th. is againſt Lotteries.

The 25th. forbids the uſe of Canonical Purgation, unleſs in Caſes authorized by Law.

The 26th. aboliſhes the uſe of Purgation by Fire, or Water.

The 27th. orders that the Canon, *Omnis utriuſq; Sexus*, be publiſhed every *Sunday* in *Lent*.

The Council of Toledo *in* 1323.

This Archbiſhop held a Council at *Toledo* in 1323. in which he publiſhed 17 Articles concerning the Doctrine of the Sacraments, the Manners, and Duties of Clergymen, and the Diſcipline of the Church.

The Council of Toledo *in the Year* 1324.

The Council of Toledo *in* 1324.

THE Conſtitutions of the Council of *Valladolid* were publiſhed in 1324. by *John* Archbiſhop of *Toledo*, in a Council of his Province held in *November*, which added 8 other Rules to them.

The 1ſt. is againſt Biſhops who neglect to come to the Council.

The 2d. is about the Habits and Manners of Clergymen.

The 3d. is againſt thoſe that Appropriate the Revenues of Chapels without naming the Titular Clerks, who ſhall take them.

The 4th. ordains, That all Beneficed Clerks, with Cure of Souls, ſhall be inſtituted by the Biſhops.

The 5th. That Clergymen cannot bequeath the Goods gotten by the Church to their Children.

The 6th. forbids Prieſts to require any Salary for ſaying Maſs, but allows them to take what is given them in Charity, without any Bargain or Agreement.

The 7th. forbids every Prieſt to celebrate more than one Maſs in a Day, and exhorts them to celebrate it often, at leaſt Four times a Year, allowing them, in caſe they have no Curate, to confeſs themſelves to another Prieſt: And laſtly, Orders other Clergymen to Communicate three times a Year.

The Council of Colen in 1322.

The Council of Colen *in the Year* 1322.

HENRY Archbiſhop of *Colen*, having aſſembled a Council of the Prelates of his Province *Octob. ult.* 1322. in his Archiepiſcopal Palace, confirmed the Canons of his Predeceſſor *Engelbert* in 1266. and ordered that they ſhould be obſerved in all his Province.

The Council of Avignon in 1326.

The Council of Avignon *in the Year* 1326.

THIS Council was not made up of the Biſhops of one Province only, but the Archbiſhops of *Arles*, (GUABERT de VALLE) *Aix*, (JAMES de CONCOS) and *Embrun* (BERTRAND d'EUX) were at it with ſeveral of their Suffragans and Deputies of their Chapters. It was held in the Monaſtery of S. *Rufus*, June 18. 1326. They made 59 Canons concerning the Diſcipline of the Church.

It is ordained in the Firſt, That the Maſs, *De Beatâ*, ſhould be celebrated every *Saturday*, and Indulgences be granted to all that are preſent at it.

In the three following Indulgences are alſo granted to thoſe, who accompany the Sacrament, when it is carried to the Sick; to ſuch as pray devoutly for the Pope; and ſuch as bow the Head at the Name of Jeſus.

The 5th. orders, That the Fonts for Baptiſm be kept under a Lock.

The 6th. That the Sentences pronounced by a Biſhop againſt any one of his Dioceſs, ſhall be confirmed by the Metropolitan, and that all the Biſhops of the Province ſhall obſerve them.

The 7th. is againſt thoſe that contemn Eccleſiaſtical Cenſures.

The 8th. Excommunicates thoſe who force Clergymen to relate the Titles of the mixt Juriſdiction, which they are in Poſſeſſion of.

The 9th. forbids Secular Judges to Summon Clergymen before their Tribunals.

The 10th. forbids the Clergy to have recourſe to the Secular Judges for Juſtice againſt other Clerks.

The Five following, renew the Laws againſt ſuch as invade the Goods of the Church, or keep Clergymen Priſoners.

The 16th. forbids to employ Excommunicate Perſons in any Publick Office.

The 17th. and 18th. are againſt Poiſoners, and Sellers of Poiſon.

The 19th. is againſt Perſons Exempt, who abuſe their Privileges.

The 20th. and 21ſt. concern Wills.

The 22d. contains Caſes reſerved to the Biſhop.

The 23d. forbids Clergymen to bring their civil Cauſes before Eccleſiaſtical Judges, under the Pretences of Donation, Ceſſion, *&c.*

The 24th. forbids all Perſons to enter upon the Goods of Vacant Churches, unleſs they have a Right by ſome Privilege or Cuſtom.

The 25th. forbids under pain of Excommunication Clergymen, that are in Favour in the Courts of Princes, to give their Advice againſt the Liberties of the Church.

The 26th. forbids Clergymen in Holy Orders, or that have Benefices, with charge of Souls, to have any Civil Offices.

The 27th. allows, That ſuch as deſire to be Buried among the Preaching, or Grey-Friars, ſhould be Buried among them, the Right of being carried to their Pariſh-Church being preſerved, according to the Cuſtom.

The 28th. declares, That no Collation of a Benefice ſhall be made, upon condition of paying a new Rent, or augmenting the old.

The 29th. orders, That the Monks, who have the Revenues of Churches, ſhall be obliged to preſent to the Biſhop within Six Months perpetual Vicars to perform Divine Service.

The 30th. ſays, That Patrons, who have only a right to preſent, do not confer by full right.

The 31ſt. That all Perſons preſented, ſhall be inſtituted by the Biſhop.

The 32d. and 33d. That the Goods and Perſons of the Clergy ſhall be exempted from Taxes and Impoſts.

The 34th. That the Laiety ſhall not hinder the Clergy carrying Corn from their Lands.

The 35th. That Lords ſhall not hinder their Curates from taking their Tythes.

The 36th. That Laymen ſhall not take upon them to make Orders about Tythes, Burials, or Oblations in prejudice of the Cuſtoms, and Liberties of the Church.

The 37th. is againſt Aſſociations, and Fraternities made for ill Ends, which the Council forbids under Pain of Excommunication, declaring nevertheleſs, that they did not include in this Prohibition Brotherhoods Eſtabliſhed for the Honour of God, the Virgin and Saints for the Relief of the Poor, in which there are no Oaths taken, nor Conſpiracies entred into.

The 38th. and 39th. forbids Clergymen fortifying their Churches, or bearing Arms.

The 40th. orders, That Biſhops, their Officials, or Great Vicars ſhall give Abſolution in the Caſes reſerved to their Dioceſans, whenever they are required.

The 41ſt. That Lords and Secular Judges, at the requeſt of the Clergy, ſhall make uſe of their Authority and Temporal Puniſhments, to oblige perſons Excommunicate to receive Abſolution.

The 42d. and 43d. inflicts Cenſures on ſuch, as hinder the Clergy from exerciſing their Juriſdiction.

The 44th. Excommunicates thoſe that Abuſe the Biſhops Officers.

The 45th. declares, That the Reformation of the Clergy belongs to the Church, and that they ſhall not be condemned by Secular Judges.

The 46th. allows the Biſhops of theſe three Provinces to give their Bleſſing to the People in all places in which they meet them, except in their Metropolis's, and where the Dioceſan Biſhop is preſent.

The 47th. orders that the Sentences given by one Biſhop, ſhall be publiſhed and obſerved by his Brethren.

The 48th. Excommunicates thoſe, that go out of their Dioceſs to contract a Marriage out of their Pariſh.

The 49th. Excommunicates thoſe that abuſe the Pope's Writs.

The 50th. forbids to take the Tythes, or other Parochial Dues, without the Authority of the Biſhop.

The 51ſt. forbids Beneficed perſons to alienate the Goods of their Churches without the conſent of the Biſhop, unleſs it be in giving Lands altogether unfit for Leaſing out to Farmers.

The 52d. orders, that if any Man leave his Benefice, he ſhall leave ſo much of the Fruits in the Houſe, as is neceſſary to maintain his Succeſſor till the next Harveſt.

The 53d. That all Beneficed perſons, ſhall exhibit an Authentick Inventory of all the Goods, Moveable and Immoveable of their Benefices.

The 54th. renews the Laws of the foregoing Councils about Wills.

The 55th. revokes all Statutes and Ordinances contrary to the ancient reaſonable and approved Cuſtoms.

The 56th. orders, that the Diviſion of the Neceſſary Charges for the Legates and Nuncio's of the Holy See, ſhall be laid Equally upon the Cities and Dioceſſes.

The 57th. That the *Jews* ſhall have a Mark to diſtinguiſh them, ſhall be forced to pay a Tribute to the Church for their Tythes, Oblations of their Houſes, and the Goods they poſſeſs.

The 58th. That Interdicts inflicted by theſe Canons ſhall be executed, when the Ordinary, his Official, or Grand Vicar ſhall appoint.

The 59th. That the Biſhops may Abſolve in the Caſes reſerved to the Holy See in this Synod, and diſpenſe with, or moderate theſe Conſtitutions.

The Council of Avignon *in the Year* 1337.

The Council of Avignon *in* 1337.

THE Decrees of the Council, which we have juſt ſpoken of, were renewed, repeated, and confirmed in another Council of the three Provinces held at the ſame place in 1337. with ſome other New ones, which were added, for this laſt Council contained 70 Articles. The New ones are,

The 4th. which orders for the Execution of the Canon, *Omnis utriuſq; Sexus*, that the Curates ſhall not permit any Perſon to receive or adminiſter the Sacrament of the Euchariſt out of their Pariſhes.

The 5th. enjoins Beneficed Clergymen, and ſuch as are in Holy Orders, to abſtain from Fleſh on *Saturday*, unleſs there be need to do otherwiſe, which is left to their Conſcience, or in caſe the Feaſt of Nativity happen on that Day, and that upon Pain of being excluded a Month from the entrance of the Church. And they ordain the ſame thing for Laymen.

The 8th. That Eccleſiaſtical Cenſures ſhall not be extended beyond their bounds, by exerciſing them upon Excommunicate Perſons for new Inventions, as to caſt Stones againſt their Houſes, to carry a Biere thither, to cauſe a Prieſt to come in his Sacerdotal Habit, *&c.*

The 15th. That ſuch as have any of the Churches Goods, ſhall be obliged to declare it.

The 18th. and 19th. are againſt thoſe that hinder the Exerciſe of the Eccleſiaſtical Juriſdiction, and invade the Goods of the Church.

The 27th. and 28th. concern Bills of Debts.

The 38th. forbids Clerks to hold Inns, or to Merchandize.

The 41ſt. and 42d. enlarge the Canons concerning the Habits of Clerks.

The 48th. 49th. and 50th. relate to the Diſtributions made to Canons.

The 51ſt. orders, That they, who have any Church-Dignities or Benefices, ſhall take Holy Orders, within the time that ſuch Benefices require.

The 59th. forbids to make uſe of the *Jews*, as Phyſicians.

The Councils of Marſac *in the Years* 1326. *and* 1330.

The Councils of Marſac *in the Years* 1326. *and* 1330.

WILLIAM FLAVACOURT, Archbiſhop of *Auſche*, held a Council of the Biſhops of his Province in a place within his Dioceſs called *Marſac*, Decemb. 8. 1326. in which he publiſhed 56 Conſtitutions.

The 1ſt. orders, That Biſhops ſhould put none into Benefices, but ſuch, as they are aſſured to be of Good Life and Manners.

The

Councils of Marſac in 1326. and 1330.

The 2d. and 3d. That Strangers, Clergymen, ſhall not be entertained, unleſs they have their Biſhops Letters, and they that ſuffer them to adminiſter Sacraments, ſhall be Excommunicated.

The 4th. forbids Archdeacons the Cognizance of Matrimonial Cauſes.

The 5th. renews the Conſtitutions of Pope *Benedict* X. and Cardinal *Simon*, about the Power of Legates.

The 6th. forbids Monks, and others of the Clergy, to moleſt the Ordinaries in the Exerciſe of their Juriſdictions.

The 7th. 8th. 9th. 10th. and 11th. are Rules common in this Age about the Juriſdiction and Immunities of the Church.

The 12th. 13th. 14th. 15th. 16th. and 17th. concern Affairs brought to the Eccleſiaſtical Judges concerning the breach of Oaths.

The 18th. renews the Conſtitutions about the Life and Modeſty of Clergymen, and orders that Prieſts at the Celebration of Maſs, ſhall have at leaſt one Clerk in a Surpliſe to aſſiſt him.

The 19th. orders, That all the Clergy, which are in Holy Orders, or have Benefices, and chiefly Curates and Monks, ſhall be careful to recite the then Canonical Hours, and be at Church at the uſual Hours, but in the time of an Interdict ſhall read Divine Service in their Churches, if they have not been polluted, but with a low Voice and the Doors ſhut: without ſound of Bells, except upon the Feaſts of the Paſſover, Pentecoſt, and the Aſſumption of the Virgin, on which they ſhall celebrate ſolemnly notwithſtanding the Interdict. And laſtly, That the Diſtributions ſhall be given only to thoſe that are at the Service.

The 20th. That a Clergyman ſhall not go out in the Night without a Candle.

The 21ſt. 22d. 23d. 24th. and 25th. concern Burials. They forbid Monks to perſwade dying Perſons to be Buried among them, and order that none ſhall be Buried in their Churches without the Biſhops leave; that nothing indecent ſhall be done at Funerals; that the Corps ſhall be carried to the Pariſh Church, and that the Parts of a Body ſhall not be ſeparated to be Buried in divers places.

The 26th. orders the Pariſhioners to be preſent every *Sunday* and Holy-day at the Maſs of their Pariſh.

The 27th. That the Decretal of *Boniface* VIII. *Super Cuſtodiam*, concerning the Peace between Prelates and Curates, ſhall be obſerved.

The following Eight, are about Payment of Tythes to Curates.

The 36th. ſays, That Perſons preſented to Biſhops by Religious Patrons, and inſtituted into Benefices ſhall not be deprived but by the Biſhop, and for a reaſonable Cauſe.

The 37th. That Monks, although Exempt, ſhall not erect new Oratories without the Permiſſion of the Ordinary.

The 38th. regulates the Payments of Viſitation, and Procuration Dues to Arch-Deacons.

The 39th. commands Arch-Deacons to do their Duty in their Viſitation.

The 40th. aſſerts, That if a Church, although it be not conſecrated, or a Churchyard are polluted with the Effuſion of Blood, or Seed, or by the Burial of any Excommunicate Perſon, Heretick, Infidel, or *Jew*, they ſhall be reconſecrated by the Biſhop with Holy Water.

The 41ſt. ordains, that the Feaſts of the Apoſtles and four Evangeliſts ſhall be Solemnly kept, and the ancient Relicks ſhall not be expoſed to Sale, nor new ones ſuffered to be reverenced, unleſs allowed of, and that the * Queſtors ſhall be hindered to carry them about, and Preach up the Virtues of them.

* *Queſtors were ſuch as went up and down by the Popes or Biſhops Connivance or Permiſſion to ſell Reliques, and Preach up the Virtues of them.*

The 42d. orders alſo, That the Feaſt of S. *Martha* ſhall be kept *July* 29.

The 43d. That Care be had of the Revenues, and Ornaments of the Churches.

The 44th. That the Sacrament and Holy Chriſm ſhall be kept under Lock and Key.

The 45th. grants Indulgences to ſuch, as ſhall viſit Cathedral Churches upon the Day and Feaſt of the Patron, and on the Octave of it, if they be truly contrite and Penitent.

The 46th. forbids any Civil Aſſemblies to be held in Churches.

The 47th. Excommunicates thoſe Lords, that forbid their Tenants to Sell or Buy any thing of Eccleſiaſtical Perſons, to grind their Corn, *&c.*

The 48th. orders, that ſuch as keep Concubines, Uſurers, and Adulterers be Excommunicated; as alſo ſuch Monks as put off their Habit.

The 49th. Excommunicates thoſe, who make or compoſe Ordinances againſt the Liberties of the Church.

The 50th. commands, that *Gregory* X's Decretal, *Pro eo* ſhall be publiſhed.

The 51ſt. is againſt thoſe who keep a Bond for a Debt Paid.

The 52d. Interdicts the places, where the Goods or Perſons of the Clergy taken away by force, are concealed and kept.

The 53d. is againſt thoſe who impoſe Taxes on Clergymen, Monks, or Lepers ſhut up.

The 54th. forbids Pawning any Goods of the Church.

The 55th. forbids to interdict a place for a Debt purely pecuniary.

The Laſt, orders the Biſhops to cauſe the former Conſtitutions to be publiſhed every Year in their Synods, and take care to have them executed.

The

The ſame Archbiſhop held another Council in the ſame place in 1330. againſt the Murtherers of *Aneſance* Biſhop of *Aire*, whoſe Acts are Dated *Decemb.* 11. 1330. *The Council of* Marſac *in* 1330.

The Councils of Senlis *in* 1326. *and of* Compeigne *in* 1329.

WILLIAM de BRIE, Archbiſhop of *Rheims*, held the firſt of theſe Councils in 1326. which was made up of the Biſhops of *Soiſſons*, *Laon*, *Beauvais*, *Chalons*, *Noyon*, *Senlis*, and the Deputies of the other Biſhops of his Province, and there publiſhed Seven Rules. *The Council of* Senlis *in* 1326.

The 1ſt. concerns the Ceremonies of the Celebration of a Council.

The 2d. forbids ſuch as have Benefices to engage in any other Employments.

The 3d. orders the Payment of Tythes.

The 4th. declares ſuch as are Excommunicated with the Great Anathema, incapable of acting, pleading, or giving a Teſtimony in Judgment.

The 5th. preſerves the Rights of being Aſylum to Churches.

The 6th. forbids Clandeſtine Marriages.

The 7th. renews the Canon of the Council of *Bourges* in 1276. againſt thoſe that hinder the Execution of Eccleſiaſtical Judgments.

This very Archbiſhop held another Council at *Compeigne* in 1329. in which he publiſhed the Ordinary Rules of this Age, concerning the Immunities and Juriſdiction of the Church. *The Council of* Compeigne *in* 1329.

The Councils of Alcala [*or* Complutum] *in* 1326. *and of* Pennafiel *in* 1302.

JOHN Archbiſhop of *Toledo*, held the firſt of theſe Councils *June* 25. and in it publiſhed two Canons; By the firſt of which he forbids his Suffragans to ordain a Biſhop without the Permiſſion of the Metropolitan; and in the other, he confirms the Rule of the Council of *Pennafiel*, held under *Gonſalvus* his Predeceſſor, concerning the Immunities of the Church. *The Council of* Alcala *in* 1326.

This laſt Council in the MSS. bears the Name of *Giles*, who was Archbiſhop of *Toledo* in 1337. but the Canon of the Council of *Alcala*, leaves no room to doubt but that it was held under *Gonſalvus* III. in 1302. which date it bears. It contains 15 Heads. *The Council of* Pennafiel *in* 1302.

The 1ſt. orders, That ſuch as are in Holy Orders, or have Benefices, do recite their Canonical Hours upon Pain of loſing the Revenue of their Benefices, for them that have any, and for ſuch as have none, of being ſuſpended.

The 2d. is againſt Clergymen that keep Concubines openly.

The 3d. orders Curates to take care, that Sick-Perſons die not without giving them their Viaticum.

The 4th. advertiſeth them not to give the Communion to any, but ſuch of whoſe Confeſſion, Contrition, and Satisfaction they are well aſſured.

The 5th. condemns to perpetual Impriſonment thoſe Prieſts, who diſcover the Secrets of Confeſſion.

The Sixth, orders the Publication of *Boniface* VIII. Decretal, *Clericis Laicos*, againſt thoſe that abuſe Clerks.

The 7th. That the Tythes of all things be Paid.

The 8th. That the Prieſts ſhall conſecrate the Sacramental Elements themſelves, or procure ſome Miniſters of the Church to do it.

The 9th. renews the Decrees againſt Uſury.

The 10th. orders, That the *Jews*, or *Saracens*, which are Baptized, ſhall not loſe their Goods.

The 11th. That the Feaſt of *Ildephonſus*, Archbiſhop of *Toledo*, ſhall be double and ſolemn.

The 12th. That *Salve Regina*, ſhall be Sung every day after *Complins* [*i. e.* Evenſong.]

The three laſt are for the Immunities, and Preſervation of the Goods of the Church.

The Council of Ruffec *in* 1327.

ARNALDUS de CANTELOUP, Archbiſhop of *Bourdeaux*, held a Council at *Ruffec* in the Dioceſs of *Poictiers*, in *January* 1327. in which he publiſhed an Interdict againſt all the places, where the Secular Judges ſhould keep Clergymen Priſoners, and ordered, that Clergymen might argue, and Plead at the Bar *gratis* for the Churches, or for Eccleſiaſtical Perſons in the Secular Court. *The Council of* Ruffec *in* 1327.

The Council of Salamanca *in the Year* 1335.

THIS Council was held by JOHN Archbiſhop of *Compoſtella*, in the Cathedral Church of *Salamanca*, May 24. 1335. in which he publiſhed 17 Canons, of which the Cardinal *D'Aguine* gives us the Titles in his *Notitia* of the Spaniſh Councils, and which are about the Matters uſual in this Age, the greateſt part of them being taken out of the Canons of other Councils. *The Council of* Salamanca *in* 1335.

The Council of Roan *in* 1335.

The Council of Roan *in* 1335.

PETRUS ROGERUS, Archbiſhop of *Roan*, held a Council in *September* in the Church of S. *Mary de Prato* (at preſent *de Bono Nuntio*) where the Biſhops of *Auranches* and *Seez* appeared in Perſon, and the other Biſhops his Suffragans by their Deputies. They made 13 Conſtitutions.

The 1ſt. orders that Divine Service be celebrated in his Churches with that Devotion, that is ordered by the Clementine, *Gravi nimirum*.

The 2d. and 3d. renew the Rules concerning the Habit and Behaviour of Clerks and Monks.

The 4th. orders the Chaplains to take the Revenues of their Benefices.

The 5th. forbids Patrons to take Money for Preſentations to Benefices.

The 6th. Excommunicates thoſe that hinder the Payments of Tythes to their Curates.

The 7th. exhorts the Biſhops and Curates to Pray for the Expedition into the Holy Land, and diligently ſtir up the Faithful to undertake it, and raiſe Moneys for that end.

The 8th. renews the Rules about Reparations, and the Revenues of Churches and their Ornaments.

The 9th. enjoins, that Curates inſtituted by others than the Biſhop of the Dioceſs, ſhall be obliged to preſent themſelves within 40 days after they have taken Poſſeſſion, to ſhew their Titles, and take the Oath of Obedience.

The 10th. That on every firſt *Sunday* in the Month, the Caſes which incurr Excommunication, ſhall be publiſhed.

The 11th. That the Biſhops in their Synods, and Deans in their Calends, ſhall publiſh the Caſes reſerved to the Holy See and Biſhops.

The 12th. That the Curates ſhall uſe the Preaching and Grey-Friars favourably and kindly.

The Laſt ordains, That theſe Conſtitutions ſhall be publiſhed in the Dioceſan Synods.

The Council of Bourges *in* 1336.

The Council of Bourges *in the Year* 1336.

THIS Council was held under FULCRAN, or FULCALD de ROCHECHOUART, Archbiſhop of *Bourges*, Octob. 17. 1336. It was made up only of the Biſhops of *Limoges*, *Cahors*, and *Tulle*, who renewed in 14 Articles divers Rules concerning the Clergy, Monks, and Nuns, and Eccleſiaſtical Immunities, which are for the moſt part in the Decretals. It is ordained in the 13th, that Prieſts ſhould celebrate Maſs at leaſt once or twice a Month.

The Council of Chateau-gonthier *in* 1336.

The Council of Chateaugonthier *in* 1336.

PETER FREROT, or FRETOT, Archbiſhop of *Tours*, held a Council at *Chateaugonthier* in *November* 1336. in which he publiſhed the Ordinary Conſtitutions againſt thoſe that uſurped the Eccleſiaſtical Juriſdiction, or detained the Goods of the Church, who abuſed their Superiours, who exacted Taxes, or other Impoſts of the Clergy, who hindered the Oblations made to the Church; Theſe Rules were divided into 12 Canons, of which the firſt 10 import, that from the Permiſſion which the Biſhops give the Lords to celebrate Divine Service in their Private Chapels, the following Days are to be excepted; the firſt *Sunday* in *Advent*, the *Sunday* in the Octaves of *Epiphany*; the firſt *Sunday* in *Lent*, *Paſſion-Sunday*, the *Sunday* in the Octaves of *Pentecoſt*, and the *Sunday* in the Octaves of the *Aſſumption*.

The Council of Toledo *in* 1339.

The Council of Toledo *in the Year* 1339.

THIS Council was held under GILES D'ALBERNOZ, Archbiſhop of *Toledo*, May 19. 1339. It contained no more than 5 Canons.

The 1ſt. forbids the Alienation of the Churches Goods.

The 2d. renews the Conſtitution of the Council of *Valladolid*, concerning the capacity that ſuch Perſons ought to have, who are made Curates, and put into Benefices with Charge of Souls.

The 3d. renews another of the ſame Council concerning the appointing of a Maſter of Divinity in every Chapter.

The 4th. renews the Canon of *John* Archbiſhop of *Toledo*, *Giles*'s Predeceſſor, concerning ſuch Proctors, as the Biſhops are obliged to ſend to a Council, when they can't come themſelves.

The 5th. orders the Execution of the Canon, *Omnis utriuſq; Sexus*; and that they may obſerve it, enjoins the Curates to ſet down in Writing the Names of their Pariſhioners, and to preſent them to him, that are not confeſſed, and have not received the Communion.

The

The Council of Noyon *in the Year* 1344.

The Council of Noyon *in* 1344.

JOHN de VIENNE, Archbiſhop of *Rheims*, held a Council of his Province at *Noyon*, July 26. 1344. in which he publiſhed 17 Canons.

The 3 firſt, and the 5th. 6th. 8th. 13th, and 15th. are for the ſecuring of the Eccleſiaſtical Juriſdiction to the Clergy.

The 4th. orders, That the ſame Service ſhall be celebrated in the Parochial Churches, which is in the Cathedrals.

The 7th. forbids the Abuſe of certain Stage-Players, who carried about Candles light, as in Proceſſion.

The 9th. enjoins the Begging-Friars to exhort the People to Pay their Tythes to the Curates.

The 10th. exhorts Chapters, and Biſhops to communicate their Titles.

The 11th. That Deans of Chapters, and other Superiors of the Church, ſhould oblige the Clergy ſubject to their Government, to wear the Tonſure, and the Habits of Clergymen.

The 12th. forbids publiſhing new Miracles without the Biſhops allowance.

The 14th. Excommunicates Laymen that aſſume the Habit of the Clergy by their own Authority.

The 16th. forbids Eccleſiaſtical Proctors to proceed againſt any Perſon, of whom they have no juſt cauſe of Complaint.

The Laſt is againſt the exceſſive Exactions of the Proctors of the Eccleſiaſtical Courts.

The Council of Paris *in the Year* 1346.

The Council of Paris *in* 1346.

WILLIAM de MELUN, Archbiſhop of *Sens*, held a Council of his Province at *Paris*, March 14. 1346. in which he publiſhed 13 Conſtitutions.

The 1ſt. is about the Immunities of the Clergy, and 2d. about their Habits.

The 3d. is againſt ſuch Excommunicate Perſons as continue ſo above one Year, and orders, that they ſhould be proceeded againſt as perſons ſuſpected of Hereſie.

The 4th. Excommunicates thoſe Lords, and Judges, who do cauſe Perſons ſuſpected of Hereſie to be Apprehended.

The 5th. forbids applying the Legacies given to the Church, to other uſes.

The 6th. and 7th. preſcribes forms of Letters for Deputies ſent to a Council, as alſo of Citation.

The 8th. ordains, That Priories and Curacies be united in places where there are not Revenues ſufficient.

The 9th. renews the Laws concerning Houſes for Lepers, and Hoſpitals.

The 10th. enjoins Beneficed Perſons to Uphold their Churches, and the Buildings of their Houſes, and lay out a part of their Revenues upon them, according to the Biſhops order.

The 11th. forbids Biſhops to reſerve any part of the Revenues of the Benefices, that belong not to their Table.

The 12th. reſpects the way of Proceeding, which ought to be obſerved, in Cauſes of Matrimony, Uſury, and Tythes.

The 13th. confirms the Indulgence granted by *John* XXII. to thoſe, who ſay, *Ave Maria*, three times in the Evening, and grants 50 days Pardon to thoſe who pray at that Hour for the Proſperity of the Church and Realm, for Peace, for the King and Queen of *France*, and their Children, and who ſay, a *Pater Noſter*, and an *Ave Maria*.

The Council of Toledo *in* 1347.

The Council of Toledo *in* 1347.

THIS Council was held *April* 24. 1347. at *Alcala*, under the ſame Archbiſhop as that of the Year 1339. In it were publiſhed 4 Conſtitutions.

The 1ſt. is about the Habits, which the Clergy ought to wear in their Journeys.

The 2d. is againſt thoſe, who attempt any thing againſt the Clergy, or Revenues of the Church.

The 3d. is againſt Queſtors; And the Laſt, againſt ſuch as are guilty of Simony.

It condemns all ſuch as oppoſe theſe Ordinances, to be Fined certain Summs.

The Council of Beziers *in the Year* 1351.

The Council of Beziers *in* 1351.

PETER JUDEX, Archbiſhop of *Narbonne*, Summoned a Council, *Novemb.* 7. 1351. and invited the Biſhops and Chapters of his Province to it by Letters. It was held upon a day appointed, and publiſhed 8 Decrees.

By the 1ſt. is granted 10 days Pardon to thoſe who bow their heads at the Name of Jeſus, when it is mentioned in reading Divine Service.

The 2d. grants Pardons to thoſe, who accompany the Body of Jeſus Chriſt with Wax Tapers, when it is carried to the Sick.

The 3d. does the like to ſuch as Pray for the Pope, King of *France*, and Biſhops at Maſs.

The 4th. orders, That the Fonts for Baptiſm ſhould be locked up.

The 5th. is againſt them that invade the Goods of the Churches.

The 6th. forbids the Curates to give their Pariſhioners leave to communicate out of their own Pariſh within Fifteen days after *Eaſter*.

The 7th. exhorts the Clergy to abſtain from Fleſh on *Saturdays*.

The 8th. is againſt thoſe who dare Excommunicate their Superiors.

The Council of Toledo *in* 1355.

The Council of Toledo *in* 1355.

THIS Council was held *Octob.* 1. 1355. by *Blaiſus Fernandez*, Archbiſhop of *Toledo*, who ſeems to have called it to diſcharge himſelf of many Scruples, which he had upon the account of the great Number of Conſtitutions made by his Predeceſſors, declaring, That the Canons of the former Provincial Councils, and Council of *Valladolid*, were only Penal Laws, which did not oblige under the Penalty of Sin, at leaſt, it was otherwiſe ordained.

The Council of Angers *in* 1365.

The Council of Angers *in* 1365.

SIMON RENULPHI, Archbiſhop of *Tours*, held a Council of the Biſhops of his Province at *Angers*, March 12. 1365. in which he publiſhed 34 Articles, or Rules, the greateſt part of which are taken out of the Decretals, and concern Eccleſiaſtical Cauſes, the Collation, or Lapſes of Benefices, the Reſidence of the Beneficed Clergy, the Obligations of ſuch to take Orders, the Rights of Arch-Deacons, to whom it is forbidden by the 10th. to take any thing for the Examination of ſuch, as are to be promoted to Orders, and grants them by the 11th. 50 or an 100 *Sols Tournois* [i. e. a Crown or Ten Shillings of our Engliſh Money] at the Death of every Curate for a Mortuary, concerning the Habits of Clergymen; their manner of Living; the Diſtributions of Canons; the Habits of Monks, and Canons-Regular; the Immunities of Churches, and Clergymen; the Puniſhments to be inflicted on thoſe that violate them, *&c.*

In the 14th. it is ordained, That no Prieſt ſhall celebrate the Maſs for the Dead, till Divine Service is ended.

In the 15th. That a Solemn Maſs, *De Beatâ*, ſhall be ſaid every day in Cathedral, Regular, and Collegiate Churches.

The 22d. enjoins to abſtain from Milk and Butter in *Lent*.

In the 33d. the Rule of the Council of *Chateaugonthier*, concerning Private Chapels, is renewed.

The Council of Lavaur *in* 1368.

The Council of Lavaur *in the Year* 1368.

THIS Council was called together by the Order of Pope URBAN V. by PETRUS JUDEX, Archbiſhop of *Narbonne*, and was made up of the Biſhops of the Province of *Narbonne*, *Tholouſe*, and *Auſche*, and held *June* 3. 1368. In it was publiſhed and approved a very large Collection of Eccleſiaſtical Canons, divided into 133 Articles.

The 1ſt. contains a large Inſtruction in Doctrine and Morality.

The 7 following, concern the Order and Ceremonies to be obſerved in the Celebration of Provincial Councils.

The reſt renew divers Canons of the Councils of *Avignon*, *Auſche*, *Nogarol*, and *Marſac*, concerning Collations of Benefices, Eccleſiaſtical Juriſdiction, Immunities of the Clergy, the Adminiſtration of the Revenues of Vacant Churches, Tythes, Rights of Curates, Adminiſtration of Sacraments, Aſſiſtance at the Maſs of the Pariſh, Ornaments of Churches, Excommunications, and other Rules, which we have already repeated ſeveral times in the former Councils, from whence all the Canons almoſt of this latter are taken.

The Council of Narbonne *in* 1374.

The Council of Narbonne *in* 1374.

THIS ſame Archbiſhop of *Narbonne* called another Council by the Order of GREGORY XI. of the Biſhops of his Province, which was held at *Narbonne*, April 24. 1374. in which he made 28 Canons.

The 4 firſt concern the holding of a Provincial Council.

The 5th. orders, That ſuch Perſons, as take on them to Preach without a Miſſion be apprehended.

The 6th. That the Sentences of Excommunication, Suſpenſion, or Interdict pronounced by any one of the Biſhops of a Province, ſhall be publiſhed in all the other Dioceſſes.

The 7th. forbids Biſhops to beſtow Bailiwicks, Secretaries Places, or other Offices, which depend upon them, for the whole Life of them, whom they promote, without reſerving to themſelves a Liberty of Revocation.

The

The 8th. forbids the ſeizing of Goods put into the Churches keeping.

The 9th. obliges the Archbiſhops and Biſhops to give a Compleat Sett of Ornaments for their Cathedral Church once in their Life, or an 100 Florins of Gold [*i. e.* Ten Pound, and Twelve Shillings Sterling.]

The 10th. appoints, That the ſame Dues for the Funeral of a Body ſhall be Paid to the Curates, when it is carried into another Pariſh, as if it were Buried there.

The 11th. and 12th. are againſt Laymen, who keep the Clergy Priſoners, or hinder the Eccleſiaſtical Juriſdiction.

The 13th. forbids Clergymen to exerciſe Merchandize.

The 14th. orders Beneficed Perſons and Curates to ſay Maſs at leaſt once a Month.

The 15th. is againſt the Blaſphemers of Jeſus Chriſt, the Virgin, and the Saints.

The 16th. is againſt them, that will not diſcover ſuch Perſons.

The 17th. renews the Penalties denounced againſt thoſe, that invade the Goods of the Church.

The 18th. allows Prieſts to confeſs their Sins to ſuch Prieſts, as they think fit.

The 19th. grants Pardon to thoſe that accompany the Body of Jeſus Chriſt, when it is carried to the Sick.

The 20th. and 21ſt. are againſt thoſe that attempt any thing againſt the Juriſdiction of the Church.

The 22d. is againſt Clandeſtine Marriages.

The 23d. forbids entertaining the Queſtors, which have not the Letters of their Ordinary, and to ſuffer them to Preach.

The 24th. orders, That fit Perſons ſhall be choſen to take an Account of the Receipt of the Eccleſiaſtical Money received by the Biſhops Treaſurer.

The 25th. forbids the putting the Names of Clergymen upon the Goods of Lay-men by Counterfeit Donations, that they may be exempted from Taxes.

The 26th. forbids Chriſtian Burial to Excommunicate Perſons.

The 27th. grants Pardon to thoſe, who Pray for the Pope, or the Church.

The Laſt confirms the Conſtitutions made by the Predeceſſors of this Archbiſhop.

The Council of Saltzburg *in* 1386.

The Council of Saltzburg in 1386.

PILGRIN, a Biſhop of *Saltzburg*, Legate of the Holy See, held a Council of the Biſhops of his Province in *January* 1386. in which he publiſhed 17 Heads.

In the 1ſt. 'tis ordered, That Divine Service ſhall be celebrated in all the Churches of the Dioceſs according to the ſame manner, as it is in the Cathedral.

In the 2d. That the Prieſts ſhall not Abſolve in Caſes reſerved to the Biſhop, or the Holy See, if they have not a Special Power given them.

In the 3d. That thoſe that have the Power of Abſolving, ſhall not abuſe it by doing it for Money.

In the 4th. That in doubtful Caſes, Confeſſors ſhall have recourſe to their Superiors.

The 5th. and 6th. are about the Habits of Clergymen.

The 7th. orders, That the Ornaments of the Church be kept neat and clean.

The 8th. forbids the Begging-Friars to Preach, when they are not required by the Curates, and the Curates to employ them without the Permiſſion of their Superiors, and not to admit them to Preach or Confeſs in the places of their Reſidence, unleſs approved by the Biſhop of the Dioceſs.

The 9th. and 11th. concern the Immunities of the Clergy.

The 10th. is againſt thoſe that contemn the Sentences of Excommunication.

The 12th. is againſt thoſe that invade the Goods of the Church.

The 13th. is againſt Uſurers.

The 14th. forbids to Summon Clergymen before Secular Judges.

The 15th. to admit unknown Prieſts to read Divine Service.

The 16th. That none ſhall be allowed for Notaries, unleſs they are approved by the Ordinary, or Official of Places.

The 17th. obliges Biſhops and Arch-Deacons to take a Copy of theſe Decrees.

The Council of Palenza *in* 1388.

The Council of Palenza in 1388.

CArdinal PETER de LUNA, being Legate in *Spain*, publiſhed in an Aſſembly of Prelates and Lords held at *Palenza*, Octob. 4. 1388. Seven Articles, or Conſtitutions.

In the 1ſt. he orders the Biſhops to take ſpecial Care to correct Clergymen guilty of Crimes.

In the 2d. he renews the Conſtitution of *Valladolid* in 1322. againſt Clerks, that keep Concubines.

In the 3d. he orders, That married Clerks ſhould wear the Clerical Crown and Tonſure, if they will enjoy the Privileges of their Prieſthood.

In the 4th. he forbids the alienation of the Churches Goods, and the Eſtabliſhment of new Commendams.

The 5th. contains Rules about *Jews* and *Saracens*.

The 6th. obliges them to obſerve Holidays.

The 7th. is againſt Adulterers, and ſuch as keep Concubines publickly.

COUNCILS

COUNCILS *held in* England, *in the Fourteenth Century.*

WE have reſerved the Councils of *England*, to a place by themſelves, that we may ſee the Canons made in that Kingdom, concerning the Diſcipline of the Church together.

The Council of London *in* 1321.

The Council of London *in* 1321.

THE Firſt Council of *England*, which made Canons about Diſcipline, was that which was held at *London* in *November* 1321. purſuant to an Order of King *Edward*, by WALTER Archbiſhop of *Canterbury*, in which 8 Conſtitutions were publiſhed.

The 1ſt. forbids Eccleſiaſtical Officers to take any thing for Regiſtring of Wills, and ſets the Fee to be paid for the Inventories of the Goods of Perſons deceaſed.

The 2d. regulates the Charges of Archdeacons in their Viſitations, and what ſhall be paid to them for Procurations.

The 3d. regulates alſo the Fees due for Inſtitution to Benefices.

The 4th. orders thoſe that owe for Proviſions.

The 5th. ordains, That Clergymen ſhall not be retained, nor judged by Laymen, under a pretence of Bigamy.

The 6th. forbids celebrating Divine Service in Private Chapels.

The 7th. regulates the time and place of holding the Chapters of Officials and Archdeacons.

The 8th. appoints, That the Biſhops ſhall not have above two Apparitors in their Company, one on Horſeback and the other on Foot, and Archdeacons but one.

The Council of London *in* 1328.

The Council at London *in* 1328.

SIMON MEPHAM, Archbiſhop of *Canterbury*, held a Provincial Council at *London* in *February* 1328. in which he ordained,

1. That no Servile Works ſhould be done on *Good-Friday*.
2. That the Feaſt of the Conception of the Virgin ſhould be ſolemnly kept, becauſe 'twas the beginning, though at ſome diſtance, of our Salvation.
3. That the Church-men ſhould be preſerved in their Immunities.
4. That Servants ſhall not be hindred from giving their Teſtimony.
5. That nothing ſhall be taken for Regiſtring of Wills.
6. That Appeals may be made before the Definitive Sentence.
7. That none ſhall hinder the Payments of Oblations and Tenths.
8. That Marriages ſhall not be ſolemnized without the Publication of the Banns.
9. That the Buildings of Benefices ſhall be kept in good Repair.

The Council of Lambeth *in* 1330.

The Council of Lambeth *held about the Year* 1330.

THE ſame Archbiſhop held a Council at *Lambeth* about 1330. in which he made 10 Canons.

The 1ſt. orders, That the Ornaments of Altars ſhall be kept clean, and the Linen ſhall be waſhed by Perſons appointed by the Canons; That Prieſts ſhall rehearſe the words of the Canon with Attention and Devotion, yet without Affectation; That they ſhall not ſay Maſs, till they have ſaid the Service for the Third Hour of the Day; That the Clergy, who ſerve at the Maſs, ſhall be cloathed with a Surplice; and that during the Maſs, one or two Wax Tapers ſhall be Burning.

The 2d. reſpects the Duty of Prieſts in Confeſſion; it enjoins them to be well informed, of the Nature, and Circumſtances of Sins; to impoſe Penances proportionable to Mens Crimes; to confeſs Men in Publick; not to receive the Pariſhioners of another Pariſh.

The 3d. forbids Prieſts to celebrate in the State of Mortal Sin; to diſcover Confeſſions; and Monks to adminiſter the Sacrament of Penance to Pariſhioners without the conſent of the Curates.

The 4th. orders, That the Adminiſtration of the Sacrament of Supream Unction to the Sick, ſhall be from 14 Years old, and that the Holy Oils and Chriſm ſhall be kept under Lock and Key.

The 5th. That Prieſts ſhall not celebrate Marriages, which are Clandeſtine, or without publiſhing of Banns.

The 6th. That none ſhall be Ordained, but ſuch as are Examined, and that ſuch as are Ordained in *Ireland* and *Scotland*, without the Permiſſion of their Biſhop ſhall not be ſuffered to execute the Offices of their Prieſthood.

The

The 7th. and 8th. forbid the Alienation of the Goods of the Church, and letting Benefices out to Farm.

The 9th. That no Monk or Nun ſhall be ſuffered without the Biſhops Permiſſion.

The 10th. That Sorcerers, Perjured Perſons, Incendiaries, *&c.* whoſe Abſolution is reſerved to the Biſhop, ſhall be Excommunicated three or four times a year.

The Council of Macclesfield *in* 1332.

The Council of Macclesfield *in* 1332.

THIS Archbiſhop made alſo another Order in *July* 1332. by which he ſets down the Number of Feaſts, in which Men ſhould abſtain from Servile Works.

The Councils of London *in* 1341. 1342. *and* 1343.

The Councils of London *in* 1341, *&c.*

THESE three Councils were held by JOHN STAFFORD, Archbiſhop of *Canterbury.*

The 1ſt. in 1341. made an Excellent Conſtitution againſt Ambitious Clergymen, who invaded Benefices.

The 2d. held in *Octob.* in 1342. renews 12 Canons of the former Councils.

The 3d. which was in *January* 1343. contains 17 Articles, of which the greateſt part are taken out of the former Councils, and ſome reſpect the Habits, and Converſation of the Clergy, or the Temporal Revenues of Benefices.

The Councils of Lambeth *in* 1351. *and of* Macclesfield *and* Lambeth *in the Year* 1362.

The Councils of Lambeth *and* Macclesfield *in* 1351. *and in* 1362.

SIMON Archbiſhop of Canterbury, held theſe three Councils.

The 1ſt. contained but one Canon, which ordains, that Clergymen made Priſoners for their Crimes by Secular Judges, which are put into the hands of Eccleſiaſtical Perſons, ſhall be ſhut up again.

The 2d. appoints, what Feaſts ſhall be Solemnly kept.

The Laſt of the Councils taxes the Rewards of Chaplains, and forbids to receive any thing from thence.

The Council of York *in* 1367.

The Council of York *in* 1367.

JOHN Archbiſhop of *York*, held a Council of his Province in *September* 1367. in which he publiſhed 10 Articles, or Conſtitutions.

It is forbidden by the 1ſt. to hold any Markets, or Pleadings in Churches, or Churchyards.

In the 2d. to commit any Diſorders in Churches upon the Vigils of Saints, or at the Funerals of the Dead.

The 3d. orders the Contributions of Chaplains, according to the Conſtitution of *William Zouches*, his Predeceſſor.

The 4th. forbids Fathers, Mothers, and Nurſes to give Children Suck, as they Lie in their Beds, for fear of Stifling them.

The 5th. orders the Payment of Tythes.

The 6th. forbids the Alienation of the Churches Goods.

The 7th. appoints Modeſt Apparel for Clergymen.

The 8th. is concerning Matrimonial Cauſes.

The 9th. is againſt Clandeſtine Marriages, and ſuch as are without Publication of Banns.

The 10th. orders, That theſe Canons be publiſhed, and obſerved in the Dioceſſes of his Province.

Theſe are all the Councils of *England*, which have made Decrees concerning Diſcipline, ſo far as we know. There were ſome others about the End of this Age, which made ſome Definitions of Doctrine, againſt the Errours of *Wickliffe*, of which we ſhall ſpeak in the next Age.

CHAP.

CHAP. VIII.

Hereſies and Errors Publiſhed and Condemned in the Fourteenth Century.

The Sect of Frerots, *or* Fratricelli.

THERE went out in this Century of the Order of Grey-Friars, a great Number of Libertine Monks, who under a Pretence of leading a more retired and a more ſtrict Life, ſhook off the Yoke of Obedience, rebelled againſt the Church, and fell into extravagant Opinions, they were called *Frerots Biſechi*, Spiritual Friars, or from their Poor Life *Begards*, *Beguines*; for though there were ſome difference between them, they had all very near the ſame Principles, and the ſame way of Living; inſomuch, that they are often confounded, or joined one with the other by the Authors of thoſe times. The Ringleaders of this Sect, were two Votaries of the Order of the Grey-Friars, *Peter de Macerata*, and *Peter de Foro-Sempronio*, who obtained from Pope *Celeſtine* V. a lover of Retirement, leave to live as Hermits, and to Practice the Diſcipline of St. *Francis*, in the literal Senſe. They had many Followers, and there was formed at *Apulia*, a Sect of Volunteer Monks, Vagabonds, Loiterers, without any Rule, without Superiors, who lived as they liſted, and made all their Perfection to conſiſt in a ſeeming Poverty. Pope *Boniface* VIII, having Condemned them, order'd the Inquiſitors to proceed againſt them, as Hereticks.

The Errors of Peter John Olivius.

They retired into *Sicily*, and began to rail againſt the Prelates and the Church. About the ſame time, Friar PETER JOHN OLIVA de SERIGNANA, a Grey-Friar of the Province of *Beziers*, made his Commentary upon the Revelations, which the revolted Monks found very fit to authorize their Errors; for he therein treats the Church of *Rome*, as *Babylon*: He there Promiſes a new Church more perfect, than that of Jeſus Chriſt had been to that time: He brags of the Inſtitution of St. *Francis*, as an Evangelical Rule obſerved by JESUS CHRIST, and the Apoſtles: He there foretells the Deſtruction of the Carnal Church, or *Babylon*, under the happy Influence of St. *Francis*. This Book having been brought into *Italy* by a Grey-Friar, nam'd *de Bodicis* was received as a Fifth Goſpel by the *Frerots* and the *Begards*. Some undertook upon the Ground of

The Practices of the Spiritual Brethren.

this Prediction even to chooſe a Pope of this new Church. They made themſelves a peculiar General, and Superiors, built new Monaſteries, took up a ſtrait and cloſe Habit, continued to rail againſt the Church of *Rome*, and to maintain with obſtinacy the Errors, which they had drawn out of *Peter Oliva*; they added thereto, That the Sacraments of the Church were uſeleſs, becauſe they which adminiſtred them, had no Power of Juriſdiction or Authority. *John* XXII. Condemned them, as we have obſerved, in the beginning of his Papacy, cried down the Commentary of *Peter Oliva*, and was at open War with them.

The Begards *and* Beguines.

Many retired into *Germany*, where they were at quiet under the Protection of *Lewis* of *Bavaria*. They joined themſelves there to the *Begards* and the *Beguines*. This was an Inſtitution, or a Sect of Men, and Women, who wore a grey Habit, profeſſed to lead a Religious Life, without being ſhut up in Monaſteries, or Subject to Superiors, who believed themſelves arrived at the State of Perfection in this Life, who railed againſt Popes, againſt the Church, and made no account of the Sacraments, nor the Practice of good Works. Their Errors were Condemned, and their Inſtitution aboliſhed in the Council of *Vienna*. It is pretended, that they were ſetled

Gerard Segarelli.

by GERHARD SEGARELLI of *Parma*, who after having given all his Eſtate to theſe Libertines, betook himſelf to Begging, and had muſter'd up a company of poor People, whom he had taught, that the Kingdom of the Son, who had govern'd with Wiſdom, being at an end, that of the Holy Ghoſt, which was a Kingdom of Love and Charity, had ſucceeded it, and that in this

Dulcinus *of* Novaria.

latter, all things ought to be in common, even the very Women. DULCINUS of *Novaria*, the Diſciple or *Segarelli* increaſed this Sect, and to render it more conſiderable, he taught, that the Church of *Rome*, her Prelates, and her Miniſters had loſt all their Authority, and that ſhe was ſurpaſſed by thoſe of his Sect, which was the true and Spiritual Congregation. This *Dulcinus* having drawn a great Number after him, was ſet upon by the Troops, which the Biſhop of *Verceil* had raiſed, taken on *Holy-Thurſday* in the Year 1308. with a Woman, whom he abuſed, named *Margaret*, and conducted to *Verceil*, where he was burnt: Some of his Diſciples were kill'd, or taken, and the reſt diſperſed.

Herman de Pongeloup

There was moreover in the beginning of this Century, or rather at the cloſe of the preceding, one of *Ferraria*, named HERMAN de PONGELOUP, who was accuſed to have revived the ſhameful Doctrine of the Ancient Gnoſticks, and to have maintained, that it was not permitted to Chriſtians to exerciſe Magiſtracy. He died in Peace; but his Hereſie having been diſcover'd after his Death, *Boniface* VIII. ordered him to be dug up, and his Bones to be Burnt. It is ſaid, That the

Begards *and* Beguines.

Diſciples of both theſe, made up the Sect of the *Begards*, and the *Beguines*; but there is more likelihood that it was formed by ſeveral Perſons, Men and Women, ſome of which by an ill govern'd Devotion, others out of a Spirit of Libertiniſm, were deſirous to live after a ſingular manner, and imitate in ſhew the Poverty of the Friars Mendicants, without being tied to Obedience, or to the obſervance of any particular Rule. It was impoſſible, that theſe ignorant People, and without Conduct, abandon'd to their own Will and Genius, ſhould continue long in that ſtate in the Purity of Doctrine, and Manners. The natural Pride of Men inclined them to eſteem themſelves better than others, and to blame the Prelates; and the Inclination which Men naturally have to Pleaſures, drew them on into Diſorders. They ſhook off at length intirely the Yoke

of

of Obedience, fell into ſtrange Extravagancies, and received into their Society all the Male-Contents and Revolters from the Church. Inſomuch, That this Sect was made up of People of all Nations, and all Opinions, which had nothing common, but the hatred they bore to the Pope, the Prelates and the Church of JESUS CHRIST, and the affectation of a voluntary Poverty, under which they cover'd an infinite number of Diſorders.

In the beginning of this very Century ARNOLDUS de VILLA NOVA, a *Catalonian*, Phyſician to *James* King of *Arragon*, an Eloquent Man, broached ſome Errors at *Paris*, which were condemned in the Year 1317. by *John Longerus* of the Order of Friars-Preachers, Inquiſitor, and by the Grand Vicar of the Church of *Tarragon*, during the Vacancy of that See. *Eymericus* relates 5 Articles of the Errors of this Man. The Firſt was, That the Humane Nature in JESUS CHRIST is in every thing equal to the Divinity. The Second, That the Soul of JESUS CHRIST preſently after its Union knew all that the Deity knew. The Third, That the Devil hath perverted all Mankind, and deſtroyed the Faith. The Fourth, That the Monks corrupt the Doctrine of JESUS CHRIST; that they are without Charity, and ſhall be damn'd. The Fifth, That the Study of Philoſophy ought to be baniſht the Schools, and that Divines do very ill in making uſe of it. The Sixth, That the Revelation made to *Cyril* is of more value, than the Holy Scriptures. The Seventh, That works of Mercy are more pleaſing to God, than the Sacrifice of the Altar. The Eighth, That the Eſtabliſhment of Benefices, or Maſſes is uſeleſs. The Ninth, That he, who rakes together a great number of Beggars, and that founds Chapels, or Perpetual Maſſes incurrs Eternal Damnation. The Tenth, That the Prieſt, which offers up the Sacrifice of the Altar, and he, which cauſes it to be offered, offer nothing of theirs to God. The Eleventh, That the Paſſion of JESUS CHRIST is better repreſented by Alms, than by the Sacrifice of the Altar. The Twelfth, That in the Sacrifice of the Maſs, God is not praiſed in deed, but only in word. The Thirteenth, That in the Decrees of Popes, there is nothing but the Knowledge of the Works of a Man. The Fourteenth, That God has not threatned eternal Damnation to them that Sin, but only to ſuch as give a bad Example. The Fifteenth, That the World ſhall end in the Year 1335. *Arnold of Villa Nova.*

The Sect of the *Lollards* ſpread throughout *Germany*, had for their Leader WALTER LOLLARD, who began to diſperſe his Errors about the Year 1315. They deſpiſed the Sacraments of the Church, and derided her Ceremonies, and her Conſtitutions, obſerved not the Faſts of the Church, nor its Abſtinences, acknowledged not the Interceſſion of the Saints, and believed, that the damned in Hell, and the evil Angels ſhould one day be ſaved. *Trithemius*, who recites the Errors of theſe Sectaries, ſays, that *Bohemia* and *Auſtria* were infected with them; that there were above Twenty four Thouſand perſons in *Germany*, which held theſe Errors, and that the greater part defended them with obſtinacy even unto death. *The Lollards.*

JOHN VILLANI relates, That one CECCUS of *Aſculum*, Aſtrologer to *Charles* Duke of *Calabria*, was Condemned to be Burnt in the Year 1327. at *Bononia*, for maintaining, That there were certain evil Spirits in the Heavens, who might be obliged by vertue of the Conſtellations to do wonders, and he affirm'd, That the influence of the Stars impoſed an abſolute Neceſſity upon things, and on the Will; inſomuch that JESUS CHRIST had not been Poor, nor ſuffer'd a ſhameful Death, if he had not been Born under a Conſtellation, which neceſſarily produced this Effect; and on the contrary, that Antichriſt ſhould be rich and powerful, becauſe he ſhould be Born under an oppoſite Conſtellation. Ceccus.

ECKARD, a *German* Divine of the Order of Friars-Preachers, though a Learned Man, nevertheleſs delivered Opinions erroneous or dangerous, which were Condemned by *John* XXII. in the Year 1329. *Rainaldus* recites a Letter of this Pope, in which he damns Four and twenty Propoſitions drawn out of the Writings of *Eckard*, wherein he aſſerts, That the World was made from all Eternity, that the Glory of God ſhines equally in all his Works, even in the Evil of Sin and in Blaſphemy; that in Prayer we ought to ask of God nothing in particular, not ſo much as internal Holineſs, or the Kingdom of Heaven; that righteous Men are changed into God, as the Bread is changed into the Body of JESUS CHRIST in the Euchariſt; that God communicates to them, whatever he communicated to his Son; That a good Man ought ſo to conform his Will to that of God, that he ought not to wiſh, he had not committed the Sins, which he hath committed; that God hath commanded no outward Work; that a righteous Man is one with God; that there is no diſtinction in God; that the Creatures are a mere Nothing; that there is in the Soul ſomething uncreated, and to ſpeak properly, one cannot ſay, that God is good. *John* XXII. declares, That ſome of theſe Articles are Heretical, and others to be ſuſpected, though one may by Explications and Additions put upon them a Catholick Senſe. He ſpares the Perſon of *Eckard*, becauſe he had ſubmitted his Works to the Judgment of the Holy See. It is plain, that this Author fell into the Exceſſes, to which counterfeit Piety over-ſtrained, ordinarily betrays. *The Errors of* Eckard.

MARSILIUS of *Padua*, and JOHN de JANDUNO, or of *Gaunt*, or according to others, *de Laon*, in oppoſing the falſe Pretenſions of the Pope, over the Temporalties of Kings, fell into the contrary Errors, attributing to Princes too much, and debaſing the Authority of the Prelates: what is to be blamed in their Writings is reducible to four Propoſitions. The Firſt, That JESUS CHRIST paid Tribute by bounden Duty. The Second, That JESUS CHRIST, aſcending into Heaven left no viſible Head upon Earth, and that St. *Peter* had no greater Authority, than the other Apoſtles. The Third, That it belongs to the Emperor to correct, and diſplace the Popes, and to govern the Church during the Vacancy; that all Biſhops, and even Prieſts are equal, and have the ſame Authority, according to the Inſtitution of JESUS CHRIST, and that the difference had been made Marſilius of Padua.

only by Princes. The Fourth, That neither the Pope, nor the whole Church, nor any Prelate had any Coercive Juriſdiction; and has no Power to pronounce Sentence of Interdict, or Excommunication, without the leave of Princes. Theſe Errors were Condemned by Pope *John* XXII. and the Book of *Marſilius*, intituled, A Defender of the Peace; being after tranſlated into French, without the name of the Author, *Gregory* XI. complained of it to the Deputies of the Divinity-Faculty of *Paris*, who declared by an Authentick Act, that none of their Members had any hand in that Tranſlation; and that *Marſilius* of *Padua*, and *John* of *Gaunt*, who 'tis believed had travelled that way, were not of the Body of the Faculty.

The Propoſitions of John Mercourt *condemned by the Faculty.*

In the Year 1347. The Biſhop of *Paris*, and the Faculty of Divinity condemned ſeveral Propoſitions aſſerted by JOHN MERCOURT, Profeſſor of Divinity in the Convent of the *Bernardines*, and among others theſe, That JESUS CHRIST could avouch a thing that is not true, and deſire according to his Humane Will, that which may not come to paſs; that God wills effectually what ever he wills; that God makes Man to Sin, and that he wills with a Will of good Pleaſure, that Man be a Sinner; that a Man, who falls into an act of Sin, yielding to violent Temptation, which he cannot withſtand, does not Sin; that the habit of Sin renders us, as guilty as the act; that God hath Predeſtinated Men for the ſake of their future good Works, and the good uſe he foreſaw they would make of Free Will, and not gratuitouſly, and by his mere Mercy.

The Recantation of Nicolas d' Utricourt.

The Year following, the ſame Faculty obliged NICOLAS d' UTRICOURT to revoke a great many Philoſophical Opinions, of which ſome appear'd contrary to the Principles of Religion; and others to the common Tenents of School Philoſophy.

The Recantation of Dr. Simon.

In the Year 1351. It compell'd a Doctor, called SIMON, to recant the Propoſitions he affirmed in his Act of *Veſpers*, which derogated from the Dignity of JESUS CHRIST, ſuch as theſe: This Propoſition is poſſible, JESUS CHRIST is not God, the Son of God began to be, *&c.*

The Recantation of Friar Guy.

In the Year 1354. Friar GUY of the Order of the Hermits of St. *Auguſtine*, a Batchellor of Divinity, was moreover forced to recant divers Propoſitions, which he had taught, chiefly about the impoſſibility of loſing Charity and concerning Merit, ſuch as theſe; Charity, which one loſes, never was true Charity; a righteous Man performs no Action, that merits eternal Life; a Man may merit eternal Life *ex condigno*, yet ſo as God may refuſe to give it him without Injuſtice; that tho' there were no Free Will, there would not fail to be Sin; Merit comes ſo from God, that Free Will has no ſhare in it; God ſometimes neceſſitates the Will of Men, ſo that there remains in them no Power to the contrary.

The Recantation of Lewis.

Another Divine, named LEWIS, in the Year 1362. by order of the Faculty, recanted divers Propoſitions, concerning the Attributes, and this among others, *There is ſomething, which is God according to his Real Eſſence, which is not ſo according to his Formal Eſſence*, which the Faculty rejected as contrary to the Faith; and this, *The Will of God loves one Predeſtinated more than another*; *The Wills in God are diſtinguiſhed, as God is from the firſt Matter.* And this, *The Will of God cannot chooſe but will Sin*, &c.

The Retractation of John de Chaleur.

In the Year 1365. JOHN de CHALEUR explain'd and revoked ſome extraordinary Propoſitions, which he delivered in his Act of *Veſpers*.

The Condemnation of Dionyſius Soulechat's *Errors.*

In fine, DIONYSIUS SOULECHAT, of the Order of Grey-Friars, Batchellor of Divinity, having taught ſome Propoſitions condemned by *John* XXII. touching Poverty, ſuch as theſe: *The Law of Love takes away all Property, and right of Inheritance*; *the renouncing of temporal Riches, which is not abſolute and actual, but only in the intention of the Mind, is imperfect*; *JESUS CHRIST taught this total Renunciation by his Example, having kept nothing for himſelf*, &c. they were condemned by the Chancellor of the Church of *Paris*, and by the Faculty of Divinity in the Year 1364. as Heretical, contrary to the Judgment of the Church, and Scandalous. *Soulechat* was forbid to teach them any more. *Soulechat* thereupon appealed to Pope *Urban* V. and going to him, he promiſed to ſubmit to his Determination, and to Recant his Opinions, if his Holineſs judged it meet. But when the time of deciding this Matter came, he withdrew.

STEPHEN, Biſhop of *Paris*, cauſed him to be cited, as an Heretick: He returned to *Avignon*, where he made a large Explanation of the Propoſitions, he had laid down, and ſome of them he recanted, in the preſence of two Cardinals, the Maſter of the Holy Palace, Nine Doctors of Divinity of the Faculty of *Paris*, and recalled his Appeal: but this Recantation not having been Satisfactory, and ſome obſerving, that there were beſide Propoſitions as liable to be Condemned as the former, *Urban* V. ſent him back to *Paris*, and by his Bull dated the 20th. of *December*, in the Year 1368. turned over the Judgment of this Affair to *John* Cardinal Biſhop of *Beauvais*, unto whom he gave order to decide it, calling to him the Chancellor, and the Doctors in Divinity of the Faculty of *Paris*, and to oblige *Soulechat* to recant his Errors; the which he did the following Year, in the Church of the *Jacobines*, on *Low-Sunday*, renouncing moreover the Propoſitions contained in his firſt Recantation. *Peter d' Ailly*, in the Treatiſe he wrote in the Name of the Univerſity of *Paris* againſt *Mounteſon*, draws from this Matter of *Soulechat*, the following Concluſions. 1. That the Doctors of Divinity of the Faculty of *Paris* are obliged in Point of Duty, to take cogniſance doctrinally, of what concerns the Faith, as it is proved by theſe words of *Urban* V. *Doing herein, that which is their Duty*, Suum in hac parte debitum exequentes. 2. That they have Power, not only to give their Opinion in Doctrinal Points, but further to puniſh the Members of their Body, who lay down Concluſions contrary to the Faith, in depriving them of the Privilege of Profeſſing, and forcing them by their Sentence to recant. 3. That they have this Power, not only in regard of Propoſitions apparently Heretical, or clearly contrary to the Determination of the Church, but

alſo in reſpect of thoſe, that are ſcandalous. 4. That an Appeal to the Holy See, by ſuch a one as will not recant his Errors and obey the order of the Doctors in Divinity, excuſes not his obſtinacy. 5. That in the Caſe of *Mounteſon*, which was altogether Parallel, the Faculty ought not to be hindered from proceeding to a Debate, and to further a Judgment; and in fine, that *John Mounteſon* ought to be ſent back to be Puniſhed at *Paris*, as *Soulechat* was by *Urban* V. We refer the ſpeaking of the buſineſs of *Mounteſon* to another Century. One may read in the *Bibliotheca Patrum* the Cenſures and Recantations, of which we have been treating.

Errors of Bertolus de Rorbarch.

In *Germany* one BERTOLUS de RORBARCH at *Wortsburgh* delivered Errors, which he was compell'd to renounce; but proceeding to teach them at *Spire*, he was condemned, as a Perſon relapſed, and delivered up to the Secular Power, which Sentenced him to be burnt in the Year 1359. He had taught, 1. That JESUS Chriſt was forſaken upon the Croſs; that he had doubted of the Salvation of his Soul, curſed the Virgin, that bare him, and the Earth, that received his Blood. 2. That a Man in this life might attain to ſo great a degree of Perfection, that he had no need of Faſting, nor Prayers. 3. That a Layman might be ſo enlightned, and have ſuch perfect Illuminations, that he ought to be believed, before the Goſpel, or the holy Doctors. 4. That a righteous Man might get as much Grace, by eating common Bread, as by receiving the Euchariſt. Theſe laſt Errors make it plain, that he was of the Sect of the *Begards*.

The Mad Opinion of Martin Gonſalvus.

We ought rather to place in the rank of Fanaticks, than Hereticks, one MARTIN GONSALVUS, a Native of *Cuenza*, in *Spain*, condemned by the Archbiſhop of *Toledo*, who would have us believe, that he was the Angel St. *Michael*, for whom God had reſerved the place of *Lucifer*, and was one day to encounter Antichriſt. The Fire which conſumed him made it appear to him, that he was no Angel, but a Man, like others.

Other Follies of Nicolas *the* Calabrian.

Nevertheleſs there was found one of *Calabria* named NICOLAS, yet a greater Fool than he, who had a Mind to make himſelf paſs after his death, for the Son of God, preached, that the Holy Ghoſt muſt one day be Incarnate, and that at the Day of Judgment *Gonſalvus* ſhould deliver all the Damned by his Prayers. This poor Wretch having preached up theſe Whimſies at *Barcelona*, was condemned by *Eymericus*, and by the Grand Vicar of the Biſhop, and delivered up to the Secular Power, which ordered him to be Burnt.

The Viſions of Janovez.

Behold another kind of Folly: JANOVEZ of *Majorca* made a Book, in which he undertook to foretell that Antichriſt ſhould come at *Whitſuntide*, in the Year 1360. That the Sacraments of the Church, and the unbloody Sacrifice ſhould then ceaſe; that the Chriſtians, who ſhould have on them the Mark of Antichriſt, ſhould never be converted; but that Children, Jews, Saracens, and Infidels, ſhould be converted after the Death of Antichriſt.

The Opinion of John de Latona *about the Sacrament.*

The Opinion of JOHN de LATONA, and *d Bonaget*â, of the Order of Grey-Friars, is not ſo extravagant; they erred by paying too much reſpect to the Sacrament, in preaching, that if a conſecrated Hoſt fell into a dirty place, the Body of JESUS CHRIST would re-aſcend to Heaven, though the Elements remained, and the Subſtance of Bread return'd; that the ſame would happen, if the Hoſt were eaten by Rats or other Beaſts, and that the Body of JESUS CHRIST returned to Heaven, while we were eating the Hoſt, and deſcended not into the Stomach. We have Divines of the Ninth and Eleventh Centuries, who were of the like Sentiments. This Doctrine was alſo current in this Century in the Provinces of *Saragoza*, and *Tarragona*; but Pope *Gregory* XI. having cauſed it to be enquired into by two Cardinals, they ordered the Archbiſhops of theſe two Cities to forbid the Preaching of theſe Propoſitions, on Pain of Excommunication.

The Errors of Arnold de Montanier.

The ſame Year ARNOLDUS de MONTANIER, of the Order of Grey-Friars, a Native of *Puicerda* in *Catalonia*, who had already been informed againſt to *Nicolas Roſelli*, Inquiſitor of the Faith, continuing to publiſh his Errors, was condemned by *Eymericus*, and by *Berengarius*, Biſhop of *Urgel*, and Arreſted by order of *Gregory* XI. He taught, according to the report of *Eymericus*, that JESUS CHRIST and the Apoſtles had nothing in peculiar, nor yet in common; that none of thoſe, that wear the Habit of St. *Francis* ſhall be Dam n'd; that St. *Francis* every Year went down to Purgatory, and took thence them of his Order, to conduct them to Paradiſe; and in fine, that the Order of St. *Francis* muſt laſt to Eternity: This is a Chain of the Errors of the Spiritual Brethren condemned by *John* XXII.

The Turlupines.

The TURLUPINES who ſwarm'd about the cloſe of this Century in *Provence* and *Dauphine*, were ſo called for their infamous Practices; for beſides the Errors of the *Begards*, they held, That we ought not to be aſhamed of the Parts, which Nature has given us; they went all naked, and did, in the preſence of all People, actions, which Modeſty teaches us to conceal: Divers of them were Burnt at *Paris*, and other places; and *Gregory* XI. exhorted *Amadeus*, Duke of *Savoy*, to lend a helping hand to the Inquiſitors to extirpate them.

Errors condemned by Simon Langham.

In *England* SIMON LANGHAM, Archbiſhop of *Canterbury*, gave Judgment at *Lambeth* in the Year 1368. by the Advice of many Divines, againſt Thirty erroneous Propoſitions, taught in his Province, which for the moſt part are reſolved into this Principle, That all Men, even Infidels, and Children dying without Baptiſm, have a Viſion of God before their Death, and if they are willing then to be converted to God, they ſhall be ſaved; that thus Baptiſm is not neceſſary to Salvation; that none are damn'd for Original Sin alone, and that no Perſon ſhall be damned, even for any Actual Sin, if he refuſes not to be converted, having had the Viſion of God; the which is a Sin not to be forgiven, for the atonement whereof, even the Suffering of JESUS CHRIST is inſufficient. There are alſo ſome erroneous Propoſitions concerning other Matters, ſuch as theſe, That the Father, and the Son are finite, and that only the Holy Ghoſt is Infinite; that JESUS CHRIST,

CHRIST, the Virgin, and all the Saints are yet Mortal; that the Virgin, and the Saints may yet Sin, and be damn'd; and that all the Devils may be ſaved.

Although *Wickliffe* appeared, and taught theſe Errors in this Century, we put off the treating of them to the following Age; to the end we may at once give an Hiſtory of them, and their Condemnation.

CHAP. IX.

Eccleſiaſtical Obſervations on the Fourteenth Century.

The Queſtion of the Eccleſiaſtical Power over Matters Temporal.

WE will not dwell upon Scholaſtical Queſtions diſcuſſed by the Divines of this Age. It would be an intolerable Task only to repeat all their Diſputes. We will only make ſome Obſervations upon the Queſtions of Conſequence, which have made a noiſe in the Church. One of the Chief is that of the Power of the Pope, and the Church over the Temporalties of Kings. The Popes pretended to make a new Doctrine of it; but in coveting too much, they loſt, what they had Uſurped. Till then, no Man had any Thoughts to examine their Right, and they ſeemed thereupon to be put in poſſeſſion. The haughtineſs, wherewith they had a Mind to practiſe it over *Philip the Fair*, and over *Lewis* of *Bavaria*, made it plain, of what conſequence it was, and induced Princes to ſearch into the Matter. Thence they diſcover'd the weakneſs of their Pretence, and oppoſed it; they recover'd out of their Error, the Soveraignty of Princes was confirmed, as to Temporals, and the bounds of both Powers fixed. They began to diſpute with the Clergy the Right, of which they were poſſeſs'd, to exerciſe Temporal Juriſdiction, and to take cogniſance of many Civil Cauſes under colour of Excommunication, an Oath, and Sin. They had a Mind likewiſe to invade the Privileges of the Clergy, and the Revenues of the Church. But they defended themſelves ſtoutly, and maintain'd their Juriſdiction and Immunities, by a great number of Canons and Regulations, wherein they uſed all the ways imaginable to maintain themſelves in their Privileges; nevertheleſs they own'd ſome Abuſes of their Juriſdiction, and applied Remedies thereto; but notwithſtanding all this, they loſt by degrees part of their Temporal Juriſdiction.

The Effects of the reſidence of Popes at Avignon.

The Reſidence of the Popes, and the Court of *Rome* at *Avignon*, whatever may be ſuggeſted, did not leſſen the Power of the Holy See. The *French* Kings made no ſiniſter uſe thereof to obtain favours of the Popes, which might prove prejudicial to their Authority. But as Monſieur *Baluzius* obſerves, after *Nicolas Clemangis*, the *Italians* brought into *France* the Debaucheries and Luxury of their Country Vices, from which till then it had been wholly free. The Court of *Rome* likewiſe introduced a way of litigious wrangling at Law. The Popes levied the Tenths on the Clergy, or elſe permitted the Kings to do it, on divers Pretences. The Schiſm, which followed, involved the Church in Troubles, overthrew the Method obſerved in Elections, and Collations of Benefices, filled the Churches with mercenary Paſtors, obliged the Competitors to do many mean things with the Princes to be upheld, to ſell Benefices, or beſtow them on their Creatures, and exorbitantly to levy the Tenths on the Clergy. It is hard to determine, which of the two Adverſaries had the right on his Side; nay, it was never judged meet, in order to the removing of the Schiſm, to ſearch into the right, it was found ſo very obſcure; and when the Councils of *Piſa* and *Conſtance* engaged in the Controverſie, they entred not upon this Queſtion, and offered no Prejudicate Opinion againſt the right of either; but they condemn'd and depos'd them, becauſe they would not renounce the Papacy, as they had engaged, and, as the caſe of the Peace required. The Schiſm has no way diminiſhed the certain Authority, which the Supream Biſhops have received from JESUS CHRIST; but it has ſhewed, that they have a Superior Judge on Earth; which is a General Council.

Settlement of Annates, or Firſt fruits.

BONIFACE IX. was the firſt, that ſettled Firſt-fruits to be Paid by Biſhopricks and Abbies (that is to ſay, the reſerve of One Year's Revenue) whereof *John* XXII. had already given an Example, in putting a like Impoſition on Benefices for an Expedition into the Holy Land, and by ſettling firſt of all the Taxes for the Secretaries, that diſpatched Grants of Benefices, in Proportion to the Revenue.

The Inſtitution of the Jubilee.

BONIFACE VIII. appointed a Jubilee for all ſuch, as ſhould viſit the Churches of St. *Peter* and St. *Paul*, in the Year 1300. and ſo for every Hundredth Year. *Clement* V. ordered the ſame every Fiftieth Year, upon the Petition of the *Romans*.

The Queſtion of Poverty.

JOHN XXII. had a great Diſpute, as we have ſaid, with the Grey-Friars, about the Propriety of thoſe things, which they conſumed in the uſing. This Queſtion drew on that concerning the Poverty of JESUS CHRIST. There are great Volumes made on both ſides upon this Subject.

The Queſtion about the State of the Souls of the Juſt after Death.

The Opinion of this Pope touching the ſtate of Souls after Death, made a great noiſe; but this Queſtion was ſoon decided by *Benedict* XII. his Succeſſor, who determined clearly, that the Souls of the Juſt, who die Purged from their Sins, enjoy the intuitive Viſion of God, wherein he makes the chief Happineſs immediately after their Death, or after they have been purified in Purgatory, before the Day of Judgment, to conſiſt.

Provincial Councils, and particular Synods of Biſhops were frequent in this Century. All the Biſhops were bound to Appear there, at the Command of the Metropolitan, or to ſend Proxies,

and

and a lawful Excuſe. The Abbots, and the Deputies of the Chapters of Cathedrals were likewiſe ſent for thither. The Rules and Decrees which were made in the Provincial Councils were publiſhed, and put in execution by the Biſhops in their reſpective Dioceſſes: The Elections were yet Legal, and according to Cuſtom for the Biſhopricks and Abbies. The Ordinaries for the moſt part provided for other Benefices. There was of theſe a great number in Patronage; but ſuch as were preſented by Patrons, were forbidden to take Poſſeſſion, till they were inſtituted by the Biſhop, or his Archdeacon; but as for thoſe, who were provided with Benefices with charge of Souls, by the Donors, who had right both to confer and inſtitute, they were injoyned to preſent themſelves to the Biſhop of the place in due time. The Commendams of Abbies became very frequent; *Clement* V. who gave ſeveral of them, ſaw good cauſe to repent it, his Succeſſors continued them; and notwithſtanding the Revocation of *Benedict* XII. the moſt part of the Abbies began to be given in Commendam. *Clement* IV. reſerved to himſelf the beſtowing of all Benefices vacant *in Curiâ*. *Gregory* X. reſtrain'd it to a Month. *John* XII. in prohibiting the Plurality of Benefices, decreed, That thoſe, who had Money, ſhould be obliged to reſign, and herein appropriated to himſelf the Donation. *Benedict* XII. reſerved to himſelf for his life only, all the Benefices vacant *in Curiâ*, and all ſuch as were void by the tranſlation of Incumbents, to other Benefices. *Clement* VI. made the like Reſervations; but *Edward* III. King of *England*, prevented the Execution of it in his Kingdom. *Innocent* VI. revoked the Reſerves by his Bull *Paſtoralis*; but they preſently return'd to the old wont. *Gregory* XI. recall'd them afreſh; but during the Schiſm, which came on, the two Antagoniſts made uſe of all Methods to render themſelves Maſters of the Benefices, and the Miſchief became ſo great, that the Princes were obliged to ſeek a Remedy. After the Death of the Incumbents there were nominated Adminiſtrators to manage the Profits of the Benefices; but the right of the Crown took place in moſt part of the Biſhopricks, and conſequently the King, or ſuch as of Cuſtom, or Right, had the Adminiſtration of the vacant Biſhopricks, preſented to the Benefices thereon depending. In ſome places a Prebendary, when he came to die, might diſpoſe of a Year's Revenue of his Benefice, after his Death.

The Diſcipline of the Church, about Benefices and Incumbents.

The Plurality of Benefices was very common, in ſpite of the re-iterated Prohibitions; they were herein ſo remiſs, that Licenſe was given even to the ſame Perſon to enjoy two Benefices, provided they were not inconſiſtent, and that only one of them be with cure of Souls. Reſidence likewiſe was recommended, and ſuch as were provided of Benefices, were obliged to take the Orders thereunto requiſite. Command was given to pay the Tythe of all kind of Fruits: from this the Immunity of the Clergy, and the Revenues of the Church were exempted, and many Decrees were made againſt them, that ſhould attempt them; this Immunity was extended to the Leprous, who were ſhut up in the Hoſpitals. Never were Excommunications and Interdicts more frequently made uſe of, and all other Eccleſiaſtical Cenſures, than in this Age. The denial of Chriſtian Burial was an ordinary Puniſhment, and the Councils condemned Men to Pecuniary Mulcts for faults purely Eccleſiaſtical. The Excommunicate were not only deprived of Church Communion, but alſo of civil converſe, and ſuch as kept them Company, were excommunicated. Nevertheleſs, it was Prohibited to make uſe of Excommunications for Matters merely Pecuniary, and to uſe violence againſt the Excommunicate.

The greateſt care of the Prelates in the Councils was to regulate the Converſation and Morals of the Clergy; they made many Rules in reference to their Habits, and their Shaving. As to their Knowledge, they required not that it ſhould be of any large Extent; they contented themſelves, if the Unbeneficed Clergy were letter'd, that is to ſay, if they could Read and Write, and underſtood the Rudiments of Grammar; and as to the Prieſts, and ſuch as had Benefices with cure of Souls, they deſired they ſhould be inſtructed in the Articles of our Faith, and the Ceremonies of the Church. They forbid the receiving any Prieſts or Clerks, who were Strangers and Unknown, or to permit them to exerciſe the Functions of their Order. They enjoined the Prieſts to ſay Maſs at leaſt once a Month. They made divers Conſtitutions touching the Service of the Church, Reparations, and the Maintenance of the Churches, and the Ornaments. The diſtributions made to the Canons, that aſſiſted at Divine Service, of which the abſent had no ſhare, were ſettled almoſt in all places. The Churchwardens and the Clerks, or Maſters of Schools in Pariſhes ſaw themſelves confirmed in this Century. Many Laws were made for the Preſervation of the Goods of the Church, to prevent Alienation, and to oblige the Clergy to uſe them carefully. They were forbid to bequeath, or diſpoſe of the Churches Goods, which they had got together. It was ordained, that the Fonts for Baptiſm ſhould be incloſed; that the Hoſt and the Holy Chriſm, and the conſecrated Oils, ſhall be kept under Lock and Key. They revived all the Conſtitutions, which enjoined all the Faithful to aſſiſt at the Maſs of the Pariſh every *Sunday*. They granted Indulgences to them, that would accompany the Holy Sacrament, when it was carried to the Sick, to ſuch as ſhould pray for the Pope, the King and the welfare of the State, to thoſe, who ſhould bow their Heads at the Name of JESUS, who ſhould aſſiſt at the Maſs *de Beatâ*, &c. *John* XXII. granted them, to ſuch as ſhould repeat the Salutation of the Angel in the Evening, and this practice was approved in ſeveral Councils. They made many Decrees againſt them that eat Fleſh in *Lent*, or on Faſting Days. As to the Abſtinence on *Saturdays*, they made a Law for the Clergy; but it was not yet binding to the Laity.

Divers Regulations made of Manners of the Clergy, and of the Practices of the Church.

The Number of Mendicant-Friars continued very much to increaſe in this Century; but they degenerated from their ancient Simplicity, and their former ſtrictneſs. Many forſook their Order, and turn'd Seculars, or went over to other Orders, that they might be capable of Benefices,

Obſervations on a Monaſtick Life.

Penſions and Offices. The number of thoſe that did it, became ſo great, that they were forced to debar them, who deſerted the Order of the Mendicants from the holding of Benefices, or receiving Penſions, and having Offices in other Orders. They were alſo made uncapable to give, or receive any Vote. The Monks were forbid to admit any Perſons to Profeſs before the Age of Fifteen, to ſuffer them to make Profeſſion, or detain them, before they had paſſed a Year of Probation, nor to delay their Admiſſion after the Year is expired. It was forbid to exact any thing for entrance into a Monaſtick Life. The keeping of the Nuns within their Cloiſter was order'd under the moſt ſevere Penalties. In fine, divers Canons were made for reforming the ancient Monks, who began to live looſely: and to oblige them more ſtrictly to obſerve the Diſcipline of their reſpective Orders, they were enjoined to hold frequent Chapters.

Regulation between the Curates and the Religious Mendicants about Preaching and Adminiſtring the Sacraments.

Clement the Vth. in the Council of *Vienne*, renewed the Decretal of *Boniface* touching the Preaching, and Confeſſions of the Friars Mendicants, whereby they are permitted to Preach in their Churches, and in the Schools, or Publick places, and not in the Pariſhes, if they are not deſired by the Curates, at leaſt if the Biſhops give them not expreſs order. As to Confeſſions it is ſaid, That their Provincials or Superiors ſhall preſent ſome of their Monks to the Biſhop for his Approbation; that leave is given to the Biſhop to reject ſome, but he may not abſolutely refuſe to grant the Monks licence to Confeſs; and if he does, they may hear Confeſſion, by virtue of the Power given them by the Holy See; but they are wholly forbidden to Adminiſter the Sacraments of the Euchariſt, or Extream Unction, or to marry any without the leave of the Curate.

Notwithſtanding this Deciſion, there were Divines, who aſſerted, That ſuch, as confeſt their Sins to the Monks, which had a general leave to take Confeſſions, were obliged to Confeſs a new to the Curate; that the Pope could not diſpenſe with the Pariſhioners confeſſing once a Year to their Curates, nor give a general Power unto the Monks to confeſs. *John de Apulia*, a Divine of *Paris*, was cited by the Pope, *John* XXII. for maintaining theſe Propoſitions, and conſtrain'd to recant them; and conſequently this Pope condemned them by his Unlimited Power, in the Year 1321.

After this, *Richard* Archbiſhop of *Armagh*, undertook, as we have already noted, to defend the Rights of the Curates, againſt the Friars Mendicants, and the matter was brought before the Tribunal of *Innocent* VI. where it was argued in the Year 1357. and there it hung; but he appointed, till further order, that the Mendicants ſhould be let alone in the Poſſeſſion they were in, of Confeſſing, Preaching and Burying, yet without Prejudice to the main Queſtion.

Nevertheleſs, there were divers Councils held in this Century, which revived the Canon, *Omnis utriuſq; Sexus*, and explain'd it, as meant of the Curate; and likewiſe ſome, which forbid the Curates to ſuffer their Pariſhioners to go to Confeſſion out of their own Pariſh. Yet, excepting the Prieſts, to whom they gave leave, to confeſs themſelves to ſuch other Prieſts, as they ſhould make choice of. As to Burials, they permitted the Monks to bury thoſe, that deſired to be interr'd in their Covents; but on condition that the Corps ſhould be carried to the Pariſh according to the Cuſtom, and the Duties Paid to the Pariſh Churches. It was forbid likewiſe to build Chapels without leave of the Biſhop, and that they ſubmit them to the Odinaries, as to what concerned the outward Service. Notwithſtanding the Prohibition of the Lateran Council, they ſettled in this Age ſome new Congregations, but they pitched on, to ſatisfie the Orders of the Council, one of the approved Rules, and ordinarily choſe that of St. *Auguſtin*, which was the moſt General; whereto they joined particular Conſtitutions.

Congregations ſettled in this Century.

GERHARD the Great, of *Deventer*, inſtituted in that City a Congregation of Canons Regular, which he ſtyled *Brethren of the Common Life*, becauſe they brought all they poſſeſt to the Community, without Power to draw it back, in caſe they had a Mind to quit it; they imployed themſelves in writing Works, and inſtructing the Youth in the Principles of Religion. The Jeſuites were ſettled at *Sienna* by *John Columbanus*, and were ſo called, for that they often had the Name of JESUS in their Mouths, and lived according to the Rule of St. *Auguſtin*. *Urban* V. approved of their Congregation in the Year 1367. St. *Bridget* inſtituted about the Year 1360. the Order of St. SAVIOUR under the ſame Diſcipline of St. *Auguſtin*, which was confirmed by the ſame Pope. The Order of *Hieronymites* was founded in *Caſtile*, by *Peter Guadaſtinaria*; *Gregory* XI. ratified their Conſtitutions, and ordered them to follow the Rule of St. *Auguſtin*. He gave the ſame Rule to the Order of St. *Ambroſe*, which he approved. There were alſo divers Military Orders inſtituted in this Age, as the Order of CHRIST eſtabliſhed in *Portugal* under the Papacy of *John* XXII. That of *Alcantara* in *Caſtile*, which depends on the preceding Age, not to mention the Knights of the Fleece ſet up by the King of *France*; and the Knights of the Garter, by *Edward* III. King of *England*, which were very different from the Military Orders.

A Chro-

A CHRONOLOGICAL TABLE OF THE ECCLESIASTICAL HISTORY Of the Fourteenth AGE of the CHURCH.

Years of Christ	Popes.	Emperors and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Authors.
1300	*Boniface* VIII. the sixth year of his Papacy, ending *Dec.* 24.	*Albert* of *Austria* Emperor of the West, the third year of his Reign.	*Andronicus* Senior, the 17th year of his Reign.	The Publication and Opening of the Jubilee.	The Council of *Melun* held in *January*.	*Dinus de Mugello.*
	III. *Philip* the Fair King of *France*, the 16th year of his Reign.		XVII.	*Boniface* appeared at *Rome* in his Pontifical Habits with this Inscription, *Ecce duo gladii, i.e.* Lo! here are two Swords.	The Synod of *Colon*, under the Archbish. *Wichboldus*.	*Engelbert* Abbot of *Admont*.
	Ferdinand King of *Castile* from 1295.		*Ottoman* the first Emperor of the *Turks*, whose Reign is counted from 1297.	He published a *Crusado*, and sent *Bernard de Saisset* Bish. of *Pamiez* into *France*, who was there Arrested.	The Synod of *Bayeux*.	*Jacobus Caietanus*, Cardinal.
	James II. King of *Arragon* from 1291.				The Council of *Auch*.	*Henry de Carret* is made Bishop of *Lucca*.
	Dionysius King of *Portugal* from 1279.					*Steven de Salagnac.*
	Edward I. King of *England* from 1272.					*Andreas Novocastrensis.*
						Ramerius de Pisâ flourished.
1301	VII.	IV.	XVIII.	The Bishop of *Pamiez* set at Liberty.	The Council of *Compeigne* held in *November*.	*William de Nangis* finished his Chronicle.
				Decemb. 4. *Boniface* suspended the Graces, and Privileges, granted the Kings of *France*, and hindered the Levy of a Subsidy upon the Clergy.		*Jacobus de Benedictis.*
				He declares himself Supreme in things Spiritual and Temporal.		*Justus à Cisterts*, an Abbot.
						Joannes Duns Scotus.
						Richard of *Sienna.*
						Peter de Dacia flourished.
1302	VIII.	V.	XIX.	A Petition presented to K. *Philip* the Fair against *Boniface* VIII. by *Will. Nogaret March* 12.	An Assembly at *Paris*, *April* 10.	*Joannes Monachus*, Cardinal, founded a College bearing his Name at *Paris*.
				An Assembly of the States of *France* against the Pretensions of *Boniface Apr.* 10.	The Council of *Pennafiel*, *May* 13.	*Petrus de Bosco.* A nameless Author of the Treatise against the Pope flourished.
				The Writings and Proceedings on both sides upon that Subject.		
				The Publication of the Bull, *Unam Sanctam*, *Nov.* 16.		
1303	IX. The Death of *Boniface*, *Octob.* 12. *Benedict* XI. chosen the second of the same Month.	VI.	XX.	The Appeal of the K. of *France* to the next Council.	An Assembly at *Paris*, *June* 13.	*Ptolemæus Lucensis*, finishes his Ecclesiastical History.
				The Proceedings against *Boniface*. He is Arrested at *Agnonia*, *Sept.* 8. illuded by *Sciarra Colonna*, and dyes sometime after his deliverance.	The Council of *Nogarol* held in *December*.	The Death of *Dinus de Mugello.*

Years of Chriſt.	*Popes.*	*Emperors and Kings of the Weſt.*	*Emperors of the Eaſt.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors.*
1304	I. The Death of *Benedict*, *July* 8. The Holy See remained vacant till the next year.	VII.	XXI.	Pope *Benedict* revokes his Bulls publiſhed againſt *France*. *Joannes Pariſienſis* broaches an erroneous Opinion concerning the Euchariſt. It was condemned by the Biſhop of *Paris*, who ſilenced that Monk.	The Council of *Compeigne* held the Friday after the Feaſt of Circumciſion. *Ægidius Romanus* wrote his Queſtion about the Eccleſiaſtical and Temporal Powers. *Alvarus Pelagius* enters into the Order of Grey-Friars. *Thomas Wiche* finiſhes his Chronicles of *England*.	*Joannes Pariſienſis* a *Dominican*, is made Licentiate of Divinity at *Paris*, and a little after compoſes his Treatiſe of the Euchariſt.
1305	I. *Clement* V. is choſen Pope *June* 5. He is crowned at *Lions*, *Nov.* 11. and reſides in *France*.	VIII.	XXII.	Pope *Clement* revokes the Bulls of *Boniface* againſt *France*, particularly, *Unam Sanctam*. The Templars are threatned, and K. *Philip* the Fair undertakes to proceed againſt them.	*Everardus* finiſhes his Continuation of the Annals of *Stero*. *Vitalis de Furno* wrote his Moral Mirror upon Scripture. *Joannes de Jandino*. *Thomas Joyce* is made a Cardinal. *Philip* a *Cyſtertian* Abbot is made Biſhop of *Aichſtat*. *Bernardus Guidonis* is appointed Inquiſitor againſt the *Albigenſes*.	*Henry Stero* finiſhes his Hiſtory of the Emperours of *Germany*.
1306	II.	IX.	XXIII.	The Pope promiſes by his Bull, *Aug.* 23. to inform againſt the Templars.	The Death of *Jacobus de Benedictis*, *Sept.* 25.	The Death of *Joannes Pariſienſis*, the *Dominican*, *Sept.* 22.
1307	III.	X.	XXIV.	The Templars are arreſted through all *France*, *October* 5. Informations brought againſt them at *Paris*, by *Gulielmus Pariſienſis*, and in other places by others.	*Aiſo*, a *Premonſtratenſis* finiſheshis Hiſtory of his Voyage into the Holy Land. *Nicholas Trivet* finiſhes his Chron.	*Suſtridus*, a Prieſt of *Miſnia* finiſhes his Chronicle.
1308	IV.	The Emperor *Albertus* is ſlain by one of his Nephews, *May* 10. *Henry* of *Luxemburgh* ſucceeds him, *Nov.* 1. The Death of *Edward* I. K. of *England*, to whom *Edward* II. ſucceeds.	XXV.	The Pope calls the Cauſe of the Templars to the Holy See. The Judgment of the Divines of *Paris* about the Templars. The Pope queſtions the Templars, who are put into his power, and gives leave to the Inquiſitors and Biſhops to draw up a Proceſs. He appoints Commiſſioners to proceed againſt their Order. *Dulcinus* the Heretick, who had drawn many Perſons after him is arreſted near *Verceil*, is carried & burnt in that City, & his followers diſpers'd.	The Council of *Auch* held *Novemb.* 26.	*Gulielmus Pariſienſis* a *Dominican*. *Joannes de S. Geminiano* flouriſhed. The Death of *Joannes Duns Scotus*, *Novemb.* 8.
1309	V.	I. *Robert* the Son of *Charles* II. was King of *Naples*, and powerful in *Italy*.	XXVI.	The Popes Commiſſioners form a Proceſs againſt the Templars.	The Council of *Presburg* in *Hungary* held *Nov.* 10.	*Beringarius de Fredol*, was made Cardinal and Biſhop of *Freſcati*, and his Nephew ſucceeds him in the Biſhoprick of *Beziers*.

Years of Chriſt.	*Popes.*	*Emperours and Kings of the Weſt.*	*Emperours of the Eaſt.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors.*
1310	VI.	II.	XXVII.	The Templars are condemned in a Provincial Council at *Paris*, and ſeveral put to Death in *May*. Informations thro' all Chriſtendom againſt the Templars. The Pope cauſes the Errors of *John Oliva* to be examined by *Vitalis de Furno*, a *Grey-Frier*.	The Council of *Saltzburg*. The Council of *Colen*. The Council of *Paris* begun in *May*. The Council of *Ravenna*. The Council of *Salamanca*, *July ult.* A Synod at *London*. A Council at *Mentz*. The Death of *Thom. Joyce* Cardinal. The Death of *Joannes de Janduno* about this year.	*Jacobus de Viterbo*. *Alexander de Alexandria*. *Joannes de Friburg*, Biſhop of *Oſnia*. *Malachas* a *Grey Frier* flouriſhed. *Gulielmus Durandus* Biſhop of *Menda*, compoſed his Treatiſe of the manner of celebrating a General Council. *Ubertinus de Caſſalis* wrote that year in favour of *Petrus Oliva*.
1311	VII.	III.	XXVIII.	A ſolemn Revocation of all that *Boniface* had done againſt *France* by the Bull of *Apr.* 27.	The Council of *Ravenna*, held *June* 21. The General Council of *Vienna*, which was opened, *Octob.* 16.	*William de Mandagot* is made Cardinal. *Raimundus Lullus* compoſed his Treatiſe, intitled, The Fantaſtick *Jacobus de Termes* wrote his Treatiſe of the Exemptions and Privileges of Monks.
1312	VIII.	IV. The Emperor *Henry* VII. went into *Italy*, and was Crowned at *Rome*. *Ferdinand* of *Caſtile* dyed, & his Son *Alphonſus* XI. ſucceeded him.	XXIX.	The Diſſolution of the Order of Templars is reſolved upon in the Council of *Vienna* & publiſhed *May* 22. The Errors of the *Begardi & Beguinæ* were condemned in the ſame Council.		*Vitalis de Furno* is made a Cardinal. *Alexander de S. Elpidio* is made General of the *Auguſtine Monks*. *Bernardus Guidonis* is made Procurator General of the *Friers* Preachers. *Nichephorus Calviſtus*. *Eckard* a *Dominican*. *Guido* Biſhop of *Ferrara*. *Petrus Saxo*. *Gerhardus de Bononia* flouriſhed.
1313	IX.	V. The Emperor *Henry* dyed in *Italy Aug.* 24. and there was an *interregnum* 4 Months.	XXX.	The Great Maſter of the Order of the Templars, and the Dauphin's Brother were executed at *Paris*, *March* 11.		*Raimundus Lullus* wrote his Treatiſe of Subſtance and Accident. *Bernardus Guidonis* finiſhed his Hiſtory of the Monks of *Grand-mont*. The Death of Cardinal *Monachus*.
1314	The Death of *Clement* V. *May* 17. and a conteſt between the *Italian* and *French* Cardinals about electing a Pope. The Diſperſion of the Cardinals, and a Vacancy of the Holy See 2 years 3 months and 17 days.	The Electors of the Empire are divided, one part choſe *Lewis* of *Bavaria*, and the other *Frederick* the Son of *Albert* of *Auſtria* which cauſed a War in *Germany*. I. *Philip* the Fair King of *France* dyes, *Nov.* 19. and *Lewis* X. ſurnamed *Hutin* ſucceeded him.	XXXI.		A Council at *Paris* held on Tueſday before the Tranſlation of S. *Nicholas*. The Council of *Ravenna* held *Octob.* 10.	The Death of *Joannes de Friburg*. *William le Meure* Biſhop of *Angers* finiſhed his Collection of Synodal Statutes and dyed. *Petrus de Palude* a Licentiate of Divinity in the Univerſity of *Paris*.

1315

Years of Christ.	Popes.	*Emp. and Kings of the West.*	*Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authori.*
1315		II.	XXXII.	*Walter Lollard* began to teach his Errors.	The Council of *Saumur* held at *Michaelmas*. The Council of *Nogarol*. The Death of *Raimundus Lullus*, *June* 29.	*Victor* Porchet *de Salvaticis* compoſed about this year his treat. again the Jews. *Antonius Andreæ*. *Hugh de* Prato. *Joannes de Neapolis*.
1316	*Philip* Earl of *Poictiers* aſſembled the Cardinals at *Lions*, & there choſe *John* 22. *Aug.* 6. who was crowned in that City, *Sept.* 5. and went to reſide at *Avignon*.	III. *Lewis Hutin* King of *France* dyed, *June* 5. leaving his Queen *Clement* with Child, who brought forth a Son, *Nov.* 15. He dyed 8 days after *Philip* the Long the Brother of *Lewis* was declared King and Crowned at *Rheims Jan.* 6. the next Year.	XXXIII.		The Council of *Senlis* held *May* 15.	*Michael de Ceſena* was choſen General of the *Grey Friers*. *Oderick de* Port-naon finiſhed his Chronicle. *Martin*, a *Dominican*. *Sibert Becanus*. *Petrus de Perpignan*. *Herenus de Boys* flouriſhed. The Death of *Ægidius Romanus*, *December* 22.
1317	II.	IV.	XXXIV.	A Proceſs made by the Pope againſt *Hugo Giraldus* Biſhop of *Cahors*. An Erection of Archbiſhopricks and Biſhopricks in *France*. A Publication of the *Clementines* by *John* 22. The *Grey Friers* called Spirituals are cited by *John* 22, who condemned the Pretenſions by his Bull *Quorundam*. Proceedings againſt the Monks, who diſobeyed that Bull, of whom 4 were Burnt at *Marſeilles*. *Arnaldus de Villa nova* vented ſome Errors at *Paris*, which were condemned.	The Council of *Senlis*, *Mar.* 27. The Council of *Ravenna* held *Octob.* 27.	The Death of *Gerhardus de Bonomia*, which hindered his finiſhing his ſumm of Divinity.
1318	III.	V.	XXXV.			*Durandus à S. Porciano* nominated by

the Pope Biſhop of *Puy*, or *Annecy*.
Harvæus Natalis is made XIV General of the *Grey Friers*.
Guy Terrena de Perpignan, a *Carmelite*, made alſo General of his Order.

1319	IV.	VI.	XXXVI.	The Proceſs and Condemnation of *Bernard Delitioſi* a *Grey Frier*. The Eſtabliſhment of the Order of Chriſt in *Portugal*, to which the Revenues of the Templars in that Kingdom were applyed.		*Bertrandus de Turre* is made Biſhop of *Salerno*, and the next year a Cardinal. *Robert* a *Dominican* flouriſhed.
1320	V.	VII.	XXXVII.		The Council of *Sens* held the Thurſday after *Whitſuntide*.	*Auguſtine Triumphus*. *Albert* of Padua. *Joannes Baſſolis*. *Jacobus de Lauſanna*.

Peter *Auvergne* Canon of *Paris* wrote about this Year.
Card. *Vitalis è Furno* obtained the Title of B. of *Albania*.
Petrus Bertrandus is made Chancellor of *Joan* Queen of *France*, and a little after Biſhop of *Nevers*.

1321	VI.	VIII.	XXXVIII.	*Ubertinus de Caſſalis* is accuſed to the Pope who appointed the Cardinal of *S. Sabina* to examin his Writings.	The Council of *London* in *November*.	*Petrus Aureolus* is made Archb. of *Aix*. *Ptolomæus Lucenſis* is made Biſh. of *Torcello*. *Guy Terrena* is choſen Biſh. of *Majorca* and after tranſlated to the Biſhoprick of *Elne*.

John d' Alier is choſen XIII. General of the *Carmelites*.
Marinus Sanutus preſents to the Pope his Treatiſe of the Secrets of the Faithful of the Croſs.
The Death of *William Mandagot* in *November*.

Years of Christ.	*Popes.*	*Emperours and Kings of the West.*	*Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Authors*
1322	VII.	IX. The Death of *Philip* the Long, to whom succeeded *Charles* the Fair his Brother.	XXXIX.	The Decretals of *John* XXII. *Ad Conditorem, & cum inter nonnullos*, concerning the Property of things spent by the *Grey-Friers*. The Pope obliges Cardinal *de Furno* to recant his Opinion, contrary to his Holiness's concerning the Poverty of J. Christ. *Ubertinus de Casalis* being questioned by *John* the XXII. concerning the Poverty of J. Christ, answers in Writing, which is approved by the Pope in Consistory. *Michael Cæsenas* General of the *Grey-Friers*, causes the Opinion of *John* XXII. concerning the Poverty of J. Christ to be condemned in a General Chapter of his Order at *Paris*.	The Council of *Valadolid* in the end of *August*. The Council of *Colen*, *October* 31.	*Johannes Parisiensis*, a Canon Regular finishes his Memoirs of History. *Bernard Guidonis* ends his Mirror of the Popes, Emperors, *&c.* which he dedicated to *John* XXII. *John de Regne.* *Stephen de Provence.* *John de Blomendal* flourished. The Death of *Philip* Bishop of *Aichstat*. The Death of *Hugh de Prato*.
1323	VIII.	X. *Frederick* is defeated, and taken Prisoner by *Lewis* of *Bavaria*.	XL.	The Pope excommunicates *Lewis* of *Bavaria*, who appeals the next year to a Gen. Council. *Francis Maronius* a *Grey-Frier*, who first introduced the *Sorbonick* Act into the Schools of the *Sorbonne* takes his Doctors Degree.	The Council of *Paris* held in *February*. The Council of *Toledo*.	*Bernard Guidonis* is made Bishop of *Tuy* in *Gallicia*, and translated the next year to the Bishoprick of *Lodeve*. *Berengarius* of *Fridol* dyed *June* 10. The Death of *Harvæus Natales*. The Death of *John* of *Naples* about this year.
1324	IX.	XI.	XLI.	The Bull, *Quia quorundam mentes*.	The Council of *Toledo* held in *November*.	*Marsilius* of *Padua*, a Lawyer, wrote his Treatise against the Authority of the Pope about this year
1325	X.	XII. The Death of *Dionysius* K. of *Portugal*, to whom his Son *Alphonsus* IV. succeeded.	XLII.	The Condemnation of the Errors of *Petrus Oliva* a *Grey-Fryer*.	*Alexander de S. Elpidio* made Archbishop of *Ravenna*. *Guy* chosen Abbot of *S. Denis*. *William* of *Nottingham*. *Astesan*. *Monaldus*. *Gerhardus de Sienna* flourished. The Death of *Francis Maronius*.	*Petrus Bertrandus* translated to the Bishoprick of *Autun*.
1326	XI.	XIII. The Death of *James* II. King of *Arragon*, and *Alphonsus* V. succeeds him.	XLIII. *Urchan*, or *Orcham* the Son of *Ottoman* succeeds him.		The Council of *Avignon*, *June* 18. The Council of *Complutum*, *June* 25. The Council of *Marsac*, *Dec.* 8. The Council of *Senlis*.	*Durandus de S. Porciano* is translated to the Bishoprick of *Meaux*. *Henry de Carret* is driven out of the Bishoprick of *Lucca* by *Lewis* of *Bavaria*. *Dominicus Grenerius* is made Master of the sacred Palace by the Pope, and after Bishop of *Pamiez*.

Years of Christ.	Popes.	Emperours and Kings of the West.	Emperours of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1327	XII.	XIV. *Lewis* of *Bavaria* goes into *Italy*. *Edward* King of *England* is depoſed, and his Son *Edward* III. ſet up in his ſtead.	XLIV.	*Cecchus* of *Aſculum* is condemned to be burnt at *Bononia* for maintaining, that the influence of the Stars neceſſitates Man's Will.	The Council of *Ruffec* held in *January*.	*Maximus Planudes* is ſent Embaſſador to *Aquileia*. The Death of *Vitalis de Furno*, Cardinal.
	The Book of *Marſilius* of *Padua* condemned by *John* XXII. *Michael Cæſenas* General of the *Grey-Friers* maintains his Opinion concerning the Poverty of J. Chriſt, before the Pope at *Avignon*, and is Impriſoned, but he eſcapes a little after, and appeals from all the Pope had done, or could do to a General Council.					
1328	XIII. *Lewis* of *Bavaria* cauſes *Michael Corbario* to be choſen Antipope, who takes the name of *Nicholas* V. and is enthroned, *May* 12. He was driven out of *Rome*, *Aug.* 4.	XV. *Lewis* of *Bavaria* is crowned Emperor at *Rome* by Cardinal *Colonni*, *Jan.* 17. The Death of K. *Charles* the Fair. *Philip* of *Volois* ſucceeds him, and is crowned at *Rheims*, *May* 28.	XLV. *Andronicus jun.* depoſes his Grandfather from the Empire. I.	The Pope cauſes Proceſs to be formed againſt *Michael de Cæſena* General of the *Grey-Friers*, and appoints Cardinal *Bertrand de Turre*, of the ſame Order, Vicar General.	The Council of *London* in *February*.	The Death of *Auguſtine Triumphus*, *Apr.* 2. The Death of *William Durandus* Biſhop of *Menda*. The Death of *Nicholas Trivet*.
1329	XIV.	XVI.	II.	*John* 22. begins to Preach his Doctrin againſt the Viſion of God immediatly after death.	The Council of *Compeigne* begun the *Monday* after the Nativity of the Virgin & ended the *Friday* after the exaltation of the Hol. Croſs. Conferences held at *Paris* in *Dec.* about the Church Power.	*Michael Cæſenas* wrote in defence of his Opinion concerning the Poverty of J. Chriſt againſt *John* 22. *John Bacon* a Carmelite is made Provincial of his Order in *England*.
	This Pope depoſeth by his Bull *Michael Cæſenas* from his Generalty, and cauſes his Depoſition to be approved and confirmed in a General Chapter of the *Grey-Friers*, held this year at *Paris*. *Gerard Odonis* is choſen General in his place. The King of *France* harkning to the Petitions of his Clergy, maintains them in their Rights and Cuſtoms. The Errors of *John Eckard* a German Divine condemned by the Pope.					
1330	XV. *Peter de Corbario* is delivered to *Joh.* 22. and renounces his Papal Dignity.	XVII.	III.		The Council of *Lambeth*. The Council of *Marſac* held, from *Dec.* 6. to 11.	*William Ockam* is excommunicated by the Pope for writing againſt him in favour of *Lewis* of *Bavaria*, and flies to that Prince.
	Ubertinus de Caſſalis maintains his Opinion concerning the Poverty of J. Chriſt. *Alvarus Pelagius* is made Apoſtolick Penitentiary by the Pope about this Year. *Petrus de Caſa* is choſen the XIV General of the *Carmelites*. *Lupoldus Saxo*. *Nicholas Lyra* finiſhes his Poſtills upon the Scripture. *Philip de Montcalier* writes his Poſtill and Sermons. *William Mount*.					
1331	XVI.	XVIII.	IV.	*Petrus de Palude*, & ſome other Doctors, are of Opinion, that a Frier Preacher, who in Confeſſion had known the falſhood of certain Letters produced by *Robert d'Artois*, to prove his pretended Right to his Earldom, might, without ſin diſcover it, yea, was obliged to do it.		*Petrus Bertrandus* is made Cardinal. *Petrus de Palude* made Patriarch of *Jeruſalem* the year before, takes his Voyage thither. The Death of *Bernard Guidonit* *December* 13.

Years of Christ.	*Popes.*	*Emperors and Kings of the West.*	*Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors.*
1332	XVII.	XIX.	V.		The Council of *Maxfield* in *July*.	*Alvarus Pelagius* is honoured with the Title of Biſhop of *Coronna*, and after is made Biſhop of *Silves*.
1333	XVIII.	XX.	VI.	The Publication of a General *Cruſado* for the Holy-Land.		*Richard Fitz-Ralph* is made Chancellor of *Oxford*. *William de Rubion & Guy de Montrocher* flouriſhed. The Death of *Durandus à S. Porciano* Biſhop of *Meaux*.
1334	XIX. The Death of *John* the XXII, which happened *December* 4. and *Benedict* XII. is choſen the 16th. and is Crowned four days after.	XXI.	VII.	King *Philip* of *Valois* cauſes the Doctors of Divinity of the Faculty of *Paris* to condemn the Opinion of *Joh.* XXII concerning the Viſion of God, and wrote to that Pope, that he ſhould revoke it.		The Letter of *William Ockam* to the Chapter General of his Order aſſembled at *Aſſiſi*. *Philip Cabaſſolas* is made Biſhop of *Cavaillon*. The Death of Cardinal *Bertrandus de Turre*.
1335	I.	XXII.	VIII.	Pope *Benedict* XII. debates the Queſtion about the Beatifick Viſion. The Ambaſſadors of *Lewis* of *Bavaria* to the Pope rejected. The Revocation of Commendams of Cathedral-Churches, and Abbys by Pope *Benedict* XII. A Bull concerning Reſidence.	The Council of *Salamanca* *May* 24. The Council of *Roan* held in *September*.	*William Monſledun* *Simon Boraſton*. *Walter Burley*. *John Canon*. *Matthew Blaſtares*. *Nilus Cabaſilas* flouriſhed.
1336	II.	XXIII. The Death of *Alphonſus* King of *Arragon* to whom *Peter* IV. ſucceeded.	IX.	The Pope decides by his Conſtitution of *Feb.* 22. that the Souls of the Saints purged from ſin ſee God intuitively immediatly after Death. The Revocation of the Tenths, which had been granted to King *Philip de Valois*, upon the Clergy of *France*, in conſideration of his intended Expedition into the Holy Land.	The Council of *Bourges* *Oct.* 17. The Council of *Chateaugonthier* held in *November*.	*William de Baldenſel* wrote the Hiſtory of his Voyage into the Holy Land. The Death of *William* of *Nottingham* *Octob.* 5.
1337	III.	XXIV.	X.	*Francis Piſtorio* a *Grey-Frier* is condemned to be burnt at *Venice*, for maintaining that J. Chriſt and his Apoſtles had nothing in property, contrary to the Deciſion of *John* XXII.	The Council of *Avignon* in *September*.	*Arnoldus Ceſiomes* wrote his two Letters.
1338	IV.	XXV.	XI.	An Ambaſſage of *Lewis* of *Bavaria*, and the King of *France* to the Pope to obtain Abſolution, but is denyed the firſt time. The Solemn Proteſtation of *Lewis* of *Bavaria* againſt the Proceedings of *John* XXII. *Barlaam* ſent by the Emperor *Andronicus* propounds to the Pope an Union between the *Greek*, and *Latin* Churches, which is rejected. *Daniel de Treviſi* is ſent by *Leo* King of *Armenia* to Pope *Benedict* XII, and compoſes a Treatiſe for the Juſtification of the *Armenians*.	The Aſſembly of *Francfort* held in *Auguſt* againſt the Proceedings of *Joh.* 22.	*Joannes de Janduno*, wrote his Treatiſe, entitled, an Information of the Nullity of the Proceſs made by *John* 22. againſt the Emperor *Lewis* of *Bavaria*. *Bartholomew de St. Concordia* wrote about this Year.

A Chronological Table.

Years of Christ	Popes.	Emperors and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Authors.
1339	V.	XXVI.	XII.		The Council of *Toledo*, *May* 19.	
1340	VI.	XXVII.	XIII.	*Barlaam* accuses the *Palamites*. He is condemned in the Council of *Constantinople*.	The Council of *Constantinople*.	*Alvarus Pelagius* finishes his Treatise *de Planctu Ecclesiæ*. *Henry Urinaria*. *Robert Cowton*. *Durand de Champeigne*. *Clement* of *Florence*. *Lupoldus de Bamberg*. *Simon Fidatus de Cassia* and *Joannes Andreæ* flourished. The Death of *Nicholas Lyra*, Oct. 23
1341	VII.	XXVIII.	The Death of *Andronicus jun.* in *May*, who left two Sons, *John* and *Manuel Palæologus*, and made *Cantacuzenus* their Tutor. *Anne* the Empress, the Widow of *Andronicus* drives away *Cantacuzenus*, who fled to *Adrianople*.	Cardinal *Peter Bertrandus* founded the College of *Autun* at *Paris*. The *Palamites* compose a Synodical Writing about their Doctrine.	The Council of *Constantinople* against *Acindynus*. The Council of *London*.	The Death of *Petrus de Palude* Jan. 31. *Paul de Lyazaris*. *Lapu de Chastillon*. *Albert de Bresse*. *Herman de Schilte*. *William de Kayuh*. *Paul de Perusia*, and *Bernard de Parma* flourished.
1342	VIII. *Benedict* XII. dyed *Apr.* 25. and *Clement* VI. was chosen *May* 7. and crowned *May* 19. I.	XXIX.	*Cantacuzenus* is proclaimed Emperour at *Adrianople*. I.	Pope *Clement* labors for the Peace of *Italy* and *France*. *Anne* the Empress Widow of *Andronicus* propounds to the Pope the Union of the two Churches. The *Palamites* are driven from *Constantinople*.	The Council of *London* held in *October*.	*John de Malvern* composes his Treatise of Visions. *Osbert* a *Carmelite*. *John Olney*. *Simon de Spires*. *Joannes Saxo*. *John de Rupescissâ*. *Gerhard de Savona*. flourished. The Death of *Guy de Parpignan* Aug. 21
1343	II.	XXX. The Death of *Robert* King of *Naples*, after which the Kingdom fell to his little Daughter, who was married to *Andrew* King of *Hungary*.	II.		The Council of *London* held in *January*.	*Philip Cabassolus* is made Chancellor of *Joan* Queen of *Sicily*. *Fortanerius Vassalli* is chosen the XIX General of the *Grey-Friers*. *Bartholomew* an *Augustin* is made Bishop of *Urbin*. *Petrus Raimondus* is made XV General of the *Carmelites*. *Francis Petrarch* a Poet is crowned with Lawrels at *Rome*. The Death of *Michael Cæsenas*.
1344	II.	XXXI.	III.	The Pope removes the Jubilee to the 50 Year at the Request of the *Romans*. He accepts a Present of the Magistrates, but refuses to go to *Rome*. A *Croisado* against the *Turks*. The Church of *Prague* made an Archbishoprick. *Palamas* and *Isidore* are condemned in a Council of *Constantinople* by *John* the Patriarch.	The Council of *Constantinople*. The Council of *Noyon* in *July* 26.	

Years of Christ.	Popes.	Emp. and Kings of the West.	Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1345	III.	XXXII. *Andreus* King of *Hungary* is ſlain, and *Joan* his Wife marries *Lewis* Prince of *Tarentum*.	IV.			*Holkot.* *Robert.* *Richard Hampole.* } flouriſh'd *Jacobus Tolquier* dedicates his *Viridarium Gregorianum* to the Pope. *Thomas* of *Strasburg* is choſen General of the *Auguſtins*.
1346	V.	XXXIII. The Electors of *Colen* and *Treves* at the end of *Auguſt* choſe *Charles* of *Luxenburg* Emperor, and ſet him up againſt *Lewis* of *Bavaria*. The Pope confirms this Election.	V.	The Pope renews the Proceſs againſt *Lewis* of *Bavaria*, and depoſes him. *Palamas* is abſolved, and *John* Patriarch of *Conſtantinople* depoſed.	The Council of *Paris*, *Mar* 14. The Council of *Conſtantinople*.	
1347	VI.	*Lewis* of *Bavaria* dyed, *Octob.* 11. and *Charles* IV. gets poſſeſſion of the Empire. The Electors choſe *Gontherius* Earl of *Turingia*, who dyes the ſame year. *Charles* is crowned Emperor at *Aix La Chapelle*, & holds the Empire Peaceably. I.	*Cantacuzenus* obtains *Conſtantinople*, and makes Peace with *Palæologus* whom he makes Emperor with him.	*Iſidore* is choſen Patriarch of *Conſtantinople*, and *Palamas* Archbiſhop of *Theſſalonica*. The Enemies of *Iſidore* and *Palamas* condemn them in a Council of *Conſtantinople*. The Propoſitions of *John Mercourt* condemned by the Biſhop, and Faculty of Divinity at *Paris*.	The Council of *Toledo* held at *Complatum*, *Apr.* 24. The Council of *Conſtantinople* againſt *Iſidore* and *Palamas*.	*Richard Fitz-Ralph* is made Biſhop of *Armagh*, and *Fortanerius Vaſſalli* Archbiſhop of *Ravenna*. The Birth of S. *Catharine* of *Sienna*. *Bernard* Abbot of *Mont. Caſſin* dyed. The Death of *William Ockam*.
1348	VII. *Nicholas Laurentius* having aſſumed the title of Roman Tribune endeavoured to make himſelf Maſter of *Rome*, but was driven out of it.	II.	VII.	A Recantation of the Doctrines delivered by *Nicholas Utricourt* made by the Order of the Faculty of Divinity at *Paris*.		*Simon Fidatus de Caſſia* dyed *Feb.* 11. & *Joannes Andreæ*, *July* 7. *Joannes Henſimius* finiſhed his Continuation of the Hiſtory of the Biſhops of *Leige*. *Thomas Bradwardin* is choſen Archbiſhop of *Canterbury*, and dyes 40 days after.
1349	VIII.	III.	VIII.		The Death of Cardinal *Peter Bertrandus*, *June* 24. The Death of *Rich. Hampole Sept.* 29 The Death of *Gerhard Odonis*. The Death of *Robert Holkot*.	

A Chronological Table.

Years of Chriſt.	Popes.	Emperors and Kings of the Weſt.	Emperors of the Eaſt.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1350	IX.	IV. The Death of *Philip de Valois* King of *France*, *Aug.* 25. to whom his Son *John* ſucceeded, who was crowned at *Rheims Sept.* 26. The Death of *Alphonſus* K. of *Caſtile*, who left his Kingdoms to his Son *Peter* I,	IX.	The Conſtitution of the Pope concerning the Conclave, which allowed the Cardinals to have there two Clerks a piece, and their ſeveral Lodgings. The Emperor *Cantacuzenus* ſends Ambaſſadors to the Pope about this year to treat of the Union of the two Churches.		*Albericus de Roſate.* *Pet. de Paternis.* *Adam Goddam*, or *Woddam.* *Nicholas Cabaſilas.* *Nicephorus Gregoras.* *Theophanes.* *Robert* the *Carmelite.* *Mich. de Maſſa.* *Joan. Wilſgram.* *Joannes Saxo.* *Joan. Brammart.* flouriſhed. The Death of *Bartholomew d'Urbin.*
1351	X.	V.	X.	A Recantation of ſome Doctrins delivered by Dr. *Simon*, made by the Order of the Faculty of Divinity at *Paris.*	The Council of *Lambeth.* The Council of *Beziers*, *Novemb.* 7.	*Peter* a Monk of *Claravallis* wrote his Letter in the Name of *Lucifer* to the Worldlings. *Fortinevius Vaſſali* is made Patriarch of *Grado.*
1352	XI. *Clement* VI. dyed *Dec.* 6. and *Innocent* V. choſen *Dec.* 18. and crowned the 23.	VI.	XI.		*Erford.* *John Taceſphalus.* *Nicholas Dorhm.* *Tilman.* *Peter Thomas.* *Bartholomew* a *Grey-Frier.*	*Henry and Joh.* flouriſhed.
1353	I.	VII.	XII.	Two Grey-Friers burnt at *Avignon* for their Opinion about the Poverty of J. Chriſt.		*Petrus de Claravalle* wrote his Epiſtle in the Name of Jeſus Chriſt to *Innocent* VI.
1354	II.	VIII.	XIII.	A Recantation of certain Doctrines delivered by one *Guy* an *Auguſtine* Frier, made by the Order of the Faculty of Divinity at *Paris.*		*Calliſtus* a Monk of Mount *Athos* is made Patriarch of *Conſtantinople.*
1355	III.	IX. The Emperor *Charles* is crowned at *Rome* on *Eaſter-day*, *Apr.* 5	XIV.	A Diſpute among the *Greeks* about the Light on Mount *Tabor*, the Eſſence, and the Operation of God, decided by the Council of *Conſtantinople.*	A Council at *Conſtantinople* againſt the Enemies of *Palamas.* The Council of *Toledo* Oct. 1.	*Joannes Thaulerus.* *Petrus Bercherius.* *Alphonſus Vargas* flouriſhed. *Philotheus* is choſen Patriarch of *Conſtantinople* in the room of *Calliſtus*, who was put out about the end of this Year.
1356	IV.	X.	XV.			*Nicholas Oreſmius* is made Head of the College of *Navar.* *Nicholas Eymericus* is appointed Inquiſitor General by the Pope about this year.

Years of Christ.	Popes.	Emperours and Kings of the West.	Emperours of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1357	V.	XI. The Death of *Alphonſus* IV. K. of *Portugal*. He left *Peter* the Cruel his Son, Heir of his Kingdom.	*Cantacuzenus* leaves the Empire to *John Palæologus*, and retires into a Monaſtry. I.	*Richard* Archbiſh. of *Armagh* in *Ireland* oppoſes the Begging Friers about the Offices of the Clergy, and their Begging, and went to *Avignon* about it, where he delivered a diſcourſe upon that Subject *Nov.* 8. before the Pope and Cardinals.		*Gregorius Ariminenſis* is choſen General of the Auguſtine Monks, *May* 24. in the room of *Thomas* of *Strasburg*, who dyed this year. *Richard* of *Armagh*. *Robert Conway* flouriſhed. *Ralph Higden* finiſhed his Chronicon, which was continued by *John Malverne*.
1358	VI.	XII.	II.			The Death of *Callixtus* Patriarch of *Conſtantinople*. The Death of *Gregorius Ariminenſis*. The Death of *Adam Goddam*.
1359	VII.	XIII.	III. *Amurath* ſucceeds his Father *Orcham*.	*Bertholus de Rorbach* is condemned to be burnt at *Spires* for his Errors. *Jenovez* of *Majorca* foretells, that Antichriſt ſhall come at Pentecoſt in 1360.		The Death of *Alphonſus Vargas Oct.* 13. as ſome ſay, but as others, *Dec.* 26. 1366.
1360	VIII.	XIV.	IV.	*Martin Gonſalvus* calls himſelf the Angel St. *Michael*, and is condemned by the Archbiſhop of *Toledo*, and burnt. His Scholar *Nicholas* of *Calabria* declares himſelf the Son of God, and is burnt at *Barcelona*. *Gerhardus Groot* inſtitutes the Order of the Friers of a Common Life. The Jeſuits are inſtituted at the ſame time. The Order of S. Saviour is erected by St. *Bridget*.		*Bernard Dapifer* wrote his Hiſtory of St. *Gothalmus*. *Fortanerius Vaſſalli* is made Cardinal, and dyes the next Year in *October*. *Joannes Calderinus*. *Bartholomew Glanvile*. *Jordanus Saxo*. *Joannes Cyparisſiota*. *Manuel Calecas* flouriſhed. The Death of *Robert Conway*. The Death of *Richard* Archbiſhop of *Armagh*, *Decemb.* 16.
1361	IX.	XV.	V.			*John Scadland* begins his Treatiſe of the State of the Cardinals. *Nicholas Oreſmius* is made Treaſurer of the Chappel at *Paris*. The Death of *Joan. Thaulerus*, *May* 17
1362	X. *Innocent* VI. dyed *Sept.* 12. and *Urban* V. was choſen *Octob.* 28. and crowned *November* 5. I.	XVI.	VI.		The Council of *Maxfeild*. The Council of *Lambeth*.	*Peter Boherus*. *Jacobus de Altâ villâ*. *John Imenhenſen* flouriſhed. The Death of *Peter Bercherius*.
1363	II.	XVII.	VII.	A Recantation of certain Doctrines of Mr. *John Chaleur* made by the Order of the Faculty of Divinity at *Paris*.		*Nicholas Oreſmius* delivers his Diſcourſe againſt the Irregularities of the Court of *Rome* before the Pope and his Cardinals. The Death of *Ralph Higden*.

Years of Christ	*Popes.*	*Emperors and Kings of the West.*	*Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors*
1364	III.	XVIII. *John* King of *France* died in *England*, *April* 8, and *Charles* V. his Son, Sirnamed the Wiſe, was Crowned, *May* 19.	VIII.	The Condemnation of the Doctrins of *Dionyſius Soulechat* a Grey Fryer, concerning Poverty by the Faculty of Divinity at *Paris*, with a Prohibition to him to teach. *Soulechat* Appeals to the Pope.		
1365	IV.	XIX.	IX.	The Recantation of *Suolechat* at *Avignon* judged Inſufficient.	The Council of *Angers*, *March* 12.	
1366	V.	XX.	X.			*Philip Cabaſſolas*, made Titular Patriarch of *Jeruſalem*. He is appointed a Legate, and Created Cardinal, *Sept.* 22. the next Year. *John de Tambachis* made Maſter of the Sacred Palace by the Pope.
1367	VI. *Urban* leaves *Avignon* to go to *Rome*, *Apr.* 20. and Arrived there, *October* 6.	XXI.	XI.		The Council of *York*, held in *September*.	
1368	VII. The Emperor *Charles* went into *Italy*, and brought the Cities of *Italy* into Subjection to the Pope. The Death of *Peter* the Cruel King of *Portugal*, to whom his Son *Ferdinand* Succeeds.		XII.	The Buſineſs of *Saclechat*, referred to *John*, Biſhop of *Beauvais*, Cardinal Chancellor of the Church of *Paris*, and of the Faculty of Divinity. The Condemnation of divers Errors, by *Simon Langham* Archbiſhop of *Canterbury*.	The Council of *Lavaur*, *June*, 1.	*Hugolnus Malebranchius* choſen General of the *Auguſtines*. *Philip Ribot* made Provincial of the *Carmelites*.
1369	VIII.	*Peter* I. King of *Caſtilles* Slain, & *Henry* XI. Succeeds him.	The Emperor *John Palæologus* came to *Rome*, & Sign an Union with the *Roman* Church. He was Arreſted ſome time after by the *Venetians*, and releaſed by *Maoug*, his 3d Son, who paid his Debts.	The Recantation of *Soulichat* made at *Paris* in the Church of the *Jacobins*, on the *Sunday*, *Quaſimodo*, or Low-Sunday.		*Robert Gervais* is made Biſhop of *Senez*.
1370	IX. *Urban* V. returns to *Avignon*, *Sept.* 24, and died *December* 19. *Gregory* XI. is choſen, *December* 18, and Conſecrated, and Crowned, *Jan.* 4. of the next Year.	XXIV.	XIV.	The Sect of the *Turlupins* ſettle themſelves in *Provence*.	*Matthew* of *Cracovia*. *Gallus*, Abbot of *Konigſaal*. S. *Bridget*. S. *Katherine* of *Sienna* Flouriſhed. *Hugolina*, *Malebranchius* is made Biſhop of *Ariminum*.	

Years of Chriſt.	*Popes.*	*Emperours and Kings of the Weſt.*	*Emperors of the Eaſt.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors.*
1371	I.	XXV.	XV.			*Joannes Rusbrokius.* *John Baliſtari.* *John* of *Hildiſheim.* *Joannes Golenius* Flouriſhed. The Death of *Philotheus*, Patriarch of *Conſtantinople.*
1372	II.	XXVI.	XVI.	The Opinion of *John de Latona*, concerning the Euchariſt, Condemned by two Cardinals appointed by the Pope. *Arnoldus de Pucierda* a Grey Fryer is Condemned for his Errors.		*Henry de Rebdorf* finiſhes his Annals. *Henry* of *Dolendorp*, *John Fuſtgin*, Flouriſh.
1373	III.	XXVII.	XVII.			*Arnoldus de Terrend* wrote about this Year. *Thomas Stubs* finiſhed his Chronicon. *Iſaac Argyra* Compoſed his Kalendar. *S. Bridget* died, *July* 23.
1374	IV.	XXVIII.	XVII.			*Francis Petrarch* died, *July* 14. The Death of *John Baliſtari.*
1375	V. The *Florentines* revolt, & engage *Bononia*, and other Cities of *Italy* to their Party.	XXIX.	XIX.	*Wickliff* began to divulge his Doctrins The Order of *Hieronymites* is approved by the Pope. The Order of S. *Ambroſe* is confirmed by the Pope.		*Radulphus de Prælles*, *Philip de Maſtrius* Flouriſhed.
1376	VI. *Gregory* XI. went to *Rome* *September* 13, & arrived there *Jan.* 7, in the next Year.	XXX. *Wenceſlaus* K. of *Bohemia*, the Emperor, *Charles* his Son was choſen K. of the *Romans.*		The Doctrins of *Wickliffe* Condemned by the Arch-Biſhop of *Canterbury.*		
1377	VII. Pope *Gregory* retires to *Anagnia*, and returns to *Rome* in *November.*	XXXI. The Death of *Edward* III. King of *England.*	XXI.	*Peter* King of *Arragon*, Wrote to the Pope to Revoke his Cenſure, paſſed on the Works of *Raimundus Lullus.*		*Matthæus Florilegus*, *Nicholas Oreſmius* is made Biſhop of *Liſieux.* The Death of *John Schadland.*
1378	*Gregory* XI. died, *March* the 27*th.* The Cardinal entred the Conclave at *Rome*, *Apr.* 7. The *Romans* require a *Roman* or an *Italian* Pope. The Archbiſhop of *Paris* choſen in a Tumultuous manner, *Apr.* 9, and Crowned 17, under the Name of *Urban* the VI. The Cardinals fly into *Anagni* in *May*, and proteſt againſt the Election of *Urban.* They came to *Fondi*, *Aug.* 27, enter the Conclave, and choſe *Sept.* 20*th.* the Cardinal of *Geneva*, who took the Name of *Clement* VII, which cauſed a Schiſm in the Church	XXXII. *Charles* IV. the Emperor died, *Nov.* 29, and *Wenceſlaus* his Son ſucceeded him. I.	XXII.			*Albert* of *Strasburg* finiſhed his Chronicon. *Bonaventure* of *Padua*, choſen General of the *Auguſtines* in the foregoing Year, is made Cardinal in *Sept.* of this Year, by *Urban* VI. *Leonard de Giffon* is made Cardinal by *Clement* VII.

Years of Christ.	*Popes.*	*Emperors and Kings of the West.*	*Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Authors.*
1379	*Clement* VII. flyes to *Naples*, and from thence goes to *Avignon*, where he arrived, *June* 10. The Competitors for the Papacy condemn one another.	II. The Death of *John* King of *Caſtile*, who leaves his Son *John* the Heir of his Kingdom.	XXIII.			Cardinal *Giffon* ſtayed at *Naples* after the departure of *Clement* the VIIth, and is put into Priſon there.
1380	*Urban* VI. declares *Joanna* Queen of *Hungary*, faln from her Kingdom, and gives it to *Charles Duras*. Queen *Joan* gives it to *Lewis* Duke of *Anjou*. *Charles Duras* makes himſelf Maſter of *Naples*, and takes Queen *Joan* Priſoner.	III. *Charles* V. K. of *France*, dyed *Sept.* 16. *Charles* VI. ſucceeded him under the Tuition of the Duke of *Anjou*, and is Crowned, *Nov.* 24, at *Rheims*.				*Gevard Groot*, or the Great. *Philip de Leydis*. *William* of *Wallingford*. *Conradus Altzey*. *Bertamus* flouriſhed. S. *Catherine* of *Sienna* died, *Apr.* 30. The Death of *Jonus Saxo* about this Year.
1381		IV.	XXV.			*Michael Aigrianus* or *Agrinanus* is choſen General of the *Carmelites*. The Death of *John Rusbrokius*, *December* 2.
1382		V.	XXVI.	The Condemnation of the Doctrins of *Wickliff*, in a Council at *London*,	The Council at *London*.	*Peter de Natalibus* finiſhes his Catalogue of Saints. *Joannes Braniardus* diſputes againſt *Wickliff* in the Council of *London*. The Death of Cardinal *Philip Cabaſſolas*, *Aug.* 27.
1383	*Lewis* Duke of *Anjou* goes into *Italy*, and gets the Kingdom of *Naples*. *Charles Duras* cauſes Queen *Joan* to be Strangled.	VI. The Death of *Ferdinand* of *Portugal* without Children. *John* his Brother ſucceeds him.	XXVII.			
1384	*Lewis* of *Anjou* dies at *Bari*, *Sept.* 20. *Urban* VI. quarrels with *Charles Duras*, who cauſes him to be Arreſted; but after lets him go again.	VII.	XXVIII. *Manuel* III. the Son of *John Palæologus* is admitted to the Empire by his Father.	The Death of *Wickliff*.		The Death of *Gerhard Groot*, *Aug.* 2.
1385	*Urban* flies to the Caſtle of *Lucceria*, and reſolves to revenge himſelf of *Charles Duras*; who Beſieges him in it. *Urban* eſcapes to *Genoua*, where he put five Cardinals to Death for Conſpiring againſt him.	VIII.	XXIX.			*John de Burg* compoſed his Treatiſe, called, *Pupilla Gruli*, for Curates. *Peter de Harentalis* finiſhed his Chronicle. *Conradus Gamno* of *Ratisbone* flouriſh'd.

A Chronological Table.

Year of Christ	Popes.	Emperors and Kings of the West.	Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1386	*Charles Duras* is Slain in *Hungary*, in *Jan.* and *Otho* Duke of *Brunſwick*, the laſt Husband of Queen *Joan*, being delivered out of Priſon, re-enters *Naples*, and drives out *Margaret*, the Widow of *Charles Duras*, and her Children.	IX.	XXX. *Andronicus* the eldeſt Son of *John Palæologus* takes *Conſtantinople*, and puts his Father & Brother into Priſon.		The Council *Saltzburg*, held in *January*.	*Joannes Tambacibus* finiſhes his Mirrour of Wiſdom. The Death of *Philip de Leydis*, *June* 8. Cardinal *Bonaventure* of *Padua* is Aſſaſſinated at *Rome*.
1387		X. The Death of *Peter*, King of *Arragon*. His Son *John* ſucceeds him.	XXXI.	The Recantation of *John Monſon* a Friar Preacher. His Appeal to Pope *Clement* VII. Embaſſadors of the Univerſity of *Paris* ſent to *Avignon*.		The Death of *Bertrannus*.
1388		XI.	XXXII. *John* and *Manuel Palæologus* getting out of Priſon, recover the Empire, and deliver *Andronicus* to the *Turks*. *Bajazet* the Son of *Amurath* ſucceeds his Father.	*William de Wallo*, Biſhop of *Eureux*, is forced to recant what he had ſaid in defence of *John Monſon*.	The Council of *Palenza*, *Octob.* 4.	*Robert Gervais* wrote his Treatiſe of Schiſm.
1389	*Urban* VI. died in *October*, and the Cardinals of his Party choſe *Peter de Thomaſſelles*, who took the Name of *Boniface* IX. *Ladiſlaus*, Son of *Charles Duras*, was Crowned King of *Naples*, by *Boniface*.	XII.	XXXIII.			*John Groſſus* is choſen General of the *Carmelites*.
1390	*Lewis* the younger, Duke of *Anjou*, is Crowned K. of *Naples*, by *Clement* VII. This Prince went into *Italy*, and Conquered ſeveral Places; but at his return, *Ladiſlaus* regained them.	XIII. The Death of *John* King of *Caſtile* his Son, *Henry* III. ſucceeded him.	XXXIV. *Bajazet* Beſieges *Conſtantinople*, but retreated when he had made a League with the *Greek* Emperor.			*Jacobus de Teramis*, and *Guy d'Eureux* wrote. *Nicholas Eymericus* compoſes his Treatiſe of the Euchariſt. *Auguſtinus Aſcoli*. *Henry Boich*. *Simon de Cremonâ*. *Bartholomew Albicius*. *Peter Queſnel*. *Marſilius d'Inghen* flouriſh.
1391	The Univerſity of *Paris* deſire to compoſe the Schiſm, and propound the Means.	XIV.	XXXV.	The Canonization of S. *Bridget*, by *Boniface* IX.	The Council of *London*.	*Matthew d'Eureux*. *Nicholas Gorham*. *Walter Diſſe*. *Ralph de Rivo*. *Raimundus*. *Jordanus* flouriſhed. The Death of *Philip Ribots*.
1392		XV.	XXXVI. The Death of *John Palæologus*, after whom *Manuel* Reigned alone. I.		*Henry de Braume*, or *de Palmâ*. *Bertrandus Trille*. *Francis Martin* flouriſhed.	*Francis Ximenius*. *Lucius Colatius*. *Antonius Batrio*.
1393		XVI.	II.			
1394	The Univerſity of *Paris* write to *Clement* VII, about the means of ceaſing the Schiſm, and he dies with Grief, *Sept.* 16. The Cardinals of his Party choſe on the 26th of the ſame Month, *Peter de la Luna*, who took the Name of *Benedict* XIII. The way of *Ceſſion* is reſolved on in *France*, and propounded to the Contending Popes, and to the Princes of Europe.	XVII.	III.			Cardinal *Leonard Giffon* is preſent at the Election of *Benedict* XIII. The Death of *Marſilius d'Inghen*. *Aug.* 20.

Years of Christ.	Popes.	Emperours and Kings of the West.	Emperours of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1395		XVIII. The Death of *John* King of *Arragon* without Heirs. *Martin* his Brother ſucceeded him.	IV.			*Henry Knighton* finiſhes his Chronicle *Gerhard Zutphen.* *Stephen Petringou.* *Thomas Lombe.* *Nicholas Ritzon.* *Henry de Kalekar.* *Richard de Maydeſton.* *John de Caſtel.* *John de Schonehove* flouriſhed.
1396		XIX.	V.	The Condemnation of the Doctrin of *Wickliff* in a Council at *London.*	A Council at *London.*	*William de Wilford* is choſen in the Council of *London.* to confute by Writing the Doctrins of *Wickliff* delivered in his Book called, *Trialogus.* *Philip de Ferrara.* *John de Heſdin.* *William de Oppenbach.* *John Gluel.* *Henry Euta*, or *Oyta* flouriſhed. The Death of *Michael Angrianus* or as others ſay in 1416.
1397		XX.	VI. *Bajazet* the Emperour of the *Turks* is defeated, and taken by *Tamerlain* the Cham of the *Tartars*, and kept Priſoner in an Iron Cage; He dyed in that Captivity in 1405, leaving five Children, *Iſa Zelebis* governed.			*John Treviſi* tranſlated the *Polycronicon* of *Ralph Higden* into *Engliſh.* *William Thorn* finiſhed his Hiſtory of the Abbots of St. *Auguſtine* in *Canterbury.* The Death of *William Wilford.*
1398	A Subſtraction of Obedience from the two Contendants for the Papacy publiſhed in *France* and other places.	XXI.	VII.		An Aſſembly of the Clergy in *France*, which ordered the Subſtraction, *May* 22.	*Henry Andernacus.* *Blaiſius Andernarius* *John de S. Bavon.* *Rich. de Lavenham.* *John de Werden* flouriſhed. The Death of *Gerhard de Zutphen, Dec.* 4.
1399		XXII. *Rich.* II. K. of *England* is deprived of his Kingdom, and *Henry* Earl of *Lancaſter* choſen King.	VIII.			The Death of *Nicholas Eymericus, Jan.* 4.
1400		The Electors of the Empire depoſe the Emperor *Wenceſlaus.* *Joſeph* Marqueſs of *Moravia* his Nephew was choſen in his room, by the Archbiſhops of *Mentz* and *Colen*, but dyed ſix Months after. *Robert* Duke of *Bavaria*, and Count Palatine of the *Rhine* is choſen and crowned Emperour. I.	IX.			*Maximus.* *Nilus Damilas.* *Demetrius Cidonius.* *John de Campſcen.* *Philip d'Otterburg* flouriſhed. The Death of *Simon* of *Cremona.*
1401		II. *Robert* goes into *Italy* with an Army, and is beaten by *Galeaccius* Vicount of *Milan*, and forced to return into *Germany.*	X.			The Death of *Bartholomew Albicius, December* 10.

Years of Christ.	Popes.	Emp. and Kings of the West.	Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Authors.
1402		III.	XI. *Iſa-Zelebis* is ſlain by his Brother *Soliman* who is declared Emperour of the *Turks*.			
1403	The Subtraction of Obedience to *Benedict* XIII. is taken off in *France* on certain Conditions.	IV.	XII.		An Aſſembly of the Clergy in *France*, held at *Paris May* 28. which took off the Subtraction.	
1404	*Benedict* propoſes ways of Union to *Boniface*, who dyed, *Octob.* 1. The Cardinals of his Party choſe on the 12 of the ſame Month, *Coſmatus Meliorates de Sulmona*, who took the Name of *Innocent* VII. *Ladiſlaus* King of *Naples* makes himſelf Maſter of *Rome*, and drives out *Innocent*.	V.	XIII.			*Lucius Colutius* preſents to the King of *France* a Petition for the *Florentines* againſt the Faction of the *Gibelines*.
1405	*Innocent* VII. is recalled to *Rome*, and *Ladiſlaus*'s party driven out.	VI.	XIV.			
1406	A New Subtraction of the *French* from their Obedience to *Benedict*. *Innocent* VII. dyed, and the Cardinals of his Party choſe *Angelus de Corario*, who took the Name of *Gregory* XII. upon condition he ſhould procure the Peace of the Church by way of Ceſſion.	VII.	XV.		An Aſſembly of the Clergy of *France* held at *Paris*, *Dec.* 21. which renewed the Subtraction.	The Death of *Lucius Colutius*, *May* 12.
1407	A Neutrality publiſhed in *France* in regard of the two Contenders for the Papacy. Divers Embaſſages by the two Contending Popes and King of *France*, to heal the Schiſm, but all to no purpoſe.	IX.	XVI.			
1408	King *Ladiſlaus* makes himſelf Maſter of *Rome*, *April* 25. The Cardinals withdraw their Obedience from the two Contendants, and retreat to *Piſa* to make a new Election. *Gregory* excommunicates them. *Benedict* ſends abuſive Letters to the King of *France*: His Couriers are arreſted, Proceſs made againſt them, and they are put in Priſon.	IX.	XVII.		An Aſſembly of the Clergy of *France*, held at *Paris* from *Aug.* 11. to *Nov.* 5. which preſcribed the manner of Mens behaviour under the Neutrality, ſo long as the Schiſm laſted.	The Death of *Hen. Kalkar*. The Death of *Antonius Butrio*, *Octob.* 7. as ſome ſay, but as others in 1417.

A CHRONOLOGICAL TABLE OF THE Eccleſiaſtical Authors

Of the Fourteenth AGE, and their WORKS.

BONIFACE VIII.
Choſen in 1294, dyed *Octob.* 12. 1303.
His Genuine Works, which we have.
A Compoſure of Decretals, called, *Sextus*, divided into five Books.
Conſtitutions, Letters, and Bulls, extant in the Hiſtory of the Difference of this Pope with *Philip* the Fair. In the Collection of Bulls, and in the Annaliſts.

JAMES CAYETAN Cardinal,
Nephew of Pope *Boniface* was made Cardinal in 1295.
His Genuine Work, &c.
A Treatiſe of the Hundredth Year of Jubilee.

DINUS de MUGELLO, Profeſſor of Law,
Flouriſhed in the beginning of this Age, and dyed about 1303.
His Genuine Works, &c.
Several Books of Civil Law.
A Commentary upon the Rules of the Canon Law.

ENGELBERT Abbot of *Admont*,
Flouriſhed at the ſame time.
His Genuine Works, &c.
A Treatiſe about the Riſe, Growth, and Fall of the Roman Empire.
Works Loſt.
See the Catalogue of them, p. 49.

STEVEN de SALAGNAC, a Preaching Frier,
Flouriſhed in the beginning of this Age.
His MS. Work.
A Treatiſe of the Original of the Friers Preachers.

ANDREW of *New-Caſtle*, a Preaching Frier,
Flouriſhed in the beginning of this Age.
His Genuine Works, which we have.
A Commentary upon the firſt Book of the Sentences.

RAINERIUS de PISA, a Preaching Frier,
Flouriſhed in the beginning of this Age.
His Genuine Work.
Pantheologia, or a Theological Dictionary.

WILLIAM de NANGIS, a Monk of S. *Dennis*,
Flouriſhed till 1301.
His Genuine Works, &c.
Part of his Chronicle.
His Chronicles of the Kings of *France*.
The Lives of S. *Lewis*, and *Philip* the Hardy.

BENEDICT XI. Pope,
Raiſed to the Papacy, *Octob.* 22. 1303. dyed *July* 8. 1304.
His Genuine Works, &c.
Letters about the quarrel of *Boniface*, and *Philip* the Fair: In the Acts of *Boniface* and *Philip* the Fair.

THOMAS WICKE.
An *Engliſhman* and Canon Regular.
His Genuine Work, &c.
A Chronicle of *England*.
A Work Loſt.
A Treatiſe of the Abbots of *Oſney*.

JACOBUS de BENEDICTIS,
Flouriſhed in the beginning of the Age, dyed in 1306.
His Genuine Works, &c.
Hymns and Proſes.

JUSTUS, a *Ciſtercian* Abbot.
Flouriſhed in the beginning of this Age.
His Genuine Work, &c.
A Sermon at a Chapter of his Order.

JOANNES DUNS, Surnamed, *Scotus* a Grey Frier.
Flouriſhed in the end of the third, and beginning of the fourth Age, and dyed in 1308.
His Genuine Works, which we have.
See the Catalogue. p. 52.

RICHARD de SIENNA, Cardinal,
Flouriſhed in the beginning of the Age, and was one of thoſe, whom *Boniface* employed to compoſe the ſixth Book of the Decretals.
Works Loſt.
Some Treatiſes of Law.

PETRUS de DACIA,
Flouriſhed about the ſame time.
A Work Loſt.
A Kalendar.

PETRUS de BOSCO, an Advocate, and a Nameleſs Author.
Flouriſhed in the beginning of this Age.
Genuine Works, &c.
Two Treatiſes againſt the Pretended Authority of the Pope over the Temporalties of Kings.

HENRY

HENRY STERO,

A Monk of *Altaich*, flouriſhed till 1306.

Genuine Works, &c.

The Annals of *Germany*.

The Hiſtory of the Emperors, *Rodolphus*, &c.

EVERARDUS,

Arch-deacon of *Ratisbonne*, flouriſhed about 1310.

A Genuine Work.

The Continuation of the Annals of *Stero*.

JOANNES de JOINVILLO,

Martial of *Champeigne*, flouriſhed till 1310.

A Genuine Work.

The Life of S. *Lewis*.

SIFFRIADUS,

A Prieſt, flouriſhed about 1310.

A Genuine Work.

Part of his Chronicle of *Germany*.

HAITO,

A Canon Regular of *Præmonſtre*.

Entred the Order of *Præmonſtre* in 1290, and flouriſhed till 1310.

A Genuine Work, which we have.

The Hiſtory of his Voyage into the H. Land.

JOANNES MONACHUS,

Cardinal, was made a Cardinal in 1294, and died, 1313.

A Genuine Work.

An *Apparatus* to the Sextus.

CLEMENT V.

Pope, raiſed to the Papacy in 1305, and died, *May* 17, 1314.

His Genuine Works, &c.

Several Letters, and Bull concerning the Buſineſs of *Boniface*, and that of the Templars, in the Hiſtory of Mr. *du Puis*, in the I Tome of the Hiſtory of the Popes of *Avignon*, of Mr. *Baleſius*, and others.

The Decretals gathered by *John* XXII, under the Title of *Clementines*, in the Body of the Law.

Other Letters, and Bulls in the Annaliſts.

WILLIAM PARIS,

A Preaching Friar, flouriſhed about 1310.

Genuine Works, &c.

A Dialogue upon the VII Sacraments.

A Poſtil upon the Epiſtles and Goſpels.

JOHN of PARIS,

A Preaching Friar, a Licentiate in the Faculty of Divinity at *Paris*, in 1304, and died in 1306.

Genuine Works, &c.

A Treatiſe upon the Euchariſt.

A Treatiſe upon the Regal, and Prieſtly Authority.

Works in MSS.

Three Sermons.

A Treatiſe of the Chriſtian Religion.

A Correctory of the Doctrin of S. *Thomas*.

THOMAS TOICIUS, or TOYCE.

An *Engliſh* Monk of the Order of Preaching Friars and Cardinals.

Choſen Cardinal in 1305, died in 1310.

His Genuine Works.

A Commentary on the ſeven Penitential Pſalms, Printed at *Venice*, 1602.

A Commentary on St. *Auguſtine*'s Books of the City of God.

His other Commentaries on the H. Scripture, among the Works of St. *Thomas*.

WILLIAM LE MAIRE,

Biſhop of *Angers*.

Made Biſhop in 1290, died in 1314.

Genuine Works.

An Hiſtory of the Church of *Angers*.

A Collection of Synodal Statutes.

MALACHY,

A Grey Friar, and Chaplain to *Edward* II, King of *England*, flouriſhed in 1310.

A Genuine Work.

A Treatiſe of the Infection of mortal Sins, and of their Remedies.

JAMES DE TERMES,

Abbot of *Charlieu*, flouriſhed in 1310.

A Genuine Work.

A Treatiſe of Exemptions and Priviledges of the Monks.

JAMES of VITERBO,

Of the Order of Hermites of St. *Auguſtin*, Arch-Biſhop of *Naples*.

Flouriſhed in 1310.

Works loſt.

A Book of the Government of the Chriſtians.

A Commentary on the Sentences.

Quodlibetical Queſtions.

ALEXANDER of ALEXANDRIA,

A Preaching Friar.

Flouriſhed in 1310.

Works loſt.

Commentaries on the Book of the Maſter of the Sentences, and on thoſe of *Ariſtotle*.

JOANNES de S. GEMINIANO,

A Preaching Friar.

Flouriſhed in 1315.

Genuine Works.

A Summary of Examples and Compariſons.

Sermons for Lent.

Funeral Orations.

RAIMUNDUS LULLUS,

A Grey Friar, Born in 1236, retir'd from the World in 1280, and died in 1315.

Genuine and Suppoſititious Works.

See the Catalogue of them, p. 53.

PETRUS JOANNES OLIVA,

Of *Serignau*, a Grey Friar, flouriſhed in the beginning of the Century.

Works in Manuſcript, or loſt.

A Poſtil on the *Apocalypſe*.

A Treatiſe of Evangelical Poverty.

JOHN of FRIBURG,

Of the Order of Preaching Friars, Bp. of *Oſma*, flouriſhed in the beginning of the Century, and died in 1314.

Genuine Works.

A Summary for Preachers.

Another Grand Sum for Confeſſors.

A Gloſs upon the Summs of *Raimundus de Pennaforti*.

ANDRONICUS

The Elder, *Greek* Emperor, Reign'd from 1283, to 1328, died in 1333.

A Genuine Work ſtill extant.

A Dialogue between a *Jew* and a Chriſtian, about Matters of Religion.

Manuſcript Works.

Treatiſes againſt the *Armenians*, and againſt *Joannes Vexus*.

NICE-

NICEPHORUS CALLISTUS XANTOPULUS.

A *Greek* Monk, flouriſhed under the Emperor *Andronicus* the Elder.

A Genuine Work.

An Eccleſiaſtical Hiſtory.

ÆGIDIUS ROMANUS, or GILES

Of *Rome*, Arch-biſhop of *Bourges*.

Was of the Family of *Colonni*, and Pupil to *Thomas Aquinas*, Conſtituted of the Order of *Auguſtin* Hermites in 1292, Inſtall'd Arch-biſhop of *Bourges* in 1294, died in 1316.

His Genuine and loſt Works.

See the Catalogue of them, p. 54.

ECKARD,

A *German* of the Order of Preaching Friars.

Flouriſh'd in the beginning of the Century.

Works loſt.

A Commentary on the four Books of the Sentences.

Commentaries on *Geneſis*, *Exodus*, the Book of *Wiſdom*, the Goſpel according to St. *John*, and the Lord's Prayer.

A Diſcourſe made in a Chapter of Grey Friars.

Theſes and Sermons.

GUY,

Biſhop of *Ferrara*.

Flouriſhed in the beginning of the Century.

Works loſt.

A Poem concerning the Hiſtory of the Old and New Teſtament, call'd, the Pearl of the Bible.

Some other Pieces in Proſe and Verſe.

PETRUS DE SAXONIA,

A Preaching Friar.

Flouriſh'd in the beginning of the Century.

Works loſt.

A Sum of Caſes.

Several Sermons.

GERHARDUS DE BONONIA,

General of the *Carmelites*.

Flouriſh'd in the beginning of the Century, and died in 1317.

Works loſt.

A Commentary upon the Sentences.

Quodlibetical Queſtions.

Divers Sermons.

Part of a Syſtem of Divinity.

GULIELMUS DURANTUS,

Biſhop of *Menda*.

Advanced to that Biſhopriek in 1296, died in 1328.

A Genuine Work.

A Treatiſe of the manner of Celebrating a General Council, Printed at *Paris*, in 1671.

JOHN of PARIS,

A Regular Canon of St. *Victor*.

Flouriſhed in 1320.

Manuſcript Works.

Hiſtorical Memoirs, or Flowers of Hiſtory.

VICTOR PORCHET DE SALVATICIS,

A *Carthuſian* Monk.

Flouriſh'd in 1320.

A Genuine Work.

A Defence of the Chriſtian Religion againſt the *Jews*.

WILLIAM DE MANDAGOT,

Cardinal, made Arch-biſhop of *Embrun*, in 1295.

Tranſlated to the Arch-biſhoprick of *Aix*, and C reated Cardinal in 1311, died in 1321

A Genuine Work ſtill extant.

A Treatiſe of the Election of Prelates.

BERENGARIUS DE FREDOL,

Cardinal, Ordained Biſhop of *Beziers*, in 1298.

Cardinal Prieſt, by Pope *Clement* V.

Cardinal Biſhop of *Fraſcati*, in 1309, and Cardinal Biſhop of *Porto*, in 1317, died *June* 10. A.D. 1323.

A Genuine Work.

A Commentary upon the Cardinal Biſhop of *Oſtia*'s Sum, under the Title of *Oculus*.

A Manuſcript Work.

A Treatiſe of Excommunication and Interdiction.

ANTONIUS ANDREAS,

A Grey Friar, and Pupil to *Scotus*.

Flouriſh'd about the Year 1320.

Genuine Works.

A Commentary upon the Books of the Sentences.

Commentaries upon thoſe of *Ariſtotle* and *Boethius*.

A Treatiſe about the Principles of *Gilbertus Porretanus*.

HERVÆUS NATALIS,

A Preaching Friar.

Made the Fourteenth General of his Order, in 1313, died in 1323.

His Genuine Works.

See the Catalogue of them, p. 55.

PTOLEMÆUS LUCENSIS.

Biſhop of *Toricelli*.

Made Biſhop in 1321.

Genuine Works.

Annals from the Year 1060, to 1303.

A Chronicle of the Popes and Emperors.

PHILIP,

Biſhop of *Aichſtat*, made Biſhop in 1305, died in 1322.

A Genuine Work.

The Life of St. *Walpurgis*.

HUGO PRATENSIS,

A *Dominican* Monk.

Flouriſh'd from the beginning of the Century, to the Year 1322, which was that of his Death.

Genuine Works.

Sermons for the whole Year, and upon the Feſtivals of the Saints.

JOHN of NAPLES,

A Preaching Friar.

Flouriſhed in the beginning of the Century, and died in 1323.

Genuine Works.

Queſtions of Philoſophy and Divinity.

Works loſt.

A Commentary upon the Sentences.

Quodlibetical Queſtions.

Sermons, *&c.*

PETRUS AUREOLUS,

Of the Order of Grey Friars, Arch-biſhop of *Aix*, was Profeſſor of Divinity at *Paris*, in the beginning of the Century made Arch-biſhop of *Aix*, in 1321, died a little while after.

Genuine

Genuine Works ſtill Extant.

A Commentary upon the Book of Sentences.
An Abbridgment of the Bible.
Quodlibetical Queſtions.
A Sermon upon the Immaculate Conception.

Works Loſt,

The Diſtinctions of the Roſe.
Sermons for the whole Year.
A Treatiſe of Poverty.

MARTIN,

A Preaching Friar, Penitentiary of *Rome*: Flouriſh'd in the Beginning of the Century.

Works Loſt,

A Table of Decrees.
A Short Chronicle.
Certain Sermons.
A Collection of divers Miracles.

SIBERTUS de BEKA,

A *Carmelite*: Flouriſh'd in the Beginning of the Century, and Corrected the Office of his Order.

Works Loſt.

A Commentary upon the Sentences.
A Summary of the New Law.
A Commentary upon his Rule.

PETER of PERPIGNAN,

A *Carmelite*: Flouriſh'd in the Beginning of the Century.

Works Loſt,

A Commentary upon the Sentences.
——Another on the Book of Pſalms.
Some Sermons.

HERENUS de BOYE,

A *Carmelite*: Flouriſh'd in the Beginning of the Century.

Works Loſt.

A Commentary upon the Book of Sentences.
Divers Queſtions.

ALBERT of PADUA,

An *Auguſtine* Hermite, Was the Pupil of *Ægidius Romanus*, and Flouriſh'd in the Univerſity of *Paris*, where he Dy'd in 1323, or 1328.

Genuine Works, &c.

An Explication of the Goſpels upon all the Sundays in the Year.

Manuſcript Works.

A Commentary on the Book of the Sentences.
Commentaries on the *Pentateuch*, the Goſpels, and St. *Paul's* Epiſtles.

JOHN XXII.

Pope Choſen *Aug.* 6. *A. D.* 1316. Crown'd *Septemb.* 5. Dy'd *Decemb.* 4. 1334.

Genuine Works, &c.

A Collection of the *Clementines*.
Twenty *Extravagancies*.
Several Letters, Conſtitutions and Bulls, in the Annaliſts and in the Bullary.
Sermons upon the Beatifick Viſion.

NICHOLAS TRIVET,

A *Preaching Friar*: Flouriſh'd in the End of the XIII. Century, and Dy'd in 1328. Aged 70 Years.

Genuine Works, &c.

A Chronicle.
A Commentary upon St. *Auguſtine's* Books, *De Civitate Dei.*

AUGUSTINUS TRIUMPHUS,

An Hermite of the Order of St. *Auguſtine*: Flouriſh'd from A. D. 1274, to 1328. When he Dy'd Aged 85 Years.

Genuine Works, &c.

A Summary of the Eccleſiaſtical Power.
A Commentaries on the Lord's Prayer and upon the Angelical Salutation.
The beginning of a Book call'd, *Milleloquium*, out of the Writings of St. *Auguſtine*.
See the Catalogue of them, p. 56.

JOHANNES BASSOLIS,

A *Grey Friar*: Flouriſh'd in 1320.

A Genuine Work, &c.

A Commentary upon the Book of Sentences.

JACOBUS de LAUSANNA,

A *Preaching Friar*: Was a Licentiate in the Faculty of Divinity, at *Paris*, A. D. 1317.

Genuine Works ſtill Extant.

Treatiſes of Morality, and Sermons.

PETRUS ALVERNIENSIS, or PETER of AUVERGNE,

A Canon of the Church of *Paris*: Flouriſh'd in 1320.

A Manuſcript Work.

A Summary of *Quodlibetical* Queſtions.

HENRY de CARRET,

Of the Order of *Grey Friars*, Biſhop of *Lucca*: Flouriſh'd from the Year 1300, to 1326. when he was turn'd out of his Biſhoprick.

A Manuſcript Work.

A Treatiſe upon the Prophet *Ezekiel*.

FRANCISCUS MAYRONIUS,

A *Grey Friar* and Doctor of *Paris*: Flouriſh'd *A. D.* 1320. Dy'd in 1325.

Genuine Works, &c.

A Commentary on the Four Books of the Sentences.
Sermons for *Lent* and upon the Feſtivals of the Saints.
Certain ſmall Tracts of Divinity and Piety.
An Explication of the Ten Commandments.
A Treatiſe of the Theological Truths, upon St. *Auguſtine's* Book, Of the City of God.
Divers Philoſophical Pieces.

ROBERT,

A Preaching Frier; Flouriſh'd in 1320.

Works Loſt,

A Commentary upon the Sentences and ſome Sermons.

JOHANNES d' ALIERUS,

A *Carmelite*, made General of his Order in 1321.

Works Loſt,

A Commentary upon the Sentences.
Notes upon the Book of *Eccleſiaſticus*.

JOHANNES de REGNO,

A *Carmelite*: Flouriſh'd in 1320.

Works Loſt,

A Commentary upon the Book of the Sentences.
Annotations upon the Goſpel according to St. *Matthew*.
Sermons for *Lent*, and for all the Sundays and Feſtivals of the Year.

STEPHEN de PROVENCE,

Profeſſor of Laws: Flouriſh'd in 1320.

Works Loſt,

A Commentary upon the *Clementines*.
Several Queſtions,

JOHN de BLOMENDAL,

A *Grey Friar*: Flouriſh'd in 1320.

Works Loſt,

Sermons for the Sundays and Feſtivals of the whole Year.

BERNARDUS GUIDO,

Of the Order of *Preaching Friars*, Biſhop of *Tuy*, Born *A. D.* 1260. Entred into the Order of *Dominican* Monks in 1280. Made Inquiſitor General 1305. Biſhop of *Tuy* 1323. Dy'd *Decemb.* 13. 1331.

Genuine Works, &c.

The Lives of Two Popes, *viz. Clement* V. and *John* XXII.
The Lives of St. *Fulchran* and St. *Glodeſindis*.
An Hiſtory of the Order of *Grandmont*, and of the Monaſtery of St. *Auguſtine* at *Limoges*.
An Acount of the Actions of the Counts of *Toulouſe*.

Manuſcript Works,

See the Catalogue of them, p. 62.

DOMINICUS GRENERIUS,

Of the Order of *Preaching Friars*, Biſhop of *Pamiez*, was made Maſter of the Sacred Palace, and afterwards Biſhop of *Pamiez* in 1326. Dy'd in 1342.

A MS. Work.

Poſtills upon all the Books of the Bible.

VITALIS è FURNO,

A Grey Friar, Cardinal; Flouriſh'd after 1310. Made Cardinal

dinal Prieſt in 1312. Cardinal Biſhop in 1320. And Dyed in 1321.

Genuine Works which we have.

His Mirrour of Morality.
Commentaries upon the Proverbs of *Solomon*.
Upon the Four Evangeliſts and Revelation.

MARINUS SANUTUS,

Surnam'd *Torſello*; Flouriſh'd in 1321.

Genuine Works, &c.

The Secrets of the Faithful of the Croſs; or the Means to recover the Holy-Land.
Divers Letters.

DURANDUS de S. PORCIANO,

A *Preaching Friar*, and Biſhop of *Meaux*: Flouriſh'd in the Univerſity of *Paris* from 1313, to 1318. When he was made Biſhop of *Puy*, or *Annecy*, and Tranſlated to the Biſhoprick of *Meaux* in 1326. and Dyed in 1333.

His Genuine Works, &c.

A Commentary upon the Books of the Sentences.
A Treatiſe about the Eccleſiaſtical Juriſdiction.

Works loſt.

A Treatiſe about the Beatifick Viſion, againſt Pope *John* XXII.
Inſtructions for his Clergy.
Some Sermons.

ALEXANDER de S. ELPIDIO,

An Hermite of S. *Auguſtine*, and Arch-Biſhop of *Ravenna*.

A Genuine Work, &c.

A Treatiſe of the Juriſdiction of the Emperor, and the Authority of the Pope.

Works in MSS.

Treatiſes of Evangelical Poverty, and of the Unity of the Church.

BERTRANDUS de TURRE,

A Grey Friar, Cardinal. Was made Arch-Biſhop of *Salerno* in 1319. Cardinal in 1328. and Dyed in 1334.

Manuſcript Works.

Sermons.

ALVARUS PELAGIUS,

A Grey Friar, and Biſhop of *Silves*. Entred into his Order in 1304, was made Apoſtolick Penitentiary, in 1330. Biſhop of *Coronna* in 1332. And after of *Silves* in *Portugal*. He Dyed after the Year 1340.

His Genuine Works.

A Treatiſe of the Complaints of the Church.
A Summary of Divinity.

Works in Manuſcript, and loſt.

See the Catalogue of them, p. 57, 58.

WILLIAM OCKAM,

A Grey Friar: Flouriſh'd in the Univerſity of *Paris*, from the beginning of the Century; and afterwards in *Germany*: He Dyed at *Munich*, in 1347.

His Genuine Works, &c.

Philoſophical Treatiſes, of which the Catalogue is in p. 58.
A Commentary upon the firſt Book of the Sentences.
Queſtions upon the Sentences.
Centiloquium.
Quodlibetical Queſtions.
A Treatiſe upon the Sacrament of the Altar.
A Treatiſe of the Eccleſiaſtical and Secular Power.
Eight Queſtions upon the ſame Subject.
A Treatiſe in the Form of a Dialogue, upon the Queſtions controverted by *John* XXII. Divided into Four Books.
A Treatiſe of the Power of the Emperor.
An Abbridgment of the Errors of Pope *John* XXII.
A Treatiſe of 90 days againſt *John* XXII.
A Treatiſe of the Divorce of *Margaret*, Princeſs of *Bohemia*, from her Husband.

Works in Manuſcript.

A Treatiſe againſt *Benedict* XII.
A Letter to the General Chapter of the Grey Friars.

Works loſt.

Seven Treatiſes againſt *John* XXII.

ODERICUS de PORT NAON.

A Grey Friar: Flouriſh'd about 1320.

A Manuſcript Work.

A *Chronicon* to the Pontificate of *John* XXII.

GUY,

Abbot of S. *Denis*: Flouriſh'd about the ſame time, and Dyed in 1333.

A Manuſcript Work.

Notes upon *Uſuardus*'s Martyrology.

WILLIAM of NOTTINGHAM,

A Chanter of *York*, and after a Grey Friar: Flouriſh'd from 1320, and Dyed 1336.

His Manuſcript Works.

Queſtions and Obſervations upon the Goſpels and Lord's Prayer.
A Treatiſe againſt the Errors of *Pelagius*.

ASTESANUS,

A Grey Friar: Flouriſh'd from 1320, till about 1330.

A Genuine Work.

A Summary of Caſes.

MONALDUS,

A Grey Friar Flouriſh'd from 1320, and Dyed 1332.

His Genuine Works.

A Summary of Caſes, call'd *Summa Aurea*.

Works in Manuſcript.

Queſtions upon the Sentences.
Sermons.

GERHARD de SIENNA,

An Hermite of S. *Auguſtine*: Flouriſh'd about 1320.

Works loſt.

See the Catalogue of them, p. 79.

WILLIAM MOUNT,

A Canon of *Lincoln*: Flouriſh'd about 1330.

Works in Manuſcript.

See the Catalogue of them, p. 63.

WILLIAM de RUBION,

A Grey Friar: Flouriſh'd about 1333.

A Genuine Work, &c.

A Diſputation upon the Sentences.

GUY de MONTROCHER,

A *French* Divine: Flouriſh'd about the ſame time.

His Genuine Works, &c.

An Inſtruction for Curates.
A Treatiſe of the manner of Celebrating the Maſs.

LUDOLPHUS, or LANDOLPHUS SAXO,

A *Carthuſian*; After he had been a Preaching Friar 30 Years, became a *Carthuſian* in 1330.

His Genuine Works, &c.

The Lives of *Jeſus Chriſt*, S. *Ann*, S. *Joachim*; and the Virgin *Mary*.
Some Divine Commentaries on the Pſalms.

SIMON BORASTON,

An *Engliſhman*: Flouriſh'd from 1336.

Works in Manuſcript.

A Treatiſe of the Unity and Order of the Church.
A Compoſure of the Order of Judicial Acts.
A Treatiſe of Philoſophy.

BARTHOLOMEW de S. CONCORDIA.

A Preaching Friar: Flouriſh'd about 1333.

His Genuine Work, &c.

A Summary of Caſes of Conſcience.

WILLIAM de BALDENSEL,

A *German* Knight; Flouriſh'd about 1336.

A Genuine Work, &c.

A Voyage into the Holy Land.

ARNOLDUS CESCOMES,

Arch-Biſhop of *Tarragon*: Flouriſh'd about the ſame time.

His Genuine Works, &c.

Two Letters.

DANIEL de TREVISI,

A Grey Friar: Flouriſh'd about 1340.

A Manuſcript Work.

A Relation of a Voyage into *America*.

HENRY

HENRY d'URIMARIA,

An Hermite of S. *Auguſtine*: Flouriſh'd about 1340.

His Genuine Works, &c.

A Commentary upon the Maſter of the Sentences.
A Treatiſe of the four Inſtincts.
A Sermon upon the Paſſion.

ROBERT COWTON,

A Grey Friar; Flouriſh'd about 1349.

A Manuſcript Work.

A Short Commentary upon the Sentences.

DURANDUS de CHAMPAGNE,

A Manuſcript Work.

A Directory for Confeſſors.

CLEMENT of FLORENCE,

A *Servite* Flouriſh'd about 1340.

His Works in Manuſcript.

A Treatiſe upon the Pſalms.
A Golden Chain upon S. *Paul*'s Epiſtles.

LUPOLDUS or LEOPOLDUS.

of *Bamberg*, a Lawyer: Flouriſh'd about 1340.

His Genuine Works, &c.

A Treatiſe of the Zeal of the *German* Princes towards Religion.
Another Treatiſe of the Rights of the Empire.

WALTER BURLEY,

A Grey Friar: Flouriſh'd about 1340.

His Genuine Works, &c.

Divers Commentaries upon *Ariſtotle*'s Works.
The Lives of the Philoſophers.

A Manuſcript Work.

A Commentary upon the Book of the Sentences.

JOHN CANON,

A Grey Friar: Flouriſh'd about 1340.

His Genuine Works, &c.

A Commentary upon the Maſter of the Sentences.
Lectures and Queſtions.
A Treatiſe upon the 8 Books of *Ariſtotle*'s Phyſicks.

MARSILUS PATAVINUS,

A Lawyer: Flouriſh'd from 1320, to the middle of the Century.

His Genuine Works, &c.

A Defender of the Peace againſt the Uſurped Juriſdiction of the *Roman* Biſhop.
A Treatiſe of the Tranſlation of the Empire.
A Treatiſe about the Divorce of the Princeſs of *Bohemia*.

UBERTINUS de CASALIS.

A Grey Friar: Born in 1259. Entred into the Order of *Grey Friars* in 1273. Wrote his Book of a Crucifyed Life in 1305, and Flouriſh'd from 1310, to 1340.

His Genuine Works, &c.

An Anſwer and Writing about the Poverty of *Jeſus Chriſt*, and the *Grey Friars*.
The Tree of a Crucify'd Life.
A Treatiſe of the Seven States of the Church.

Works loſt.

Some Writings in favour of *Petrus Oliva*.

MICHAEL CÆSENAS,

A Grey Frier Choſen General of his Order in 1316, Depos'd in 1329, and died in 1343.

Genuine Works, &c.

Three Writings againſt *John* XXII. concerning the Poverty of *Jeſus Chriſt*.

PETER de CASA,

A *Carmelite*, choſen General of his Order in 1330, and afterwards made Biſhop of *Vaſio*.

Works Loſt.

A Commentary upon the Sentences.
Sermons.

JOANNES de JANDUNO, *de Gaunt*, or *de Laon*,

A Lawyer, Flouriſh'd from 1330, to the Middle of the Century.

His Genuine Works, &c.

Some Treatiſes of Philoſophy.

Works Loſt.

A Commentary upon the Sentences.
A Treatiſe of the Power of the Church againſt *John* XXII.
Some *Quodlibetical* Queſtions.

A Spurious Work.

An Information of the Nullity of the Proceſs form'd by *John* XXII. againſt the Emperor *Lewis* of *Bavaria*, Compos'd by an Author of that time.

NICHOLAS de LYRA,

A Grey Frier, enter'd into that Order in 1291, and died 1340.

His Genuine Works, &c.

Poſtills upon all the Scripture.
A Treatiſe about the Adminiſtration of the Sacrament of the Altar.
Poſtills, or Explications upon the Goſpels of all the Sundays in the Year.
A Diſpute againſt the *Jews*.
A Treatiſe againſt a *Jew*.

His Works in Manuſcript or Loſt.

Large Commentaries upon Scripture.
A Commentary upon the Sentences.
Quodlibetical Queſtions.
A Treatiſe about the Beatifick Viſion.
An Expoſition of the Decalogue, and ſome other Works.

BENEDICTUS XII. Pope,

Choſen Pope *Decemb.* 16. 1334, Crown'd *Decemb.* 20. and died *April* 25. 1342.

His Genuine Works, &c.

A Treatiſe about the Poverty of *Jeſus Chriſt*.
A Treatiſe of the Beatifick Viſion.
Letters, Conſtitutions and Bulls in the Annaliſts, Regiſter of Bulls, and Councils.

PAUL de LYAZARES,

A Lawyer, Flouriſh'd about 1340.

A Work Loſt.

A Commentary upon the *Clementines*.

LAPUS de CHASTILLON,

Abbot of S. *Miniatus*, Flouriſh'd about 1340.

A Work Loſt.

A Commentary upon the *Clementines*.

ALBERT de BRESSE,

A *Preaching-Frier*, Flouriſh'd about the ſame time.

Works Loſt.

A Summary of Caſes, and ſeveral Letters.

HERMANNUS de SCHILDE,

An Hermite of St. *Auguſtine*: Flouriſh'd about the ſame time.

Works Loſt.

See the Catalogue of them, p. 79, 80.

WILLIAM KAYOTH,

A *Preaching Frier*, Flouriſh'd about the ſame time.

Works Loſt.

An Abbridgment of the Summary of *John* the *German*.
Some Sermons.

PAUL de PERUSIA,

A *Carmelite*, Flouriſh'd about the ſame time.

Works Loſt.

A Commentary upon the Sentences.
Deciſions and Sermons.

JOHN d'OLNEY,

A *Carthuſian*, Flouriſh'd about the ſame time.

His Works Loſt.

Six Books of the Miracles of the Virgin.
Meditations in Solitude.

PETRUS RAIMUNDUS,

A *Carmelite* made the XVth General of his Order in 1343.

A Work Loſt.

A Commentary upon the Sentences.

SIMON de SPIRES,

A *Carmelite*, Flouriſh'd about 1340.

Works Loſt.

A Commentary upon the Sentences.
A Poſtill upon the Bible.
A Treatiſe againſt the *Jews*.

JOANNES SAXO,

A Grey Frier, Flouriſh'd about the ſame time.

A Work Loſt.

A Summary of Caſes.

JOANNES de RUPE-SCISSA,

A Grey Frier, Flouriſh'd about the ſame time.

Works Loſt.

A Commentary upon the Sentences.

Sermons upon the Deſolation of the Catholick Church.

GERARDUS,

An Hermite of S. *Auguſtine*, and Biſhop of *Savona*, Flouriſh'd about the ſame time.

Works Loſt.

See the Catalogue of them, p. 80.

FRANCIS PETRARCH,

Born *July* 20. 1304, Flouriſh'd about 1340, died 1374.

His Genuine Works, &c.

Two Books of the Cures of both Fortunes.

Two Books of a Solitary Life.

Two Books of the Seiſure of the Monks.

Two Books of the Contempt of the World.

A Paraphraſe upon the Seven Penitential Pſalms.

A Treatiſe againſt Covetouſneſs.

Some Letters.

JOHN BACON,

A *Carmelite*, made Provincial of his Order in 1329, and died in 1346.

His Genuine Works, &c.

An Abbridgment of the Life of *Jeſus Chriſt.*

Quodlibetical Queſtions.

A Commentary upon the Sentences.

Works in Manuſcript Loſt.

See the Catalogue of them, p. 68.

SIMON FIDATUS de CASSIA,

An Hermite of S. *Auguſtine*, Flouriſh'd about 1340, and died, *Feb.* 11. 1348.

His Genuine Works, &c.

A Treatiſe of the Actions of our Lord.

A Diſcourſe about the Virgin.

Works Loſt.

See the Catalogue of them, p. 69.

JOANNES ANDREÆ,

A Lawyer, Flouriſh'd in the Univerſity of *Bononia* about 45 Years, and died in 1348.

His Genuine Works, &c.

Novels, or a Commentary upon the Five Books of the Decretals.

Two Commentaries upon the Sixth Book.

Gloſſes upon the *Clementines.*

An Addition to the Mirrour of *Gulielmus Durantus.*

A Tree of Conſanguinity.

Feudal Queſtions about Marriages, and Interdicts.

A Summary of Affiances, Marriages, and Degrees of Affinity.

GERHARD ODONIS,

A Grey Frier, and Arch-Biſhop of *Antioch*, was choſen General of his Order in 1329, made Arch-Biſhop of *Antioch* by Pope *John* XXII. and died in 1349.

His Genuine Works, &c.

A Commentary upon the Ten Books of *Ariſtotle*'s Morals.

The Office of the Marks of St. *Francis.*

ROBERT HOLKOTT,

A *Preaching Friar*, Flouriſh'd in the Univerſity of *Oxford* about 1340, and died in 1349.

His Genuine Works, &c.

A Commentary upon the Four Books of the Sentences.

203 Lectures upon the Book of Wiſdom.

Hiſtorical Morals for Preachers.

A Table of S. *Thomas* upon the Goſpels, and Epiſtles of the Year.

Lectures upon the Song of Songs, and the Seven Firſt Chapters of *Eccleſiaſticus.*

A Treatiſe upon the Imputation of Sin and Others.

RICHARD HAMPOLE,

An Hermite of St. *Auguſtine*: Flouriſh'd about 1340, Dy'd in 1349.

His Genuine Works.

Treatiſes of Piety, of which ſee the Catalogue, p. 69.

JACOBUS FOLQUIERUS,

An Hermite of St. *Auguſtine:* Flouriſh'd about 1345.

A Manuſcript Work.

Viridarium Gregoriinum, or Allegories upon all the Books of the Bible.

MAXIMUS PLANUDES,

A *Greek* Monk: Flouriſh'd in the Reign of *Andronicus* the Elder, and was ſent Ambaſſador to *Aquileia* in 1327.

His Genuine Works.

A Treatiſe of the Proceſſion of the Holy Ghoſt, againſt the *Latins.*

Some Fragments of his Tranſlation of St. *Auguſtine*'s 15 Books of the Trinity into *Greek.*

A Sermon upon the Burial of *Jeſus Chriſt.*

A Sermon upon St. *Peter* and St. *Paul.*

MATTHEW BLASTARES,

A *Greek* Monk: Flouriſh'd about 1335.

His Genuine Works, &c.

A Table of Canons.

A Treatiſe of the Cauſes, or Queſtions about Marriage.

NILUS CABISILAS,

Arch-Biſhop of *Theſſalonica:* Flouriſh'd under the two *Andronicus*'s the *Greek* Emperors.

His Genuine Works, &c.

A Treatiſe of the Cauſes of the Diviſion of the *Greek* and *Latin* Churches.

A Treatiſe of the Pope's Supremacy.

BARLAAM

Biſhop of *Hieracium* ſent to Pope *Benedict* XII. in 1338. Excuſes the *Palamites* in 1340, but being Condemn'd flies into the Weſt, where he was made Biſhop of *Hieracium.*

His Genuine Works, &c.

A Treatiſe of the Pope's Supremacy.

A Diſcourſe about the Union of the two Churches, the *Greek* and *Latin.*

Five Letters.

Two Letters of Morality.

GREGORIUS ACINDYNUS,

A *Greek* Monk: Condemn'd in the Council of *Conſtantinople* in the Year 1341.

His Genuine Works, &c.

Two Books of the Eſſence and Operation of God.

A Poem in *Jambick* Verſe, againſt the *Palamites.*

Works Loſt,

Five Volumes againſt *Barlaam.*

CREGORIUS PALAMAS,

Arch-Biſhop of *Theſſalonica*: Accus'd in 1340. Abſolv'd in 1346. Made Arch-Biſhop of *Theſſalonica*, in 1347.

His Genuine Works, and Loſt,

See the Catalogue of them, p. 87.

GUY de TERRENA,

A *Carmelite*, Biſhop of *Perpignan*, was made General of his Order in 1318. Biſhop of *Majorca* in 1331, and after of *Elne*, or *Perpignan*. He Dy'd in 1342.

Genuine Works, &c.

A Summary of Hereſies.

Synodal Decrees.

Works in Manuſcript.

Commentaries upon *Gratian's* Decrees.

A Treatiſe of the Perfection of Life, or a Treatiſe of the Poverty of *Jeſus Chriſt.*

PHILLIP de MONTCALIER,

A *Grey Frier*: Flouriſh'd at *Padua* in 1330, and Dy'd in 1350.

A Genuine Work, &c.

An Abbridgment of his Sermons.

Works Loſt,

Poſtills upon the Goſpels.

Sermons for all the Year.

PETRUS BERTRANDUS,

Cardinal: Flouriſh'd in the Law-Schools before 1320, was made Biſhop of *Nevers*, about the ſame, Year Tranſlated to the Biſhoprick of *Autun* in 1325. Made Cardinal in 1331. Dy'd in 1349. *His*

His Genuine Works.

The Acts of the Conference between the Clergy of *France* and *Peter Cuguieres*, about the Eccleſiaſtical Juriſdictions.

A Treatiſe of the Original and Uſe of Juriſdiction, or of the Eccleſiaſtical and Temporal Powers.

WILLIAM de MONTLEDUN,

Abbot of *Monſtierneuf*: Flouriſh'd in the Univerſity of *Toulouſe* under the Papacy of *Benedict* XII.

Works in Manuſcript.

Divers Treatiſes of Canon-Law, of which ſee the Catalogue, p. 67.

PETRUS de PALUDE,

A *Preaching Frier*, Patriarch of *Jeruſalem*, was a Licentiate in Divinity in the Univerſity of *Paris* in 1314, made Patriarch of *Jeruſalem* in 1330, and dy'd in 1341.

His Genuine Works, &c.

A Comment. upon the 3d. and 4th. Books of the Sentences.

Sermons.

A Treatiſe of the immediate Cauſe of the Eccleſiaſtical Power.

Works in Manuſcript.

A Comment. upon the 1ſt. and 2d. Books of the Sentences.

Commentaries upon the whole Bible.

A Treatiſe of the Poverty of *Jeſus Chriſt*, againſt *Michael Ceſenas.*

CLEMENT VI.

Pope, Choſen *May* 7. 1342. Crown'd *May* 12. Dy'd *Decemb.* 6. 1352.

His Genuine Works, &c.

Letters ſet down by Annaliſts, by M. *Baluſius*, in the Second Tome of the Lives of the Popes of *Avignon*, and in the Regiſter of Bulls.

BARTHOLOMEW d'URBIN.

An Hermite of St. *Auguſtine*, and Biſhop of *Urbin*. Made Biſhop in 1343, and Dy'd in 1350.

A Genuine Work.

Milleloquium of St. *Auguſtine*, finiſh'd by this Author.

Milleloquium of St. *Ambroſe.*

Works Loſt.

A Treatiſe againſt *Lewis* of *Bavaria.*

Works of Piety.

NICHOLAS CABASILAS,

Arch-Biſhop of *Theſſalonica*, Flouriſh'd under the Emperor *Cantacuzenus.*

His Genuine Works.

The Life of *Jeſus Chriſt.*

An Expoſition of the Liturgy.

A Treatiſe againſt Uſury.

Works in Manuſcript.

A Treatiſe againſt *Thomas Aquinas.*

A Commentary upon the Viſion of *Ezekiel.*

NICEPHORUS GREGORAS,

Chartophylax of the Church of *Conſtantinople*: Flouriſh'd under the Emperor *Cantacuzenus.*

His Genuine Works.

The *Byzantine* Hiſtory.

A Funeral Oration upon the Death of *Theodorus Metochita.*

Notes upon the Book of *Syneſius*, Of Dreams.

The Sufferings of St. *Cordatus.*

Manuſcript Works.

A Treatiſe againſt *Palamas.*

A Treatiſe of *Eaſter*, and others.

CALLISTUS,

Patriarch of *Conſtantinople*, Choſen Patriarch in 1354. Dy'd in 1358.

A Genuine Work.

An Homily upon the Exaltation of the Croſs.

Works in Manuſcript.

Two Sermons.

A Spurious Work.

A Method or Rule for Monks.

JOHN HONSEMIUS, or HOXEMIUS,

Canon of *Liege*: Flouriſh'd in 1350.

A Genuine Work, &c.

The Hiſtory of the Biſhops of *Liege.*

JOHANNES BECANUS,

Canon of *Utrecht*: Flouriſh'd in 1350.

A Genuine Work, &c.

A Chronicle of the Biſhops of *Utrecht*, and Earls of *Holland.*

BERNARD,

Abbot of *Mount-Caſſin*: Flouriſh'd about the Year 1350.

A Genuine Work, &c.

The Mirrour of the Monks of St. *Benedict.*

A Manuſcript Work.

A Commentary upon the Rule of St. *Benedict.*

Works Loſt.

Sermons, and Regular Precepts.

THOMAS BRADWARDIN,

A *Grey Frier*, and Arch-Biſhop of *Canterbury*. Made Arch-Biſhop of *Canterbury* in 1348. Dy'd the ſame Year.

His Genuine Work, &c.

A Treatiſe of the Cauſe of God, againſt *Pelagius*, and of the Virtue of Cauſes.

ALBERICUS ROSATUS, or ROXIATI,

A Lawyer: Flouriſh'd about 1350.

Genuine Works, &c.

A Commentary upon the *Sextus.*

A Dictionary of Civil and Canon-Laws.

PETRUS de PATERNIS,

An Hermite of St. *Auguſtine*: Flouriſh'd about 1350.

A Manuſcript Work, &c.

A Treatiſe of the Neceſſity and Sufficiency of Man's Life.

ROBERT,

A *Carmelite*: Flouriſh'd about 1350.

Works Loſt.

A Commentary upon the Sentences and Epiſtles of S. *Paul.*

Several Sermons.

MICHAEL de MASSA,

An Hermite of St. *Auguſtine*: Flouriſh'd about the Middle of the Century.

Works Loſt.

See the Catalogue of them, p. 80.

JOHANNES WALSGRAM,

A *Carmelite*: Flouriſh'd about the Middle of the Century.

Works Loſt.

A Commentary upon the Sentences.

Divers Queſtions.

JOHANNES SAXO and JOHN BRAMART,

Grey Friers: Flouriſh'd about the Middle of the Century.

Works Loſt.

See their Titles, p. 80.

HENRY D'ERFORD,

A *Grey Frier*: Flouriſh'd about the Middle of the Century.

Works Loſt.

See the Catalogue, p. 80.

JOHANNES TACESPHALUS, NICHOLAS DORHIN, TILMAN and PETER THOMAS,

Carmelites: Flouriſh'd about the Middle of the Century.

Works Loſt.

See their Titles, p. 80.

BARTHOLOMEW,

A Grey Frier Flouriſh'd about the Middle of the Century.

Works Loſt.

A Treatiſe of the Property of Things.

Sermons.

PETER,

A Monk of *Clara-Vallis*: Flouriſh'd about 1350.

Works in Manuſcript.

Two Letters.

A Treatiſe of the Pope's Power.

THOMAS of STRASBURG,

An Hermite of St. *Auguſtine*: Choſen General of his Order in 1345, and Died in 1357.

His Genuine Works, &c.

A Commentary upon the Four Books of the Sentences.

A Work Loſt.

A Book upon the Conſtitutions of his Order.

GREGORIUS ARIMINENSIS,

An Hermite of St. *Auguſtine*: Choſen General of his Order in 1357, and Died in 1358.

Genuine Works ſtill Extant.

A Commentary upon the 1ſt. and 2. Books of the Sentences.
An Addition to that Work.
Commentaries upon St. *Paul's* Epiſtles, and the Canonical Epiſtle of St. *James*.
A Treatiſe of Uſury.

Works Loſt,

Sermons.

ADAM GODDAM, or WODHAM,

A Grey Frier: Flouriſh'd from 1330, and Died in 1358.

A Genuine Work ſtill Extant.

A Commentary upon the Books of the Sentences.

TORTANERIUS VASSALLI,

Cardinal: Choſen General of the *Grey Friers* in 1343. Made Arch-Biſhop of *Ravenna* in 1347. Patriarch of *Grado* in 1351. and Cardinal in 1360. Died in 1361.

A Work Loſt,

A Commentary upon St. *Auguſtine's* Books, *De Civitate Dei.*

JOHANNES THAULERUS,

A *Preaching Frier*: Flouriſh'd in 1350. Died in 1361.

His Genuine Works, &c.

Sermons Tranſlated out of the *German* Language into *Latin*, by *Surius*.

INNOCENT VI.

Pope: Choſen Pope *Decemb.* 18. 1352. Crown'd *Decemb.* 23. Died *Sept.* 12. 1362.

His Genuine Works. &c.

Several Letters Publiſh'd by the Annaliſts, taken out of his Regiſter, which is in Manuſcript in the *Vatican* Library.

PETRUS BERCHERIUS,

Prior of St. *Eligius*: Flouriſh'd about 1350. Died in 1362.

His Genuine Works, &c.

A Moral Dictionary.
A Reductory of the Bible.
A Moral Induction.

ALPHONSUS VARGAS,

Arch-Biſhop of *Sevil*: Flouriſh'd about 1350, and Died in 1366.

His Genuine Works, &c.

A Commentary upon the 1ſt. Book of the Sentences.
Queſtions upon the Three Books of *Ariſtotle, De Anima.*

RICHARD FITZRALPH,

Arch-Biſhop of *Armagh*, Chancellor of *Oxford* about 1333. Choſen Arch-Biſhop of *Armagh* in 1347. Died in 1360.

His Genuine Works, &c.

A Defence of the Curates, againſt the *Begging Friers.*
A Summary againſt the *Armenians.*
Four Sermons in Praiſe of the Virgin.

Manuſcript Works.

A Treatiſe about thoſe who are to hear Confeſſions.
A Treatiſe of Begging.
A Reply to *Robert Conway.*
Several Sermons.
A Summary upon the Sentences.

ROGER CHONOE, or ROBERT CONWAY,

A *Grey Frier*: Flouriſh'd about the ſame time.

A Genuine Work, &c.

An Anſwer to the Defence of the Curates, by *Richard* of *Armagh.*

A Manuſcript Work,

A Confutation of the ſame *Richard* of *Armagh*, concerning Begging.

Works Loſt,

Seven Books about the Poverty of our Lord.
An Anſwer to Frier *John de Terinis.*

RALPH HIGDEN, or HIKEDEN,

A *Benedictine* Monk of *Cheſter*: Flouriſh'd about 1350, and Died 1363.

A Manuſcript Work, &c.

A *Polychronicon* Tranſlated into *Engliſh*, by *John de Treviſi.*

Works Loſt,

See the Catalogue of them, p. 71.

JOHN MALVERN,

A *Benedictine* Monk of *Wincheſter*, Flouriſh'd about 1350.

Works in Manuſcript, or Loſt.

A Treatiſe of Viſions.
The Continuation of *Ralph Higden's Poly-Chronicon.*

BERNARD DAPIFER,

A Monk of *Melk*, Flouriſh'd about 1360.

A Genuine Work.

The Hiſtory of St. *Gothalmus.*

JOHN CALDERINUS,

A Lawyer, Flouriſh'd about 1360.

Works of the Common Law, &c.

A Treatiſe of Eccleſiaſtical Interdicts.
A Table of the Texts of Scripture quoted in the Decretals.

A Manuſcript Work,

A Commentary upon the Decretals.

BARTHOLOMEW de GLANVILE,

A Grey Frier, Flouriſh'd about 1360.

His Genuine Works.

Nineteen Books of Morality and Sermons.

PETRUS BOHERUS,

Abbot of S. *Aignan*, Flouriſh'd about the ſame time.

Works Loſt.

See the Catalogue of them, p. 80, 81.

JACOBUS de ALTA VILLA,

A *German*, Flouriſh'd about the ſame time.

Works Loſt.

A Treatiſe upon the Sentences.
Some Queſtions.

JOHN d'IMENHUSEN,

A *German*, Flouriſh'd about the ſame time.

Works Loſt.

A Commentary upon the Sentences.
Sermons.

URBAN V. Pope,

Choſen Pope *Octob.* 28. Conſecrated and Crown'd *Nov.* 6. 1362. He died *Decemb.* 19. 1370.

His Genuine Works.

A Conſtitution againſt the Plurality of Benefices, which is found in the Councils.
Several Letters in the Annaliſts.

PHILOTHEUS,

Patriarch of *Conſtantinople*, Choſen Arch-Biſhop of *Heraclea* in 1354, Driven out in 1355, Reſtor'd in 1367, and died in 1371.

His Genuine Works, and Manuſcripts.

See the Catalogue of them, p. 90.

THEOPHANES,

Arch-Biſhop of *Nice*, Flouriſh'd under the Emperor *Cantacuzenus.*

Works in Manuſcript.

A Treatiſe againſt the *Jews.*
An Inſtruction to Clergy-men.
A Letter concerning the Contempt of the World.

NILUS,

Arch-Biſhop of *Rhodes*, Flouriſh'd about 1360.

A Genuine Work, &c.

The Hiſtory of the Oecumenical Councils.

JOANNES CANTACUZENUS,

The *Greek* Emperor, After he had left the Empire in 1357 liv'd a long time.

His Genuine Works, &c.

The Hiſtory of the Reigns of the *Andronici*, and his own.
A Treatiſe againſt the *Saracens* and *Mahometans.*

Works in Manuſcript.

The Contradictions of *Prochorus Cydonius.*

JOANNES CYPARISSIOTA,

Flouriſh'd in the Reign of *Cantacuzenus* and *Joannes Palæologus.*

His Genuine Works, &c.

A Part of his Errors, while a *Palamite.*
A Material Expoſition of what Divines ſay of God.

A Manuſcript Work, &c.

The greateſt part of his Sins, while he was a *Palamite.*

MANUEL CALECA, *or* CALECEAS,
Flouriſh'd under the Empire of *Palæologus.*
His Genuine Works, &c.
A Treatiſe againſt the *Greeks* about the Proceſſion of the Holy Ghoſt.
A Treatiſe of the Eſſence and Operation of God.
A Manuſcript Work.
A Treatiſe of the Trinity.

ISAAC ARGYRA,
A *Greek* Monk, Flouriſh'd about the Year 1373.
A Genuine Work, &c.
A Kalendar.

MAXIMUS,
A *Greek* Monk, Flouriſh'd about the ſame time.
His Genuine Works, &c.
A Letter about the Proceſſion of the Holy Ghoſt for the *Latins.*

S. BRIDGET,
Flouriſh'd about 1360, and died in 1373.
Her Genuine Works, &c.
Eight Books of Revelations.
Six Sermons, and A Rule.

GREGORY XI. Pope,
Conſecrated, and Crown'd *Jan.* 4. 1371, and died *March* 27. 1378.
His Genuine Works, &c.
Letters ſet down by *Waddingus* and *Bzovius.*
Bulls in the Regiſter of Bulls.

JOANNES BALISTARII,
General of the *Carmelites*, Flouriſh'd under the Papacy of *Gregory* XI. and died in 1374.
Works Loſt.
See the Titles of them, p. 81.

S. CATHARINE of SIENNA,
A Nun of S. *Benedict*, Born in 1374, Flouriſh'd about 1370, died in 1380.
Her Genuine Works,
Letters.
Six Treatiſes of Providence.
A Diſcourſe of the Annuntiation of the Virgin *Mary.*
The Divine Doctrine of the Eternal Father.

JORDANUS SAXO,
An Hermite of S. *Auguſtine*, Flouriſh'd about 1360, and died in 1380.
His Genuine Works, &c.
A Summary of Sermons.
A Treatiſe of the Tranſlation of the *Roman* Empire to the *Germans.*
Works in Manuſcript.
A Treatiſe of the Four Communions.
A Collection of Dates for the Hermites of S. *Auguſtine.*
Works loſt.
A Commentary upon the Revelations.
An Apology for his Order.

JOANNES RUYSBROKIUS,
A Canon Regular, Abbot of *Wavre*: Flouriſh'd about 1470, Died in 1381, being 88 Years old.
His Genuine Works, &c.
Treatiſes of Piety, Tranſlated out of the *German* Language into *Latine*, by *Surius.*
Of which, ſee the Catalogue, p. 74, 75.

JOHN de HILDESHEIM, JOANNES GOLENIUS, HENRY DOLENDORP, and JOHN FUSTGIN.
Carmelites: Flouriſh'd 'till about 1380.
Works loſt.
See the Titles. p. 81.

RALPH de PRÆLLES,
Councellor and Maſters of Requeſt to the King of *France*: Flouriſh'd in the Reign of *Charles* V. King of *France.*
His Genuine Works, &c.
A Treatiſe of the Eccleſiaſtical Power.
A Tranſlation of S. *Auguſtine*'s Books, *De Civitate Dei.*
A Work loſt.
The Patifick King.

PHILIP de MESERIIS,
Knight: Flouriſh'd about the ſame time.
His Genuine Work, &c.
A Treatiſe of the Eccleſiaſtical and Secular Power, under the Name of *Philotheus Aquilinus.*

PHILIP CABASSOLAS,
Cardinal; Made Biſhop of *Cavaillon* in 1334. Patriarch of *Jeruſalem*, in 1336. Cardinal Prieſt the ſame Year, and Cardinal Biſhop of S. *Sabina* in 1370. Died 1382.
A Manuſcript Work.
The Life and Miracles of S. *Magdalene.*

GERHARD GROOT, or GRAND.
A Canon Regular: Flouriſh'd from 1360. And died in 1384.
His Genuine Works, &c.
An Explication of the way of Preaching the Truth.
Concluſions and Propoſitions.
A Treatiſe of the Study of Scripture.
Works in Manuſcript.
See the Catalogue of them, p. 74.

PHILIP de LEYDIS.
Canon and Great Vicar of *Utrecht*, Flouriſh'd about 1370. And died in 1386.
A Genuine Work, &c.
A Treatiſe of the Care of a Common-wealth, and the State of Sovereign Princes.

ARNOLDUS de TERRENA,
Sacriſt of *Perpignan*: Flouriſh'd about 1360.
Works in Manuſcript.
A Treatiſe of the Maſs and Canonical Hours.
Theological Queſtions.

MATTHIAS, or MATTHEW de CRACOVIA.
A Doctor of *Prague*: Flouriſh'd about 1370.
Works in Manuſcript, or loſt.
See the Catalogue of them, p. 72.

GALLUS,
Abbot of *Konigſaal*: Flouriſh'd about 1370.
A Genuine Work, &c.
A Book call'd The Pomegranade.

HENRY,
A Monk of *Rebdorf*: Flouriſh'd about 1375.
A Genuine Work.
Annals from 1275, to 1372.

HUGELIN MALEBRANCHIUS,
An *Hermite* of S. *Auguſtine*, Biſhop of *Ariminum*, and Patriarch of *Conſtantinople*; Choſen General of his Order in 1368. Made Biſhop of *Ariminum* in 1370. And died after 1372.
His Works in Manuſcript.
A Commentary upon the Sentences.
A Treatiſe of the Trinity.
A Treatiſe of the Communication of *Idioms.*

THOMAS STOBBS, or STUBBS,
A Preaching Frier: Flouriſh'd about 1375.
A Genuine Work, &c.
A Chronicle of the Arch-Biſhops of *York.*

MATTHEW FLORILEGUS,
A *Benedictine* Monk of *Weſtminſter*: Flouriſh'd to 1377.
A Genuine Work.
Flowers of Hiſtory.

JOHN SCADLAND,
A Preaching Frier; Biſhop of *Hildeſheim*: Flouriſh'd about 1360, died in 1377.
Works in Manuſcript.
A Treatiſe of the Eſtate of the Cardinals.
A Treatiſe of the Eſtate and Dignity of Biſhops.

ALBERT of STRASBURG.
Flouriſh'd about 1370.
His Genuine Works, &c.
A Chronicle from 1270, to 1378.

The Life of *Bertholus* Biſhop of *Strasburg*.

BONADVENTURE of PADUA,

Cardinal: Choſen General of the *Hermites* of S. *Auguſtine* in 1377. Made Cardinal by *Urban* the VIII. in 1378. And died in 1386.

A Genuine Work, &c.

The Mirrour of the Virgin *Mary*.

Works in Manuſcript, or loſt.

See the Catalogue of them, p. 75.

WILLIAM of WALLINGFORD, FRANCIS MARTIN, and STEPHEN of PETRINGTON.

Carmelites: Flouriſh'd about 1380.

Works loſt.

See the Titles of them, p. 81.

CONRADUS d'ALTZEY.

A *German*: Flouriſh'd in 1380.

Works loſt.

See the Catalogue of them, p. 81.

BERTAMUS,

A Preaching Frier; Biſhop of *Theſſis*: Flouriſh'd about 1380. And died in 1387.

Works loſt.

See the Catalogue of them, p. 81.

PHILIP RIBOT,

A *Carmelite*; Choſen Provincial of his Order in 1368. And died in 1391.

A Genuine Work, &c.

The Mirrour of the *Carmelites*.

Works loſt.

A Treatiſe of the Illuſtrious Men of his Order.

Sermons.

MARSILIUS d'INGHEN.

Treaſurer of the Church of *Colen*: Flouriſh'd about 1380. And died in 1394.

A Genuine Work,

A Commentary upon the Sentences.

WILLIAM of WODFORD, or WILFORD,

A Grey Frier: Flouriſh'd at the end of the Century: And died in 1397.

A Genuine Work, &c.

A Treatiſe againſt *Wickliff*.

Works in Manuſcript.

An Apology againſt *Richard* of *Armagh*.

And other Works.

GERHARD de ZUTPHEN,

A Canon Regular: Flouriſh'd about the end of the Century, And died in 1398.

His Genuine Works, &c.

Two Aſcetick Treatiſes.

NICHOLAS EYMERICK,

A Preaching Frier: Flouriſh'd from 1350, to the end of the Century. And died in 1399.

A Genuine Work, &c.

A Directory for Inquiſitors.

Works in Manuſcript.

See the Catalogue of them, p. 76.

LEONARD de GIFFON

Cardinal; The 24th General of the Grey Friers: Made Cardinal in 1378. Died after 1394. in which Year he was preſent at the Election of Pope *Benedict* XIII.

Works Loſt,

See the Catalogue of them, p. 81.

NICHOLAS ORESMIUS,

Biſhop of *Liſieux*; Made Head of the Houſe of *Navarre*, in 1356. Treaſurer of the H. Chappel at *Paris* in 1361. Sent to *Urban* V. in 1363. Made Biſhop of *Liſieux* in 1377. Died in 1384.

His Genuine Works.

A Diſcourſe before the Cardinals againſt the Irregularities of the Court of *Rome*.

A Diſcourſe about the Change of Money.

Works in Manuſcript.

See the Catalogue of them, p. 73. 74.

URBAN VI.

Pope. Elected *April.* 9. 1378. And Crowned *April* 17. And died in *October*, 1389.

His Genuine Works ſtill Extant.

Letters and Bulls of this Pope in the Annaliſts.

And Regiſter of Bulls.

CLEMENT VII.

Pope at *Avignon*. Elected *September* the 20. 1378. Died *September* 16th. 1394.

His Genuine Works, &c.

Letters Printed by M. *Baluſius*, and the Annaliſts.

ROBERT GERVAIS.

A Preaching Frier, and Biſhop of *Senez*. Made Biſhop in 1369. And dyed in 1388.

His Manuſcript Works.

A Treatiſe of Schiſm.

The Mirrour Royal.

PETER de NATALIBUS,

Biſhop of *Jeſol*: Flouriſh'd about 1380.

A Genuine Work.

A Catalogue of Saints.

JOHN de BURGO,

Chancellor of *Cambridge*: Flouriſh'd about 1380.

A Genuine Work, &c.

A Treatiſe call'd, *Pupilla Oculi*, [*i. e.* The Apple of the Eye] for the Inſtruction of Prieſts.

JACOBUS de TERAMIS,

Arch-Deacon of *Averſa*: Flouriſh'd about 1390.

Works in Manuſcript,

A Commentary upon the Sentences.

A Conſolation for Preachers.

GUIDO D'EUREUX,

A *Preaching Frier*: Flouriſh'd about 1390.

Works in Manuſcript.

Sermons.

A Rule for Tradeſmen.

AUGUSTINE D'ASCOLI,

An Hermite of St. *Auguſtine*: Flouriſh'd about 1390.

Works in Manuſcript.

Sermons.

HENRY BOICH,

A Lawyer: Flouriſh'd about 1390.

His Genuine Works, &c.

Commentaries upon the Five Books of the Decretals, upon the *Sextus* and the *Clementines*.

BONIFACE IX.

Pope at *Rome*: Choſen Pope 1389, and Died in 1404.

His Genuine Works, &c.

Conſtitutions related by Hiſtorians.

BENEDICT XIII.

Pope at *Avignon*: Choſen Pope *Sept.* 26. 1394. Died in the next Century.

His Genuine Works, &c.

Divers Letters concerning the Obedience which he claim'd as due to him, Related by the Hiſtorians of the Schiſm.

Conſtitutions, and other Letters, related by the Hiſtorians of that time.

SIMON de CREMONA,

An Hermite of St. *Auguſtine*: Flouriſh'd about the End of the Century. Died in 1400.

His Genuine Works, &c.

Poſtils upon the Goſpels.

Works in Manuſcript,

See the Catalogue of them, p. 15.

BARTHOLOMEW ALBICIUS,

A *Grey Frier*: Flouriſh'd at the End of the Century, and Died in 1401.

His Genuine Works, &c.

A Treatiſe of the Conformity of our Lord *Jeſus Chriſt*, and St. *Francis*.

A Treatiſe in Praiſe of the Virgin *Mary*.

Sermons.

WALTER DISSE,
A *Carmelite*: Flouriſh'd in the Papacy of *Boniface* the IX. whoſe Legate he was in *England*, *Spain* and *France*.
Works Loſt.
See the Catalogue of them, p. 81.

PETER QUESNEL,
A Grey Frier: Flouriſh'd about the end of the Century.
Works in Manuſcript.
See the Catalogue of them, p. 75.

HENRY KNIGHTON,
A Grey Frier: Flouriſh'd about the end of the Century.
His Genuine Works, ſtill Extant.
A Chronicle of *England* to 1395.
The Hiſtory of the Depoſition of *Richard* II. King of *England*.

WILLIAM THORN,
A *Benedictine* Monk of S. *Auguſtine* at *Canterbury*: Flouriſh'd about the end of the Century.
A Genuine Work, &c.
The Hiſtory of the Abbots of S. *Auguſtine* at *Canterbury*.

MATTHEW D'EUREUX,
A Preaching Frier: Flouriſh'd at the end of the Century.
Works in Manuſcript.
A Commentary upon the Pentateuch.
Poſtills upon *Iſaiah*, and other Books of Scripture.

NICHOLAS de GORHAM,
A Preaching Frier: Flouriſh'd about the end of the Century.
His Genuine Works, &c.
A Commentary upon the New Teſtament.
Sermons for all the Year.

JOHN BROMIARD,
A Preaching Frier: Flouriſh'd to the end of the Century, and died in the next.
A Genuine Work.
A Summary for Preachers.
Works in Manuſcript.
A Treatiſe of the Civil and Canon-Law.
An Explication of the Ceremonies of the Maſs.
Exhortations.

THOMAS LAMB, and NICHOLAS de RITZON,
Carmelites: Flouriſh'd about the end of the Century.
Works Loſt.
See the Titles, p. 81.

RADULPHUS de RIVO.
Dean of *Tongres*: Flouriſh'd in the end of the Century, and died in 1403.

JOHN de TAMBACH,
A Preaching Friar: Choſen Maſter of the Holy Palace in 1366. Died in the next Century being above 80 years Old.
A Genuine Work.
The Comfort of Divinity, or Mirrour of Wiſdom.
A Manuſcript Work.
A Treatiſe of Nature and Grace.
Works Loſt.
A Treatiſe of the Pleaſures of Paradiſe.
Sermons.

RAIMUNDUS JORDANUS,
Surnam'd *Idiota*; a Canon Regular, and Provoſt of *Uſez*: Flouriſh'd about the end of the Century.
His Genuine Works, &c.
Works of Piety.
Of which ſee the Titles, p. 77.

FRANCIS XIMENIUS.
Biſhop of *Elne*, or *Perpignan*, and Patriarch of *Jeruſalem*: Flouriſh'd at the end of this Century, or beginning of the next.
His Genuine Works, &c.
A Book of the Angelical Life.
Four Books of the Chriſtian Life.
Inſtructions for Paſtors.

LUCIUS COLUTIUS SALUTATUS de STIGNANO,
Chancellor of *Florence*: Flouriſh'd from 1360 to 1406. in which he died.
His Genuine Works, &c.
Two Letters, and one Petition.
Works Loſt.
See the Titles, p. 78.

ANTONIUS de BUTRIO,
A Lawyer: Flouriſh'd at the end of this Century, and beginning of the next: And died in 1408, or 1417.
His Genuine Works, &c.
A Commentary upon the *Sextus*.
A Repertory of the Canon and Civil Law.

HENRY de KALKAR,
A *Carthuſian*: Flouriſh'd about the end of this Century: And died 1408.
Works Loſt.
See the Catalogue, p. 81.

HENRY de BAUME, or de PALMA:
Flouriſh'd about the end of this Century.
A Genuine Work, &c.
Myſtical Divinity.

BERTRANDUS de TRILLE,
A Preaching Frier: Flouriſh'd about the end of the Century.
A Manuſcript Work.
A Commentary upon the Sentences.

RICHARD de MAYDESCON,
A *Carmelite*: Flouriſh'd about the end of this Century.
Works Loſt,
A Treatiſe againſt the *Lollards*.
Several Sermons.

JOHN,
A *Benedictine* Monk of *Caſtel*: Flouriſh'd about the end of the Century.
Works Loſt,
See the Titles, p. 81.

CONRADUS,
A Canon of *Ratiſbon*: Flouriſh'd about the end of the Century.
Works Loſt.
Several Books of Moral Philoſophy.

JOHN de SCHODEHOVE,
A *Carmelite*: Flouriſh'd about the end of the Century.
Works Loſt.
See the Catalogue of them, p. 81.

PHILLIP de FERRIERES,
Biſhop of *Badajox*: Flouriſh'd about the end of the Century.
Works Loſt.
Sermons for the whole Year.

MICHAEL AIGRIANUS, or AIGNANUS,
A *Carmelite*; Choſen General of his Order in 1381. Died in 1396. Or as others, in 1416, but out of his Office.
A Genuine Work, &c.
A Commentary upon the Pſalms, without a Name.
Works Loſt.
See the Catalogue, p. 78.

JOHN de HESDIN,
A Knight, Hoſpitaller of S. *John* at *Jeruſalem*: Flouriſh'd about the end of the Century.
Works Loſt.
Commentaries upon the New Teſtament.
And Sermons.

WILLIAM de OPPENBACH,
A *German*, and Doctor of *Paris*: Flouriſh'd about the end of the Century.
Works Loſt.
A Commentary upon the Sentences.
Queſtions and Sermons.

HENRY EUTA or OYTA,

A Profeſſor; Flouriſh'd about the end of the Century.

Works Loſt.

See the Catalogue of them, p. 82.

JOHN GLUEL, HENRY D'ARDENAC and BLAISUS ANDERNARIUS

Carmelites; Flouriſh'd about the end of the Century.

Works loſt.

See the Titles, p. 82.

JOHN,

Abbot of S. *Bavon*; Flouriſh'd about the end of the Century.

A Work loſt.

A Treatiſe of the Uſe of Food, p. 82.

RICHARD de LAVENHAM, and JOHN de CAMPSCEN,

Engliſh *Carmelites*; Flouriſh'd about the end of the Age.

Works loſt.

See the Titles, p. 82.

JOHN de WERDEN,

A *Grey* Friar; Flouriſh'd about the end of the Century.

Works loſt.

Sermons.

PHILIP

Abbot of *Otterburg*; Flouriſh'd about the end of the Century.

Works loſt.

A Commentary upon the *Canticles*.
Sermons and Letters.

INNOCENT VII.

Pope at *Rome*; Choſen Pope *Octob.* 12. 1404. Dyed in 1407.

Genuine Works, &c.

Divers Letters related by Hiſtorians.

MANUEL PALÆOLOGUS,

A *Greek* Emperor; Was aſſum'd into the Government by his Father, in 1384. Began to Reign alone, 1392. and Dyed in the next Century.

His Genuine Works, &c.

Prayers for the Morning.
Subjects of Compunction.
Pſalms of Thanksgiving for the taking of *Bajazet*.
Precepts for the Education of a Prince.
Seven Diſcourſes of Virtues and Vices.
A Panegyrick of *Theodorus*.

A Manuſcript Work.

A Treatiſe of the Proceſſion of the Holy Ghoſt againſt the *Latines*.

NILUS DAMILA

A *Greek* Monk; Flouriſh'd under the Empire of *Manuel Palæologus*.

Works in Manuſcript.

Four Treatiſes of the Proceſſion of the Holy Ghoſt againſt the *Latines*.

JOHN de GROSSE,

A *Carmelite*; General of his Order from 1389. to 1409. when he was preſent at the Council of *Piſa*.

His Genuine Works, ſtill Extant.

The *Viridarium* of the Order of *Carmelites*.
A Treatiſe of the Illuſtrious Men of that Order.

FRANCIS ZABAREL,

Cardinal; Made Biſhop of *Padua* about the end of the Century. Cardinal by *John* XXIII. Dyed in 1417. Aged 78 Years.

His Genuine Works, &c.

A Commentary upon the Five Books of the Decretals.
A Commentary upon the *Clementines*.
A Treatiſe about the Authority of the Emperor, to extinguiſh Schiſms.

Works loſt.

See the Titles of them, p 78.

JACOBUS MAGNUS,

An Hermite of S. *Auguſtine*; Flouriſh'd about 1400. And Dyed 1420.

A Genuine Work, &c.

Sophologia.

BALDUS

A Lawyer; Flouriſh'd from 1400. to 1423.

A Genuine Work, &c.

A Commentary upon the Decretals.

PETRUS de HARENTALS,

A Canon Regular, and Abbot of *Floreff*; Flouriſh'd at the end of the Fourteenth, and in the beginning of the Fifteenth Age, and liv'd to 1436.

His Genuine Works, &c.

A Commentary upon the Pſalms.
The Lives of the Popes at *Avignon*.

Works in MSS.

Commentaries upon the Goſpels.
A Chronicle.

DEMETRIUS CYDONIUS.

Flouriſh'd in the beginning of the Fifteenth Age.

His Genuine Works, &c.

Two Diſcourſes.
A Treatiſe of the Execrable Doctrines of *Palamas*.
A Treatiſe of the Proceſſion of the Holy Ghoſt for the *Latines*.
A Diſcourſe of the Contempt of Death.

Works in MSS.

A Tranſlation of the ſecond Part of *Thomas Aquinas*'s Summ into *Greek*; as alſo of his Treatiſe againſt the *Gentiles*. And S. *Anſelm*'s Treatiſe of the Proceſſion of the Holy Ghoſt, with his Letter about the uſe of Unleaven'd Bread.
A Diſcourſe concerning Evangelical Preaching.

A Spurious Work.

A Treatiſe of another *Demetrius*, more ancient, concerning the Proceſſion of the Holy Ghoſt againſt the *Latines*.

A Chronological TABLE of the COUNCILS held in the *Fourteenth Century*, and of their *Acts*, *Letters*, *Canons*, &c.

Councils.	*Years*	*Acts, Letters, Canons, &c.*
The Council of *Melan*,	1300	A Renewal of Eight Eccleſiaſtical Conſtitutions.
The Synod of *Colen*,	1300	Twenty two Conſtitutions.
The Synod of *Bayeux*,	1300	Conſtitutions divided into 113 Articles.
The Councils of *Auch*,	1300	Thirteen Articles.
Compeigne,	1301	Six Articles.
An Aſſembly at *Paris*,	1302	Acts.
The Council of *Pennaſiel*,	1302	Fifteen Canons.
An Aſſembly at *Paris*,	1303	Acts.
The Councils of *Nogarol*,	1303	Nineteen Articles.
Compeigne,	1304	Five Articles.
Auch,	1308	Six Canons.
An Aſſembly at *Tours*,	1308	Mention'd in Hiſtorians with the Deputations of ſuch as were at it.
The Council of *Presburg*,	1309	Nine Canons.
The Council of *Saltzburg*,	1310	Five Conſtitutions renew'd with a particular Decree about Clandeſt. Marriages.
The Council of *Colen*,	1310	Twenty eight Articles.
The Council of *Paris*,	1310	Hiſtory of that Council.
The Council of *Ravenna*,	1310	Mention'd by the Authors of that time.
The Council of *Salamanca*,	1310	Mention'd by the Authors of that time.
The Council of *London*,	1310	Mention'd by the Authors of that time.
The Council of *Mentz*,	1310	Mention'd by the Authors of that time.
The Council of *Ravenna*,	1311	Twenty two Conſtitutions.
The General Council of *Vienna*,	1311 1312	*Clement* V's Letter to call that Council. The Sentence and Letters againſt the *Templars*. The *Clementines* particularly. 1. Of Faith. 2. Againſt the Errors of the *Begards* and *Beguines*, and 3. concerning the *Begging Friars*.
The Councils of *Paris*,	1314	Three Articles.
Ravenna,	1314	Twenty Canons.
Saumur,	1315	Four Articles.
Nogarol,	1316	Five Canons.
The Council of *Senlis*,	1316	Letters of *Peter de Courtnay* Arch-Bp. of *Rheims*.
The Council of *Senlis*,	1317	A Rule concerning Eccleſiaſtical Privileges.
The Councils of *Ravenna*,	1317	Twenty two Conſtitutions
Sens,	1320	Four Canons.
London,	1321	Eight Articles.
Valladolid,	1322	Twenty ſeven Canons.
Colen,	1322	A Confirmation of Rules.
The Council of *Paris*,	1323	A Renewal of the Conſtitutions of the Council of *Sens* in 1320.
The Councils of *Toledo*,	1323	Sixteen Canons.
Toledo,	1324	Eight Articles.
Avignon,	1326	Fifty nine Articles.
Complutum,	1326	Two Articles.
Marſiac,	1326	Fifty ſix Canons.
Senlis,	1326	Seven Conſtitutions.
The Council of *Ruffec*,	1327	A Sentence of Interdiction, and a Rule for the Clergy.
The Councils of *London*,	1328	Nine Articles.
Compeigne,	1329	Seven Canons.
Paris,	1329	Acts.
Lambeth,	1330	Ten Conſtitutions.
Marſiac,	1330	Acts.
Macclesfield,	1332	A Rule about the Feſtivals.
Salamanca,	1335	Seventeen Articles.
Roan,	1335	Thirteen Decrees.
Bourges,	1336	Fourteen Canons.
The Council of *Chateau-Gonthier*,	1336	Twelve Conſtitutions.
The Council of *Avignon*,	1337	A Renewal of the Decrees made the laſt Council at *Avignon*, with ſome new Ones, in all 70 Articles.
An Aſſembly at *Francfurt*,	1338	A Proteſtation againſt the Proceedings of *John* xxii. againſt *Lewis* of *Bavaria*.
The Councils of *Toledo*,	1338	Five Articles.
Conſtantinople,	1340	Mention'd by the *Greek* Authors of that time.
Conſtantinople,	1341	Mention'd by the *Greek* Authors of that time.
London,	1341	A Rule againſt Ambitious Clergy-Men.
London,	1342	Twelve Canons.
London,	1343	A Rule about the Priviledges of the Clergy.
Conſtantinople,	1344	The Hiſtory of it, and the Sentence of the Patriarch.
Noyon,	1344	Seventeen Articles.
Paris,	1346	Thirteen Canons.
Conſtantinople,	1346	Mention'd in the Authors of that time.
Toledo,	1347	Four Articles.
Conſtantinople,	1347	A Letter of that Council.
Lambeth,	1351	A Rule for the Immunities of the Clergy.
Beziers,	1351	Eight Rules.
Conſtantinople,	1355	Acts of this Council.
Toledo,	1355	Conſtitutions.
Macclesfield,	1362	A Rule for Feſtivals.
Lambeth,	1362	Rule for Taxing Chaplains
Angers,	1365	Thirty three Articles.
York,	1367	Ten Canons.
Lavaur,	1368	A Collection of Eccleſiaſtical Rules in 133 Articles.
Narbonne,	1374	Twenty Canons.
London,	1382	Acts and Judgment of this Council.
Saltzburg,	1386	Seventeen Conſtitutions.
Palenza,	1388	Seven Chapters.
London,	1391	A Rule about Eccleſiaſtical Diſcipline.
London,	1396	The Condemnation of *Wickliff*'s Doctrines.
An Aſſembly of the Clergy of *France*,	1398	Acts.
An Aſſembly at *Paris*,	1403	Acts.
Paris,	1406	Acts.
Paris,	1408	Acts.
An Aſſembly of the Cardinals at *Piſa*,	1408	An Act of Appeal, in Appointment of a Council, and the Citation of the Two Popes.

A TABLE of the WORKS of the *Eccleſiaſtical Writers* of the *Fourteenth Century*; diſpoſed according to the *Subjects* they Treat of.

Works about the Truth of the Chriſtian Religion, againſt the Jews.

THE Defence of the Chriſtian Religion againſt the *Jews*, by *William Porchet*.
A Diſpute againſt the *Jews*, and a Treatiſe againſt a *Jew*, by *Nicholas de Lyra*.
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FINIS.

A NEW

Eccleſiaſtical Hiſtory;

Containing an ACCOUNT of the

CONTROVERSIES

IN

RELIGION:

THE

LIVES and *WRITINGS*

OF

Eccleſiaſtical Authors;

AN

Abridgment of their Works,

And a JUDGMENT on their

STYLE and *DOCTRINE*:

ALSO

A Compendious HISTORY of the COUNCILS,

AND

All Affairs Tranſacted in the *Church*.

Written in *FRENCH*

By *Lewis Ellies du PIN*, Doctor of the *SORBON*.

VOLUME the THIRTEENTH;

Containing the HISTORY *of the* FIFTEENTH CENTURY.

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PREFACE.

THE Fifteenth Century of the Church is full of great Tranſactions, which deſerve a very particular Conſideration: The Schiſm of the Popes, which appear'd at the beginning of it, was for many Years the great Care and Buſineſs of the Prelats, and Chriſtian Princes of the *Weſt*: After this, the Difference between the Council of *Baſil* and Pope *Eugenius* IV. and the Project of the Reunion of the *Greeks* to the *Latin* Church, were the great Concerns of the whole World; but the former had not thoſe miſchievous Conſequences which were fear'd, nor the latter that Succeſs which was hop'd for. Some time before this Century, there aroſe a * Hereſie in *England*, which hath ſince produc'd great Revolutions in *Europe*; for it travell'd from *England* into *Germany*, and there kindled great Commotions both in Church and State. Among many bad Effects, it produc'd theſe two good ones; it put Men upon the ſtudy of uſeful Learning, and chiefly upon ſearching into the Holy Scripture and Tradition; and it oblig'd the Prelats to labour after the Reformation of the Manners of Chriſtians, and of the Eccleſiaſtical Diſcipline. The Faculty of Theology at *Paris* was conſiderable in this Century, not only for the great Men which came out of its Boſom, but for the Care it took to proſcribe the Errors which appear'd, and to maintain the Purity of Faith and Manners by its excellent Cenſures, which are as full of Wiſdom and Prudence, as of Knowledge and Learning. This is one of the moſt delicate and curious Morſels of the Hiſtory of the Fifteenth Century, which therefore we have handled with great Care, by relating exactly what we find of it in our Regiſters. I add no more, but that I deſire of the publick the ſame Favour for this Work, as for the former.

* *Allowance muſt be made for the Author's Opinion.*

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AN HI-

AN HISTORY OF THE CONTROVERSIES AND OTHER Eccleſiaſtical Affairs

Tranſacted in the *Fifteenth Century.*

CHAP. I.

The Hiſtory of the Councils of Piſa, Perpignan *and* Udine; *and of the Popes, until the Council of* Conſtance.

Councils appointed about the Schiſm in the year, 1408.

IN the Year 1408. three Councils were appointed concerning the Schiſm which then diſturb'd the Church of *Rome*: The firſt at *Perpignan*, by the Bull of *Benedict* XIII, dated *June* 15th. The ſecond in the Province of *Aquileia*, by the Bull of *Gregory* XII. dated *July* 2d, which was to meet on *Whitſunday* the next Year: And the third at *Piſa*, by the Letters of the Cardinals of the two Obediences, aſſembled at *Leghorn*, dated *July* 14th, in the Year 1408. which was to meet on the 25th of *March* in the next Year.

The Council of Perpignan under Benedict XIII.

Benedict being more diligent than the reſt, open'd his Council *November* 1ſt, of the ſame Year, with a Diſcourſe of *Alphonſus* the Patriarch of *Conſtantinople*, Adminiſtrator of the Church of *Sevil*, to the Prelats there preſent; after which the Council was prorogued until the 15th of the ſame Month. On the 14th *Benedict* gave the Title of Archbiſhop of *Antioch* to the Treaſurer of *Maguelone*, Adminiſtrator of the Church of *Aske*, and the Title of Patriarch of *Jeruſalem* to *Francis Ximenes* of the Order of Friars Minors, who were Conſecrated the 20th of the ſame Month. The ſecond Seſſion of the Council was not held till the 17th, and then nothing elſe was done, ſave that *Benedict* read a Profeſſion of Faith, and declar'd to the Council that he believ'd it. In the third Seſſion, which was held the 21ſt, a Report was made to the Aſſembly of all that *Benedict* had done ſince his advancement to the Papal Dignity, and the Progreſs he had made towards obtaining the Peace of the Church. The Council was then made up of the Biſhops of *Caſtile*, *Arragon* and *Navar*, and ſome Prelats of *France*, *Gaſcony* and *Savoy*, being in all about 120, beſides the 4 Archbiſhops, honour'd with the Titles of Patriarchs, and the Archbiſhops of *Toledo*, *Sarragoſa*, and *Tarragona*. They ſpent 5 Seſſions in examining the Account of what had been done by *Benedict* for reſtoring Peace, and the extirpation of the Schiſm. In fine, in the Seſſion held the 5th of *December*, *Benedict* deſir'd their Advice, as to the Means which were moſt proper to obtain Union, and to remove the Scandal, Errors and Schiſms. It was not eaſy for them to decide this Queſtion in their preſent Circumſtances, and the Biſhops of the Council were perplex'd and divided into

 ſeveral

The Council of Perpignan *under* Benedict XIII.

several Opinions about it. Some were of Opinion, That *Benedict* should immediately grant Power to his Legats to renounce the Papal Dignity; others thought that it were better to delay it for some time longer; a third sort propos'ed other Expedients. After this Difference arose, which lasted a long while, the greatest part of the Bishops withdrew from *Perpignan*, and the Council was reduc'd to the number of 18; but at last the Patriarch of *Constantinople* and the Prelats that remained, gave him their Opinion on *February* the first of the following Year, *viz.* That the Council did hold and acknowledge him for the true Pope, the Catholick and lawful Vicar of Jesus Christ; That they did believe him to be very far from being a Heretick or Schismatick, or a Favourer of Hereticks or Schismaticks; That they thank'd him for the Offers his Holiness had made towards an Union, and pray'd God to direct him, and make the Design successful for his own Glory. But withal they humbly beseech'd his Holiness and advis'd him, 1. To pursue effectually, in spite of all manner of Hindrances or Persecutions, the Design of uniting the Church by the way of Renunciation, which they preferr'd to all other ways, yet without excluding any. 2. To enlarge the Offer he had made of Renouncing, if the Intruder should renounce or happen to die, to this Case further; If the Intruder should be really and actually depos'd with the content of those of his own Obedience. 3. To send Nuncio's in his Name to the Intruder, to the Anti-Cardinals, and the Cardinals at *Pisa*, with full Power to treat and agree upon the Place where his Holiness himself may be present in Person to execute what shall be agreed upon, or to send some Persons thither authoriz'd by Deputation from him to do it, and even to resign the Papal Dignity if there shall be occasion. 4. To draw up this Instrument of Deputation in the largest and best Form that can be contriv'd. 5. To make Provision, in case he should happen to die, that no stop be put to the Design of Union, nor any new Schism be suffered to arise. 6. To make Constitutions forbidding all Persons, under certain Penalties, to raise a new Schism. This Writing, sign'd by the Prelats who were still at *Perpignan*, was presented by the Patriarch of *Constantinople* to Pope *Benedict*, who agreed to it, and accepted the Conditions contain'd in it, and promis'd to make choice of fit Persons for executing this Agreement, in a solemn Session held *February* 12th: And accordingly he nam'd seven Legats on the 9th of *March*, whom he sent to *Pisa*, to see on what Conditions a Peace might be concluded.

Preparatives of the Council of Pisa.

While these Things were transacted in *Arragon*, the Cardinals of the two Colleges being assembled at *Pisa*, were labouring earnestly to persuade all Christian Princes to acknowledge their Council, and approve what they should do. The King of *France* of his own accord was very well affected towards them, and had already congratulated them by Letters in the Design they had in hand *(a)*, and exhorted them to choose a Pope for all *Christendom*, assuring them that he should be acknowledg'd by all Christian Princes, and that for his own part he would not only acknowledge him, and cause him to be acknowledg'd in his Kingdom, but that he would employ his whole Power and Authority to support him. *England* also was very much inclin'd to own the Pope that should be chosen by the Council of *Pisa*, and the Cardinal of *Bourdeaux* who was sent thither by the Cardinals found no Enemies there *(b)*. There remain'd only *Germany* where *Gregory* was supported by *Robert* Duke of *Bavaria*, King of the *Romans*; and thither the Cardinals sent in the beginning of the Year 1409, *Landolph* Cardinal of *Bar*, who came to *Frankfort* to hold there an Assembly of the Prelats and Princes of *Germany*, that he might persuade them to come or send Deputies to the Council of *Pisa*, and his Cardinal was kindly received by the Princes. *Gregory* also sent the Cardinal *Anthony* his Nephew, who being present with the Cardinal of *Bar* at the Assembly of *Frankfort*, endeavour'd to justify his Uncle, and made bitter Invectives against the Cardinal of *Bar*; which displeas'd the greater part of the Princes: But the King of the *Romans*, who favour'd *Gregory*, would suffer no other Resolve to be taken hereupon, but the Ambassador should be sent into *Italy* to labour after an Union. *Robert* chose for this Embassy the Archbishop of *Riga*, and the Bishop of *Worms*, then newly elected to the Bishoprick of *Ferden*. *Gregory* persuaded this latter to go to *Pisa* in the Name of his Master, for there were already a great number of Prelats assembled, and to present unto them some Articles which contain'd among other Things, That if the Cardinals would make choice of another place, that was secure for *Gregory* and themselves, *Gregory* himself would come thither; and whether *Peter de Lima* should come or no, he would resign up his Papal Dignity at such time as the Council should prescribe unto him. But when the Cardinal refus'd to accept of this Proposal, the Bishop of *Ferden* appeal'd in the Name of King *Robert*, and signify'd in his Act of Appeal, That it belong'd to the King of the *Romans* to call the Council; and declar'd, That since the Council of *Pisa* was assembled against his Will and without his Order, it could Decree nothing against *Gregory*. This Appeal he caus'd to be fix'd upon the Gates of the Church, and then retir'd suddenly and secretly.

The 25th of *March*, which was the Day appointed for the meeting of the Council, being come, it was open'd in the Cathedral of *Pisa*, by the Cardinals of *Palestrina*, *Albano*, *Ostia*, *Puy*, *Tuzi*, *Saluces*

(a) [*He had withdrawn his Obedience from* Benedictus *by a Decree of the Parliament of* Paris, *forbidden all the Pope's Servants to gather any First-Fruits; and when two of them brought Bulls which thunder'd Excommunication against the King and his Princes, they were crown'd with Mitres of Paper, and disgracefully dragg'd about the City in a Dung-Cart.* Carol. Molin. de Monarch. Franc. n. 140, 141, &c.]

(b) [Henry IV. *of* England *had withdrawn his Obedience from* Gregory XII. *after his Cardinals were fore'd to fly to* Pisa *for promoting the Union, who wrote into* England, *that the vast Sums of Mony which were yearly brought thence, was the great cause why the Cardinals were so ambitious of the Papal Dignity, and so tenacious of it when once they were advanc'd to it; whereupon by the King's Command, it was decreed in a Synod held this year* 1408. *at* London, *That no Mony should be raised out of Bishopricks or Benefices, to be paid into the Exchequer of* Rome. Spelman's Councils, Vol. 2d.]

Saluces and St. *Angelo*, of the Obedience of *Benedict*; and by the Cardinals of *Naples*, *Aquileia*, *Colonna*, *Ursini*, of *Brancacio*, *Ravenna*, *Landi* and St. *Angelo*, who were of the Obedience of *Gregory*. The Bishop of *Meaux* was present there in the Quality of Ambassador from the King of *France*, and the Bishop of *Gap* in the Name of the King of *Sicily*, with two Knights and a Secretary. One Knight, one Doctor and one Clergy-man, were present from the King of *England*. The Cardinals were plac'd on high Seats at the right Hand of the Entry into the Quire, the Bishops and Abbots on both sides of the Nave of the Church, and the Deputies of Chapters and Monasteries underneath them; and the Ambassadors who were not Prelats, and the Doctors, in the Body of the Church. The Processions, the solemn Mass, and other usual Prayers being ended, two Cardinal-Deacons, two Archbishops, and two Bishops, together with some Doctors and Notaries, went by Order of the Council to the Gate of the Church, and ask'd with a loud Voice, Whether *Peter de Luna* and *Angelus Corarius*, Competitors for the Papal Dignity, were present, or any one for them? And no Person appearing, they made their Report to the Council, who nominated some Managers or Proctors in the Name of the Universal Church, to plead, enquire, and do whatever should be necessary or expedient for the Extirpation of Schism, against the two Competitors for the Pontificat, and for the Union of the Church. These Officers, nam'd by the Council, presently accused them, and requir'd that they should be declar'd Contumacious in the Matter of Schism and of Faith, and that they should be prouounc'd in Contempt. They caus'd to be read the Acts by which the two Competitors had been summon'd, and the Verbal Process of the Citation. But the Council, notwithstanding the Affair was now ripe, put off any further Consulation about it until the next Session, which was to be held to Morrow: And then the Council caus'd them to be cited again as they were at first; and when no Body appear'd for them, they put off this Affair until the 30th of the next Month. When this Day was come, the Competitors being call'd again, and no Body appearing for them, they were declar'd Contumacious in Matters of Faith and of Schism, and the Sentence was pronounc'd against them by the Cardinal of *Palestrina*, (otherwise call'd, of *Poitiers*) with the unanimous Consent of the Fathers of the Council; and the further Prosecution of this Affair was deferr'd till the 15th of *April*. On this Day it was ordain'd, That the Cardinal of *Todi* should be cited as adhering to *Gregory*, and the Cardinals of St. *Sabine*, St. *Adrian*, St. *Mary in via lata* of *Flisque*, and *Challont*, as adhering to *Benedict*; and that if the two Competitors and the Cardinals should not appear at this time, they should proceed further against them. The Cardinals of *Milan* and *Bar*, who had been at the Assembly of *Frankfort*, arriv'd in *Pisa* at this Session, and brought with him ninety, partly Archbishops and Bishops, partly Abbots and Doctors, who had not been present at the preceding Sessions.

The Council of Pisa.

The Ambassadors of *Robert* Duke of *Bavaria*, Elect King of the *Romans*, appear'd at the Fourth Session, and proposed several Objections against the Authority of the Council, and requir'd that it should be remov'd and assembled in another place, at which *Gregory* offer'd to appear. Their Reasons were demanded in Writing, and Time was given them till the 24th of the same Month to bring in their Answer. *Charles Malatesta* of *Rimini* made the same Demand of the Council on behalf of *Gregory*, and propos'd more Difficulties. Two Cardinals of each Obedience were deputed to confer with him, who gave him to understand, that he could not hope to obtain what he demanded, and answer'd his Objections. Notwithstanding this Remonstrance they went on with the Process, and after they had ask'd at the Church-gate if any of the two Competitors were come, they were declar'd anew to be Contumacious, and the next Session was put off to the 24th. In this Session the Advocate of the Council alledg'd all the Facts concerning the Schism from its first beginning, and from thence prov'd the Colluſion, the erroneous Proceedings and the unworthiness of the two Competitors, in 57 Articles; and requir'd, in the Name of the Proctor of the Council, That the Assembly should declare that the Union of the two Colleges was lawful and just, that the Cardinals had Power to appoint the General Council, and that the City of *Pisa* was a fit Place for holding the Assembly; That the Citations given to the two Competitors should be confirm'd, and that they should be reputed Contumacious, and their Favourers and Adherents should be depriv'd of all their Dignities, Benefices and Offices, and that it should be lawful for the Secular Judges to punish and chastise them in case they should oppose the Decree that was to pass against them; and that Kings and Princes should be absolv'd from their Oaths, and from any Obligation of Obedience to the two Competitors. He added, That altho' the Facts alledg'd against them were notorious, yet he requir'd that the Council should name Commissioners to inform themselves more fully about them. The Council from this Day declar'd that the College of Cardinals, being united, had Power to call the Council, and that in the present Circumstances they had the Right to do it; That this General Council, representing the Church Universal, was lawfully assembled, and had Power to proceed to a Definitive Sentence; That the number of Prelats now assembled was sufficient; That the City of *Pisa* was a place very commodious; That *Peter de Luna* and *Angelus Corarius* had been sufficiently summon'd and cited to the Council. The Remainder was put off to the next Session, which was appointed to be held on the last Day of *March*.

Some time after *Simon de Cramaut* Patriarch of *Constantinople*, the Deputies of the Universities, the Ambassadors of the Dukes of *Brabant*, *Holland* and *Liege*, those of the King of *England**, the Archbishops of *Mayence* and *Collen*, arriv'd at *Pisa*.

* *Viz.* Robert Hallum *Bishop of* Salisbury, Henry Chichely *Bishop of St.* Davids, *and the Prior of* Canterbury, *who were chosen Ambassadors in a Synod held at* London *the beginning of the Year* 1409, *and arriv'd at* Pisa April 25th; *with whom were sent also*, Thomas *an Abbot, the Earl of* Suffolk, John Colme *Kt. and* Richard Canyngston *Doctor of the Laws*. Dachery's Spicileg. Tom. 6. p. 346.

The Council of Piſa. In the 6th Seſſion, the Biſhop of *Salisbury*, Ambaſſador from the King of *England*, made a Diſcourſe to the Council, taking for his Text the Words of the 83d *Pſalm*, *Juſtice and Judgment are the preparation of your Throne*; from which he exhorted the Fathers of the Council to Peace, and ſaid he had full Power from the King his Maſter as to all things, which were to be treated of in the Council. Nothing elſe was done in this Seſſion, and the next was appointed to be *May* the 4th: In the mean time, the Cardinals of *Bourdeaux* and *Spain*, arriv'd at *Piſa*.

The Council being Aſſembled on the Day appointed, *Peter de Ancharano*, a Dr. of *Bologne*, made a Diſcourſe, wherein he anſwered ſome Queſtions propos'd by the Ambaſſadors of the King of the *Romans*, altho' they were abſent (for they had withdrawn themſelves from the 21ſt of *April*, after they had publiſh'd on the 9th of the ſame Month, an Act of Appeal againſt all that the Council had done, or ſhould do) and ſhow'd, That the Objections were of no Force; That the Competitors had been lawfully Summon'd; That the Council had Power to proceed againſt them; That the Intention was to procure the Peace of the Church; and on the contrary, the Deſign of the Ambaſſadors of the Duke of *Bavaria* was to hinder it. In this Seſſion, Commiſſioners were Nam'd, to receive and examine the Depoſitions of Witneſſes, that ſhould be produc'd by the Proctor of the Council, who were the Cardinals of *Landi*, and St. *Angelo* for the two Colleges; the Biſhops of *Liſeaux*, and the three Drs. for *France*, and one Dr. for *England*. It was alſo ordain'd, That the Council ſhould ſend Deputies to *Laodiſlaus*, who call'd himſelf the King of *Sicily*, to pacifie him. The next Seſſion was put off to the 10th of *May*.

In a Congregation, which was held before the General Aſſembly of the 8th Seſſion, the Council nam'd Deputies to aſſiſt in the Aſſemblies of the College of Cardinals, that all things might be done by common Agreement. The ſame Day the Cardinal of *Albano* told the Aſſembly, That he was inform'd that the Ambaſſadors of *Peter de Luna* wou'd quickly come to *Piſa*, and that they muſt conſider how they ſhould be receiv'd. About this, there was a Conſultation the next Day, being the 9th of *May*, and on the Day following, being that of the Seſſion, the Proctor of the Council requir'd, That they ſhould Decree, that the Union of the two Colleges was lawfully made; That they were now become but one College; That they ſhould declare the Calling of the Council to be Legal by them; That the Council was held in a ſecure and fit place; That it repreſented the Church Univerſal, and that the Cognizance and Deciſion of what concern'd the Union and Peace of the Church, and the Extirpation of the Schiſm belong'd to them. When it was demanded, If all of them were of this Opinion, the greater part anſwer'd affirmatively; But the Biſhops of *Salisbury* and *Evreux* remonſtrated as to the firſt Head of this Demand, That there could not be an Union of the two Colleges, as long as the Cardinals of *Benedict* obey'd him as they did, while all the reſt refus'd to acknowledge *Gregory* the 12th; That it was neceſſary, there ſhould be a general withdrawing of Obedience from them. Many more Things were ſaid upon this Subject. The Patriarchs of *Alexandria*, the *Germans* and *French* were of this Opinion; but the Cardinals of *Benedict*, who had not yet withdrawn their Obedience from him, could hardly be brought to any Reſolution in this Caſe. In fine, the Proctor of the Council, having mounted into a Pulpit, demanded ſtill, That in conſideration of the Contumacy of the two Competitors, who were notoriouſly guilty of continuing a Schiſm in the Church by their Colluſion, contrary to the Oaths they had taken, the Council would pronounce and declare, That from the time it had been manifeſt, the two Competitors had no mind to procure the Peace of the Church by the means they had ſworn to make uſe of, it had been lawful to ſubtract Obedience from them, and that now they ought no more to be obey'd. He ask'd if this was the Opinion of the whole Council, and every one anſwer'd in the Affirmative with Joy, except two Biſhops, the one of *England*, and the other of *Germany*. But notwithſtanding their Opinion, the Matter was determin'd according to the Demand of the Proctor, and the Patriarch of *Alexandria*, having mounted into a Pulpit, together with the Biſhop of *Salisbury*, pronounc'd the Definitive Sentence by the Authority of the Council. The Proctor demanded, That it ſhould be drawn up in the Form of an authentick Act, which was granted him, and the next Seſſion was put off to the 8th Day, that the Commiſſioners might have time to examine Witneſſes.

The 9th Seſſion was held the 17th of *May*, and the Act of Subtraction which had been drawn up by ſome Doctors, and review'd in private Congregations, was then preſented, and the Proctor demanded that it ſhould be read in full Council. The Patriarch took the Act, mounted into the Pulpit and read it with a loud Voice. It contain'd, That the Council judg'd it had been lawful to ſubtract Obedience from the two Competitors, ever ſince it was evidently prov'd, That they had no mind to procure Union by the way of Reſignation, as they had ſworn to do; That all Chriſtians ought to ſubtract the Obedience from them; That the Council did Null and make Void all Sentences which the Competitors might have given, or ſhould give againſt thoſe that did ſubtract Obedience from them; That thoſe who were Judges in the Council might be Witneſſes againſt them; That the Commiſſioners might draw up Articles of Accuſation, and a Verbal proceſs of Interrogatories, as they ſhould think convenient.

In the 10th Seſſion, which was held the 22d of the ſame Month, the Proctor caus'd the Advocate to inform the Council, That the Commiſſioners had heard Witneſſes, and put the Depoſitions in Order, and that they were ready to make the Report of them to the Council by the Mouth of the Archbiſhop of *Piſa*. The Council agreed to this Propoſal, and Deputies were ſent to the Church-gate, to know if any of the two Competitors, who had been cited to hear the Depoſi-

tions

tions of Witnesses, would appear; but they not being present, nor any one for them, they were declar'd Contumacious, and it was ordain'd, That the Prosecutors might proceed further to draw up a Process against them, and publish the Depositions of the Witnesses. After this, the Archbishop of *Pisa* went up into the Pulpit, and caus'd to be read the Articles propos'd against the Competitors in the 10th Session, and observ'd upon each Article by how many Witnesses it was prov'd, and of what Quality they were. Twenty Articles were made ready this Session, and the rest in the next, which was held the Day after: After which, the Advocate of the Council mounted into a Pulpit, and required in the pain of the Proctors and Managers of the Council, That all the Facts alledg'd might be declar'd notorious, manifest and well prov'd, and that now they might proceed further. The Council deferr'd the Consultation about this Demand until the 25th of the Month, which was appointed for the next Session, in which they agreed with the Conclusions of the Advocate, the Sentence about them was publish'd, and the Power of the Commissioners was recall'd. The next Session was put off to the 29th of *May*, at which they were to declare the Day when they should give a Definitive Sentence. The Council was then made up of 140, partly Cardinals, partly Archbishops, Bishops and Mitred Abbots, of 26 Doctors of Divinity, of 300 Doctors of Civil and Canon Law, and of Ambassadors from the Kings of *France*, *England*, *Jerusalem*, *Cicily*, *Cyprus*, *Poland*, from the Dukes of *Brabant*, *Austria*, *Bavaria*, from the Count of *Cleves*, the Marquiss of *Brandenburgh* and *Moravia*, from the Archbishops of *Collen*, *Mayence* and *Saltzburgh*, from the Bishop of *Utrecht*, the Master of the Order of *Prussia*, from the Patriarch of *Aquileia*, and many Princes of *Italy*: There were also Deputies present from the University of *Paris*. *The Council of Pisa.*

On the 29th of *May*, the 12th Session was held, in which *Peter Pluen*, Dr. of Divinity of the Faculty of *Paris*, mounted into the Pulpit, and made a Discourse wherein he proved by many Reasons, That the Church was superior to the Pope, and made it appear, That *Peter de Luna* was an obstinate Schismatick, and even a Heretick; that he had fal'n from the Right of the Pontifical Dignity, of which the Council should immediately deprive him; He said, That this was the Opinion not only of the University of *Paris*, but also of the Universities of *Angiers*, *Orleans* and *Tholouse*. An *Italian* Bishop Ascended after him into the Pulpit, and read the Opinion of 300 Doctors of the University of *Bononia*, which agreed with that of the University of *Paris*. In fine, the Advocate of the Council demanded, That a Day might be appointed for passing the Definitive Sentence against the two Competitors, and required that it might be *Wednesday* next, being the 5th of *June*, and that in the mean time a Congregation should be held on *Saturday* next, to hear new Depositions against the two Competitors. This was granted him, and on the 1st Day of *June*, an Assembly was held, wherein the Archbishop of *Pisa* repeated all the Articles, and upon each of them he declar'd the number and Quality of the Witnesses that depos'd it, and gave publick notice, That all those who would see the Depositions entire, might do it on *Monday* or *Tuesday* next, in the Convent of the *Carmelites*, where they should find *Carmelites* that would show them to any one that desir'd it.

In fine, at the 14th Session which was held on *Wednesday*, being the 5th of *June*, the Advocate of the Council demanded, That they would proceed to a Definitive Sentence against the two Competitors. They were call'd for again several times at the Church-gate, and seeing neither of them appear'd, nor any Person for them, the Council order'd, That the Patriarch of *Alexandria* should publish the Definitive Sentence against them, and in pursuance of this Order, this Patriarch assisted by the Patriarchs of *Antioch* and *Jerusalem*, pronounc'd with a loud Voice in the presence of the Assembly and the People, who were now suffer'd to come into the Church, the Definitive Sentence, which was to this effect, That this Holy General Council representing the whole Church, to whom belong'd the Cognizance and Decision of this Cause, having examin'd all Matters relating to the Union of the Church, and the Schism between *Peter de Luna*, call'd Benedict the 13th, and *Angelus Corarius*, otherwise call'd *Gregory* the 12th, upon mature Deliberation, have declar'd with an unanimous consent, That all the Facts alledg'd against them by the Proctors of the Council, are true and notorious, and that the two Competitors are manifestly Schismaticks, Favourers of Schism, Hereticks, guilty of Perjury, and of the Violation of their Oaths; that they give a Scandal to the whole Church by their manifest Obstinateness and Contumacy; that they are unworthy of all Honour and Dignity, and particularly of the Pontifical, and that they are fal'n from it, depriv'd of it, and separate from the Church, *ipso facto*; That nevertheless the Church does now deprive them by this Definitive Sentence, and forbids them to use the Title of Sovereign Pontiffs; declares, That the Church of *Rome* is vacant, absolves all Christians from the Obedience which they may have promis'd them, and forbids any Person to obey them, to help or conceal them for the future; Ordains, That those who shall not obey this Sentence shall be punish'd by the Secular Powers; declares all the Judgments or Sentences which they have given or shall give, to be Null and Void, as well as the Nominations of Cardinals, which have been made by them some time ago, *viz.* those of *Angelus Corarius*, since the 3d of *May*, and those of *Peter de Luna*, since the 15th of *June*, in the Year, 1408. And lastly, to the end, That the Decrees made by the Competitors to the prejudice of Union may be Null'd, and what concerns the Promotions they have made may be Regulated, the Council appointed a Session on *Monday* next, being the 10th of *June*.

On this Day, the Archbishop of *Pisa* read an Instrument in Writing, by which the Cardinals promis'd, That whoever among them should be chosen Pope, should continue the Council, and

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The Council of Piſa. not diſſolve it, nor ſuffer it to be diſpers'd, until it had made a Reformation of the Univerſal Church, and of its preſent State, both in the Head and the Members; and that in caſe any one of the Cardinals that was abſent ſhould be choſen, they ſhould bind them by a Promiſe of ſufficient Force and Validity, to execute what they had before, and did now at preſent approve, *viz.* the Continuation of the Council during the vacancy of the See. Nothing elſe was done in this Seſſion, and the Council was adjourn'd to *Thurſday*, the 13th of *June*.

In this, a Writing was read, by which the Council conſented, and ordain'd, That the two Colleges of Cardinals ſhould proceed according to the uſual Forms, to the Election of a Pope.

The next Day, the Ambaſſadors from the King of *Arragon*, and thoſe of *Peter de Luna*, preſented themſelves to the Council: The former were heard, and deſir'd to be inform'd of what had paſs'd in the Council, and tho' they proteſted that they did not hear with a Deſign to approve their Actions; yet Anſwer was made, That Deputies ſhould be nam'd to inform them: But as to the Ambaſſadors of *Peter de Luna*, they were anſwer'd that they came too late, and that they were not to be heard. Nevertheleſs, out of reſpect to the King of *Arragon*, it was reſolv'd, That ſome part of what they had to ſay ſhould be heard; but they could not endure that this King's Ambaſſadors ſhould give him the Title of Pope *Benedict* the 13th; And when the Archbiſhop of *Tarragona*, and the other Ambaſſadors of *Peter de Luna* entred, a great Tumult was made: But *John de Ceſta*, who had formerly been Biſhop of *Mende*, being their Orator, did firſt of all remonſtrate, That there being an Agreement between the *Florentines* and Cardinals, by which every one is forbidden to oppoſe any thing that had been done in a Council, he could not propoſe what he had to ſay, unleſs aſſurance were given him, That he might ſpeak with freedom, notwithſtanding this Agreement. The Council anſwer'd him, That they could not diſpenſe with this Law, yet he might ſay what he thought was to the purpoſe. Hereupon the Ambaſſadors of the King of *Arragon*, and of *Peter de Luna*, deſir'd to ſee the Articles of that Agreement, and that this Matter might be delay'd till the Morrow; which was granted them; but the Ambaſſadors of *Peter de Luna* withdrew without demanding Audience.

The Election of Alexander *the* V. On *Saturday*, the 19th of the ſame Month of *June*, the Biſhop of *Navarre* having made a Diſcourſe upon theſe Words, in *Ch.* 10. of the 4th Book of *Kings*, *Chooſe ye one better, and ſet him upon the Throne*: The Cardinals towards the Evening, entred into the Conclave to the Number of 24, and there continued until the 26th of the ſame Month; in which time they choſe Unanimouſly for Pope, *Peter Philaret* of *Candie*, the Cardinal of *Milan*, of the Order of Friars Minors, who aſſum'd the Name of *Alexander* the 5th, and immediately appointed a Seſſion of the Council on the firſt of *July* next.

He preſided in Perſon at this Seſſion, being ſeated on a high Chair among the Five Patriarchs, and having read the Decree of his Election, he made a Diſcourſe to the Council, and then order'd the Cardinal of *Bononia* to read a Decree; whereby Firſt, He approv'd and ratified all the Proceſſes Sentences and Regulations which had been made by the Cardinals for the Union of the Church, ſince the 5th of *May*, 1408. and all that had been done in the General Council, provided the Errors either in Matter of Right and Fact were corrected, if any ſuch there were, as much as was neceſſary. Secondly, He United the two Colleges of Cardinals into one only. Thirdly, He diſſolv'd the Difficulty concerning the Benefices of Cardinal *Challant*, who had continued longer with *Peter de Luna* than the reſt, by remitting to him any Impediment he might have contracted by his ſlowneſs in forſaking that Faction. He added, That he would ſo order Matters, that the Prelats who had come to the Council, ſhould return with contentment; that he would labour hard for the Reformation of the Church, as he had promis'd; and that he would chuſe Perſons of Probity and Vertue to conſult with the Cardinals about it. After this, it was order'd, That he ſhould be Crown'd the next *Sunday*, and then the Council adjourn'd till *Wedneſday*, the 10th of *July*.

In the 21ſt Seſſion, the Pope was Complemented in the Name of the *Florentines*, and thoſe of *Siena*, and order'd a Decree to be publiſh'd, wherein he declares to be Null, and perfectly makes Void all the Sentences that had been given by the two Competitors during the time of the Schiſm, againſt thoſe that were not of their Obedience; or who had embrac'd Neutrality, while the Difficulty laſted of determining which of the two was the true Pope and Vicar of Jeſus Chriſt. The next Seſſion was put off to the *Wedneſday* following, and after that the Council was Prorogu'd to the 27th of *July*, upon the account of the Arrival of *Louis* of *Anjou*, King of *Sicily*.

In this Seſſion, the Pope caus'd the Cardinal *Challant* to publiſh a Decree, wherein he approv'd and ratify'd all the Collations, Proviſions, Promotions. Tranſlations of Biſhopricks, Dignities, Benefices, Eccleſiaſtical Offices, all the Conſecrations of Biſhops, Ordinations of Clergymen, and other Acts done by the two Competitors, or their Predeceſſors, or by their Order, or their Authority, in ſuch Places where Obedience was freely paid them; provided they were done Canonically, and that thoſe who were promoted had been in peaceable Poſſeſſion, excepting what had been done to the prejudice of the Union, or of thoſe that adhere'd to the Council, particularly ſince the 3d of *May*, in 1408. with reſpect to *Angelus Corarius*, and ſince the 15th of *July*, in the ſame Year, with reſpect to *Peter de Luna*. He confirm'd alſo all the Elections, Poſtulations, Preſentations, Inſtitutions, Collations, *&c.* made Canonically by the Electors, Ordinaries, Patrons, *&c.* to thoſe who adher'd to the Council; he maintain'd all thoſe who were in peaceable Poſſeſſion of Benefices, to which they had been promoted by the ordinary ways, yet without

without derogating from the Regulations which had been made at *Paris*, in the last Assembly of the Clergy of *France*, or from the Rights of the Cardinals, and particularly the Cardinal of *Albano*. He declar'd, That he would proceed against the Favourers of *Peter de Luna* and *Angelus Corarius*; and ordain'd, that he or his Successor, shall appoint another General Council to meet in the Year 1412. in the Month of *April*, at a convenient place which shall be fix'd a Year before their meeting. He declar'd also, That if the Cardinal *de Flisque* will return within two Months, he shall be received in the Quality of Cardinal, and enjoy the Benefices he had before the 15th of *June* 1408. He confirm'd also the Dispensations and Absolutions in Reserv'd Cases, agreed upon by the Bishops during the Neutrality. He caus'd the Archbishop of *Pisa* to publish, That he remitted to all the Churches the Arrears of great and mean Services which were due to the Apostolick Chamber until the Day of his Election; That he did not intend to heap up to himself the Spoils of dead Bishops, nor the Profits which should arise out of vacant Benefices. He pray'd the Cardinals to make the same Allowance to all the Churches and Ecclesiasticks; which was approv'd by all the Prelats of the Council, except the Cardinal of *Albano* who oppos'd it. These Regulations being finish'd, the next Session was deferred till the 7th of *August*.

The Council of Aquileia.

This was the last Session of the Council of *Pisa*, wherein the Pope ordain'd, That the Revenues of the Church of *Rome* and other Churches, should neither be alienated nor mortgaged by the Pope or other Prelats, until the next Council; That in the mean time the Archbishops and Bishops should call their Provincial Councils, the Monks and Canons Regular should hold their General and Provincial Chapters; That the Pope should make no Translation against the Will of the Parties concerned; That Ambassadors should be sent to Kings and Christian Princes, to notify the Acts of the Council, and cause them to execute what had been ordained in it. He granted a Plenary Indulgence and Absolution both from Pain and Guilt to all those who had assisted at this Council, and adher'd to what had been determin'd in it. In fine he declar'd, That having a Design to Reform the Church in its Head and Members, and having taken much Pains already to that purpose, but not being able to finish it because of the Departure of some Prelats and Ambassadors, he did therefore delay this Reformation until the next Council, whereof the time was already prefixed, leaving all those who had been called to this Council at liberty to return to their own Homes.

This is what was done in the Council of *Pisa*, the Acts of which have been publish'd by Father *Dom. Luc Dachery* in the 6th Tome of his *Spicilegium*, and whereof we had nothing before but an Abridgment, containing the Names and Titles of those who were present, being in number 22 Cardinals, 67 Ambassadors, partly Ecclesiastical, partly Laical, from Kings or Sovereign Princes, 4 Patriarchs, 2 Prothonotaries, 12 Archbishops, 67 Bishops in Person, and 85 by Deputies, a very great number of Abbots, of Generals, Ministers, and Proctors of Orders, and Convent-Priors, of Deputies from the Universities of *Paris*, of *Angiers* and *Montpellier*, and of Proctors of an infinite number of Abbies and Monasteries, of Chapters, Cities, Provinces, and other Communities. *Alexander* V. confirm'd the Acts of this Council by his Bull, dated the last of *January* 1410. *Gregory* and *Benedict* seeing themselves abandon'd by the Old Cardinals, created some new ones: *Benedict* made 12 of *Spaniards* or *Arragonese*, and *Gregory* also created some out of the Prelats who were of his Obedience, among whom was *Gabriel Condolmier*, who was afterward Pope under the Name of *Eugenius* IV.

The Council of Aquileia under Gregory XII.

Gregory XII. by a second Bull, dated *December* 18. in the Year 1408. had fix'd the precise Place where his Council was to meet, which was *Udine*, a City of the Province of *Aquileia*, in *Friuli*. Thither he came at the time appointed, and open'd the Council on the Festival-day of *Corpus Christi*, in the Year 1409. by solemn Processions; but there being scarce any Prelats present, he put off the next Session to the 22d of *June*, and invited the Bishops anew to come thither. This second Session was not more numerous than the former, nevertheless he gave order to declare, That the Elections and Enthronements of *Urban* VI. *Boniface* IX. *Innocent* X. his Predecessors, and his own, were Canonical, and that they ought to be acknowledg'd for true and real Popes; and on the contrary, That the Election of *Robert* of *Geneva*, of *Peter de Luna*, and *Peter de Candie*, who was lately chosen, were temerarious, unlawful and sacrilegious, and that they were Schismaticks and Usurpers; That they had no Right to the Papal Dignity, and that whatever they had done or should do was Null and Void. In fine, in the third Session, on the Fifth of *September*, or rather in a Congregation of a small number of Prelats which he had about him, he made a Declaration importing, That he was ready to resign the Pontifical Dignity really and actually, provided that *Peter de Luna* and *Peter of Candy*, would also personally resign at the same place, their pretended Rights to that Dignity, according to the Form prescribed in the Conclave; on condition nevertheless, that to make the Election of a new Pope valid, he must have two thirds of the Suffrages of the Cardinals of the two Obediences; and for appointing a place of meeting, that Power be given to *Robert* King of the *Romans*, and *Laodislaus* King of *Jerusalem*, and *Sigismund* King of *Hungary*, to make choice of the place: And in case his Adversaries would not accept of this Proposal, he gave Power also to Princes to call a General Council, at which he promises to be present, and to stand to the Judgment which shall be there given by the greater part of each Obedience. This last Clause render'd the Execution of this Project impossible; for *Sigismund*, *Laodislaus* and *Robert*, were at War with one another, and therefore could act nothing by common Consent, in an Affair about which their Interests were quite different.

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The Council of Aquileia.

However *Gregory* might put a good Face upon the Matter, he was really very much perplex'd with the preſent State of Affairs, for he fear'd leſt the *Venetians* ſhould abandon him, or cauſe him to be apprehended, in Obedience to the Decree of the Council of *Piſa*, which exhorted all Secular Powers to oblige the Competitors to ſubmit to the Determination of that Council; and this he fear'd the rather becauſe the Patriarch of *Aquileia*, whom he would have depriv'd of his Dignity, appear'd very vigorouſly againſt him, and the Cardinals whom he had newly created. Upon this account he took up a Reſolution to retire from *Udine*, but he could not eaſily put it in Execution, becauſe the *Venetians* had guarded the Paſſes, leſt he ſhould eſcape. He wrote to King *Laodiſlaus*, who ſent him two Gallies, and fifty Men for a Convoy. But this ſmall number being too weak to force the Paſſes which were guarded by ſtrong Troops, he made his Eſcape all alone on Horſeback, being diſguis'd in the Habit of a Merchant, with two Footmen, and got to the two Gallies. In the mean time, the Guards ſtop'd *Paul* his Chamberlain, who Travell'd in a Red Habit with his Equipage; and it was very unhappy for this poor Eccleſiaſtick that he counterfeited the Pope, for he was taken Priſoner, robb'd, and receiv'd many Baſtinadoes. By theſe Blows they Extorted from him a Confeſſion, that he had 500 *Florins* ſow'd up in his Shirt, which were taken from him, and the next Day one of theſe that had robb'd him, in deriſion of *Gregory*, put on the Pontifical Habit which *Paul* had, and being Cloath'd with it, went on Horſeback into the City of *Udine*, giving the Benediction to the People by the way. The Equipage of *Gregory* was ſold, *Paul* was put in Priſon, ſome of thoſe that belong'd to his Court were abus'd; and others fearing the ſame Treatment, lay hid in the City, until they found a favourable opportunity to retire. In the mean time, *Gregory* arriv'd at *Abruzzo*, and took up his Reſidence at *Caiete*, under the protection of *Laodiſlaus*, having a very ſmall Court, becauſe no place acknowledg'd him but *Apulia*, and part of *Tuſcany*, and *Liguria*, and *Emilia*.

The flight of Gregory into the Kingdom of Naples.

Alexander V.

Alexander V. who was choſen at *Piſa*, by the Cardinals of the two Colleges, was a *Greek*, born in the Iſle of *Candie*: He never knew his Father or Mother, but while he was yet very young, and went about begging his Bread, he was taken up and entertain'd by an *Italian* Monk of the Order of Friars Minors, who was in that Iſle, who having taught him Latin, made him take the Habit of his Order, and carried him with him into *Italy*. From *Italy* he was ſent into *England*, to ſtudy at the Univerſity of *Oxford*, from whence he went to *Paris*, and took his Degrees, and commenc'd Dr. in Divinity. After this he went into *Lombardy*, and there falling into the Acquaintance of *John Galeas*, he was made by his Intereſt Biſhop of *Vicenza*, and afterwards Archbiſhop of *Milan*, then Cardinal, and at laſt Pope. He was of a generous and liberal Diſpoſition, and lov'd to make good Entertainments; at his Election he was Seventy Years Old. *Balthazar Coſſa*, the Cardinal Deacon, who held the City and Country of *Bononia*, in the quality of Legat from the Holy See, had a greater ſhare than any Man in all the Tranſactions at the Council of *Piſa*; by his Intereſt he procur'd him to be choſen Pope, but did himſelf really in effect govern during his Pontificat. He made no Reformation, but on the contrary he granted extraordinary Favours to all ſorts of Perſons, created new Officers in his Court, gave Diſpenſations contrary to Order, united and diſunited a great many Benefices, and permitted ſome to poſſeſs a great many of them, tho' they were incompatible. *Theodorick de Niem*, who gives us this Teſtimony of him, adds, That he was not a fit Man for Buſineſs, or managing Affairs, and upon that account he ſcarce ever heard the Advocates plead in the publick Conſiſtories, as the Popes had uſully done; That he had ſuch a fondneſs for the Clergy that were about him, that inſtead of diſtributing the Petitions among the ordinary Officers of *Chancery*, to make an Abridgment of them, he gave them to theſe Clergy-men, that they might have the profit of them; and becauſe they underſtood, nothing of theſe Matters, many Errors were committed during his Pontificate, which threw the Dataries Office into great Confuſion. The ſame Author obſerves alſo, That this Pope favour'd the Friars Minors after an extraordinary manner, by giving them publick and gainful Offices and beſtowing upon them vacant Biſhopricks and Benefices as much as he could. He renew'd in their Favours the Priviledges of Preaching and Confeſſing, granted to the Mendicant Orders, by *Boniface* the 8th, and *John* the 22d, and condemn'd ſome Propoſitions that prejudic'd and diminiſh'd their Power, by his Bull dated *October* the 10th, 1409. which made a great noiſe in the Univerſity of *Paris*, who threatned to cut off the Mendicant Orders from their Body, unleſs they would renounce this Bull; againſt which *Gerſon* made a publick Diſcourſe at a General Proceſſion.

Alexander V. was acknowledg'd for Pope by all Chriſtendom, except *Apulia*, and ſome part of *Italy*, which had not yet abandon'd *Gregory*, and the Kingdoms of *Arragon*, *Caſtile* and *Scotland*, and the States of Count *Armagnac*, who acknowledg'd *Benedict*. *Germany* was divided, for *Robert* King of the *Romans* oppos'd the owning of *Alexander* for Pope, becauſe in many of his Letters he gave the Title of King of the *Romans*, to *Wenceſlaus*, King of *Bohemia*; tho' he himſelf had Poſſeſſion of the Eſtate. But *Alexander* V. found a means to gain the Archbiſhop of *Mayence*, by making him *Legatus Natus* * to the Holy See in his own Province; and the other Prelates of *Germany* he gain'd to his ſide, by granting them all the Favours and Benefices they deſir'd of him, as alſo the *German* Lords by granting them any Diſpenſations for Marriage that they had a mind to. As to *Italy*, *Rome* was ſtill under the Power of *Laodiſlaus*, when *Alexander* V. was choſen; but *Balthazar Coſſa* having ſat down before it with an Army in *September*, 1409. ſtrengthned the Party of *Paul* of *Urſini*, gain'd the Governor of the Caſtle of St. *Angelo*, and ſo order'd Matters, That the Officers of *Laodiſlaus* were driven away, and the City of *Rome* in appearance

* i. e. *One whoſe Legantine Power was annex'd to his Office of Archbiſhop.*

pearance was reduc'd to the Obedience of *Alexander*, but in effect was under the Government of *Paul* of *Urſins*. The Court of Pope *Alexander* was then at *Piſtoya*, and he thought himſelf oblig'd to go to *Rome*, where the *Romans* expected him: But *Balthazar Coſſa* would carry him to *Bohemia*, under pretence that he was oblig'd to bring him thither, but really upon Deſign as 'tis thought, that himſelf might be choſen Pope after his Death (which he foreſaw would quickly happen) the Cardinals being then in a City whereof he was Maſter. Howſoever this was, 'tis certain the thing happen'd after this manner, for *Alexander* V. dying at *Bohemia*, *May* the 3d, 1410. *Balthazar Coſſa*, who beſides his own Intereſt, had a Recommendation from *Louis* of *Anjou*, King of *Sicily*, was choſen Pope a few Days after, and took upon him the Name of *John* XXIII. Alexander V. John *the* 23d *Pope.*

This Pope was of a conſiderable Family in *Naples*; he had been Cardinal, and was appointed Legate of the Holy See at *Bohemia*, by *Boniface* the 9th. He amaſs'd together great Riches in this Employment, by the Exactions and Tyrannies which he exercis'd in the City and Country of *Bohemia*, which he govern'd as an abſolute Sovereign. He contributed very much to the Meeting of the Council of *Piſa*, and the Election of *Alexander* V. and govern'd in his Name during his Pontificate.

The firſt Deſign which *John* XXIII. undertook, after he was advanc'd to the Holy See, was to deprive *Laodiſlaus* of the Kingdom of *Naples*, (which he had had a great mind to do for a long time, becauſe *Laodiſlaus* had been the cauſe of condemning his Brethren to Death) and to put *Louis* Duke of *Anjou* in Poſſeſſion of that Kingdom. For this end he rais'd an Army, and having join'd it with the Troops of this Prince, he march'd towards *Capua*. *Laodiſlaus* met them with an Army, and gave them Battle in *May* 1411. The Forces of *Laodiſlaus* were beaten; but the Conquerors being diverted with gathering the Spoil and Booty, gave an opportunity to *Laodiſlaus*, to eſcape into a Caſtle, and to the remainder of his Forces to make a Retreat. In the mean time, *John* XXIII. returning Triumphantly into *Rome*, and to ſhow his Contempt of his Enemies, he caus'd their Enſigns which he had taken, to be dragg'd thro' the Dirt after a Solemn Proceſſion which he made. But *Louis* of *Anjou* was no ſooner return'd into *France*, than *Laodiſlaus* repair'd his Loſſes, and ſtrengthned his Intereſt, by gaining to his Party the principal Commanders of the Pope's Army, and then he ſent an Army in the time of Harveſt to the very Gates of *Rome*, which was beat back at the firſt Onſet: But *John* XXIII. deſpairing of reducing *Laodiſlaus* by force, reſolv'd to gain him by Money: And therefore he entred upon a ſecret Treaty with him, which being concluded, *Laodiſlaus* gave Order to *Angelus Corarius* to depart out of his Dominions. He was forc'd to obey, and therefore he fled to *Marca Ancona*, to ſhelter himſelf under the protection of *Charles Malateſta*, who was the only Perſon that continued faithful to him. War *between* Laodiſlaus *and* John *the* 23d.

The War being quickly kindled again between *Laodiſlaus* and *John* XXIII. the former came with an Army to the Gates of *Rome*, in *May* 1413. which meeting with no Reſiſtance entred into the City; for the *Romans* hated the Pope, who had drawn great ſums of Money from the richeſt Men in the City. *John* XXIII. and all his Courtiers fled, and eſcap'd with all ſpeed to *Sutri*, *Viterbo* and *Monteſiaſcone*; and the Pope not thinking himſelf ſafe here, continued his Journey thro' *Siena*, as far as *Florence*, where he reſided until Morning; and afterwards paſſing thro' *Bohemia*, he came the laſt Day of this Month into *Lombardy*, to treat about the Meeting of a Council with *Sigiſmund* King of *Hungary*, who had been choſen King of the *Romans* by one Party of the Electors of the Empire, after the Death of *Robert* of *Bavaria*, which happen'd *May* 18th, 1410. The other Party of the Electors had choſen *Jeſſe*, Marquiſs of *Moravia*; but he dying in a ſhort time after, all their Suffrages were united in favour of *Sigiſmund*. John *the* 23d *driven from* Rome.

John XXIII. having ſent at the beginning of his Pontificate the Archbiſhop of *Piſa*'s Legate into *France*, together with *Nicolas de Robertis* a Knight, and *Jeffery de Peyruſſe* a Doctor, to raiſe Money there for the Procurations and Depradations of the Eccleſiaſticks Deceas'd; The Univerſity of *Paris* oppos'd him herein, and maintain'd the Diſpoſal that was made of them by the King's Edict, in 1406. and ſolicited the Prelates, and other Univerſities to join with them in defeating this Deſign. But notwithſtanding theſe Efforts, it was reſolv'd that the Clergy of *France* ſhould grant the Pope a charitable Subſidy of half the Tenths of the Revenues of their Benefices; the Prelates conſented to it, and the Univerſity yielded, becauſe this Subſidy was granted after that manner which it had offer'd at firſt. *The Deſigns of* John *the* 23d *rejected in* France.

The Legate came to *Paris*, and preſented to them a Bull of the Pope, wherein he declares after what manner he was choſen, and his good Intention to promote the Peace of the Church, and pray'd the Court to aſſiſt him. This Bull being read by the Clerk, *Jeffery* of *Peryuſſe* gave an account of the Expences the Pope had been at, to ſerve *Louis* Duke of *Anjou*, and aſſur'd them, That his Intention was to endeavour an Union of the *Greek* Church to the *Latin*, and to make Peace between the Kings of *France* and *England*, and to hold a Council at the time appointed by that of *Piſa*, to reform the Church both in its Head and Members. Upon the proſpect of this Council, the Clergy of *France* was Aſſembled at *Paris*, by Order of the King, to draw up ſome Memoirs which were to be carried to the Council, containing a Complaint of the exceſſive Taxes wherewith the Clergy of *France* were oppreſs'd. The Aſſembly was held in the Palace, where *Benedict Gentian* a Monk of St. *Denis*, ſpoke ſmartly againſt the Trouble which was given them by the Court of *Rome*; and particularly againſt the Pen-

The Council of Conſtance.

ſions which the Cardinals rais'd upon the Churches of the Kingdom; againſt the Appeals to the Court of *Rome*, and about the Promotions of Strangers to Benefices; and ſhow'd, That theſe were the ways made uſe of to draw Money out of *France*. He beſeech'd the Aſſembly to conſider of theſe things; and Memorials of them were drawn up, which were entruſted with thoſe that were ſent to *Conſtance*.

While theſe things were a doing, a Letter from the Legate to the Pope's Secretary was intercepted, wherein he acquaints him, That the Members of Parliament pretended to be Exempt from Subſidies for the Benefices which they poſſeſs'd, and to have a Priviledge for this Exemption from the Holy See; and that the Eccleſiaſtical Juriſdiction was wholly aboliſh'd, becauſe the Parliament took cognizance of Eccleſiaſtical Cauſes belonging to the Right of Poſſeſſion between Eccleſiaſtical Perſons, the Regulars, Biſhops, and even Cardinals themſelves. The Court was much offended with this Letter, order'd that an Information ſhould be drawn againſt it, and that the King's Advocate ſhould make a Diſcourſe againſt it in the preſence of His Majeſty and the Legate; and at laſt determin'd, That the Priviledge of not paying Tenths or Subſidies to the Pope ſhould be ſearch'd for in the Treaſury of the King's Papers; and that ſome ſhould remonſtrate to His Majeſty of what great Conſequence the pretenſion of the Legate was, that ſo for the future he might be forbid to maintain, That the King and his Judges, and particularly the Parliament, could not take cognizance of Cauſes belonging to the Right of poſſeſſing Benefices; and that, laſtly, the King ſhould be entreated to write about this Matter to the Pope and Cardinals. This is what paſt in the beginning of the Year 1411.

The next Year, the King, upon the Complaint of the Univerſity renew'd his Letters, by which he maintain'd thoſe that had been promoted to Benefices during the Neutrality: And to the end he might hinder the Traffick which had been made of the Benefices of the Kingdom by the Court of *Rome*; he, by the Advice of his Clergy and Univerſities ordain'd, That all Proviſions and Commendams of Churches ſhould be ſuperſeded in his Kingdom, and ſent an Expreſs to Pope *John*, for the redreſſing of this Grievance; which he neglecting to do, upon the Demand of the Proctor-General, and at the Solicitation of the Provoſt and Sheriffs of *Paris*, the Parliament and all the Courts of Juſtice being Aſſembled, with many Prelates and Members of the Univerſity, ordain'd, That the Edict made in the Month of *February*, 1406. ſhould be put in Execution, as to Elective Benefices; And this Decree of the Court was confirmed by the King's Council. This is what paſt in *France*, concerning the Pretenſions of the Court of *Rome*, from the Sitting of the Council of *Piſa*, to the Meeting of the Council of *Conſtance*, of which we are to give an account in the next Chapter.

CHAP. II.

The Hiſtory of the Council of Conſtance, *and of the Schiſm of the Popes, until the Election of* Martin V.

The appointing of the Council of Conſtance.

JOHN XXIII. ſeeing himſelf purſu'd by King *Laodiſlaus*, who had made himſelf Maſter of *Rome*, and of the Neighbouring Cities, and was preparing to Beſiege him even in *Bononia*, concluded with himſelf, That the only means of Deliverance and Safety that remain'd, was to put himſelf under the Protection of the Emperor *Sigiſmund*, and to call a Council by conſent with him. His Predeceſſor, when he Prorogu'd the Council of *Piſa*, had ordain'd, That another ſhould be held within three Years after: *John* XXIII. had *pro forma*, appointed it in the City of *Rome*, and had afterwards Prorogu'd it without appointing a place, or prefixing a time. *Sigiſmund* wrote to him to do nothing without Communicating it to his Ambaſſadors, whom he ſhould ſend unto him. Theſe Ambaſſadors found the Pope at *Florence*, and made divers Propoſals to him about holding of a Council. The Pope on his part, to expedite this Affair the more ſpeedily, ſent two Cardinals, and *Manuel Chryſoloras* to *Sigiſmund*, with Power to agree with him, as to the Place and Time of the Council; As to the Place they agreed upon the City of *Conſtance*; and as to the Time, that it ſhould be the 1ſt of *November*, in the next Year 1414. After this, the Pope having conferr'd with the Emperor, ratified what was agreed upon by his Legates, and call'd the Council to meet at *Conſtance*, *November* 1ſt, 1414. by his Bull dated at *Lodi*, *November* 2d, 1413. inviting the Patriarchs, Archbiſhops, Biſhops, and Prelates of all Chriſtendom to be preſent in Perſon, or by their Deputies. Then he return'd to *Bononia*, where he rais'd Troops to oppoſe *Laodiſlaus*, who was coming to Beſiege him; but this Prince was ſeiz'd with a Diſeaſe which oblig'd him to return to *Naples*, where he died, leaving his Kingdom to *Joan*, the ſecond of that Name, his Siſter, the Widow of *William* of *Auſtria*.

This News was very joyful to Pope *John* XXIII. and his Court, who being now deliver'd from ſo formidable an Enemy, gave Orders for the ſecuring of *Bononia*, and then ſet forth for

for *Constance*, *October* 1st, where he arriv'd on the 20th of the same Month. He open'd the Council *November* 16th, on which Day he held the first Session, wherein after Reading of the Bull, by which they were call'd all together, Officers were appointed, and the next Session was put off to the 17th of *December*, but it was not held till the next Year, because a great number of Prelates and Princes, or their Ambassadors were expected. *The appointing of the Council of Constance.*

The Emperor *Sigismond* arriv'd there on *Christmas*-Eve, and some time after, the Deputies of *Gregory* and *Benedict*, among whom there were some Anti-Cardinals. It was disputed, whether they should be receiv'd with their Red Hats; and for Peace sake it was allow'd. The Ambassadors of the former offer'd in their Master's Name the way of Resignation, but without having any Power in Writing to make it good: Those of the latter spoke not so clearly, and presented only an Agreement made between the Emperor, and the King of *Arragon*, to meet at *Nice*, in the Month of *April*, to confer together upon this Subject. *Louis*, Duke of *Bavaria*, who adher'd to *Gregory*'s Party, arriv'd also at the Council, and there declar'd, That *Gregory*, and those of his Obedience, were ready to embrace the way of Cession, and that they would no ways hinder or delay the Union, nor any Endeavours for the Reformation of the Church in the Council, provided that *John* XXIII. should not preside in it, offering upon this Condition to submit to the Judgment of the Council, whether *Gregory* consented to it or no.

After these Proposals, the Fathers of the Council consulted among themselves, and without Communicating the Matter to *John* XXXIII. concerning the means of putting an end to the Schism, and reforming the Church in its Head and Members; They all agreed, as to the Legality of the Council of *Pisa*, and yet the greater number were of Opinion, That *John* XXIII. should renounce the Pontificat as well as *Gregory* and *Benedict*. Those who were not of this Opinion, said, That this was to impeach the Authority of the Council of *Pisa*, to treat a Lawful Pope, who was never suspected of Heresie, like depos'd Schismaticks; That no body could force him to renounce a certain Right, and he himself could not abandon his Right, without doing injury to his own Reputation, the Authority of the Council of *Pisa*, and the Church, whereof he was the Lawful Head; That there was another way of procuring Union, by condemning his Adversaries, and their Adherents, and reducing them to Obedience by a War. To this it was answer'd, That altho' the Council of *Pisa* had been lawfully celebrated, and the Election of *Alexander* V. was Canonical; yet because those of the two other Obediences had not agreed to it upon the account of the difficulties about Right and Fact, it was expedient for avoiding these Disputes, and procuring speedily the Peace of the Church, that the three Competitors should receed from their pretended Rights to the Pontifical Dignity; That this Cession would no ways prejudice the Authority of the Council of *Pisa*, but rather establish that which was the end and design of the Fathers of that Council; That altho' the Adversaries of *John* XXIII. had been condemned, yet we might hearken to what they should propose for promoting Peace; That altho' a lawful Pope, which had not been accus'd of any Crime, could not regularly be oblig'd to renounce the Pontificat; yet in the present Case, considering the difficulty there was otherwise to procure the Peace of the Church, he might be constrain'd to do it by the Universal Church, or by the Council which represented it; That the War which was propos'd for reducing the Competitors, was a means contrary to the Spirit of the Church, which would retard the Peace, and render it almost impossible. *The opening of the Council of Constance.*

It was also debated among the Fathers of the Council, who they were that had Right to give a Vote in the Council. Some maintain'd, That none but Bishops, and other Prelates or Abbots, ought to be admitted to give a Vote: Against whom the Cardinals of *Cambray*, and St. *Mark* gave in Memorials, to prove, That Curates, Doctors, the Deputies of absent Prelates, ought to be admitted to give their Votes, and even the Ambassadors of Princes, as to what concern'd the Schism, and the Peace of the Church, because they were Interessed in it, and the Execution of their Decrees depended upon them.

After this, it was consulted, whether Opinions should be reckon'd in the Council by each single Person, or by Nations: The Right and Custom seem'd to be, to reckon Suffrages by the Poll, but because there was almost a greater number of poor Bishops from *Italy* alone, than of Prelates from all other Nations; it was also resolv'd, That the Fathers of the Council should be distributed into Five Nations, *viz.* *Italy*, *France*, *Germany*, *England* and *Spain*; that the things which were to be propos'd in the Council, should be examin'd and determin'd by the Plurality of Voices in each Nation, and by the Cardinals in their College; and that afterwards they should be reported to the Council to be there Decreed, according to the Plurality of the Votes of Nations.

John XXIII. being advertis'd of the Consultations which were made among the Fathers of the Council, endeavour'd by all means to divert them, and to sow Division among them; but notwithstanding his Attempts, the way of Cession was decreed with the unanimous consent of all the Nations. While these things were under Deliberation, an *Italian* Bishop gave in a Memorial, containing many Heads of all sorts of Crimes, of which he accus'd *John* XXIII. and desir'd that the Information might be kept secret. The Nations of *Germany*, *England* and *Poland*, were of Opinion, That these Articles should not be publish'd, and that this Information should not be given in, which could only serve to disgrace the Holy See, to scandalize the Church, and throw it into Confusion, by giving occasion to doubt of the validity of the Provisions and Promotions that had been made. Others maintain'd, That it was convenient to in-

The opening of the Council of Conſtance.

form the Council of theſe Facts, and that it was eaſie to find Proof of them, ſo much the rather becauſe the greateſt part of them were notorious. *John* XXIII. knowing what had paſt, was mightily perplex'd, and at firſt reſolv'd to go in Perſon to the Council, and there to own thoſe things whereof he was accus'd, (if we may believe *Theodorick de Niem*) but ſtill to maintain that the Pope could not be depos'd, except for the Crime of Hereſie. His Friends having remonſtrated, That it was not convenient to take this Method, he chang'd his Opinion; and the Fathers of the Council did not enter upon the Examination of theſe Accuſations, but reſolv'd to propoſe to him the way of Ceſſion. *John* XXIII. knowing the Reſolution which they had taken, ſent for them on the 16th of *February*: And as to the Propoſal which was made to him to Sign the Papal Dignity, becauſe the other Competitors would make the ſame Ceſſion, and there was no other way to procure the Peace and Union of the Church, he anſwer'd with Gravity, and in appearance with Joy, That he would voluntarily do what they deſir'd, provided the two other Competitors were willing to do the ſame: And on a ſudden he cauſes the Cardinal of *Florence* to read a Writing, wherein he declares, That altho' he was not oblig'd by any Vow, Oath or Promiſe to make the following Ceſſion, yet he was ready for the Repoſe of Chriſtendom, voluntarily and freely to reſtore Peace to the Church by the way of Reſignation, if *Peter de Luna*, and *Angelus Corarius*, condemn'd of Hereſie and Schiſm by the Council of *Piſa*, and depos'd from the Papal Dignity, would ſufficiently and validly renounce the Right which they pretended to it; and that in ſuch a manner, in ſuch circumſtances, and at ſuch a time, as ſhould be declar'd and determin'd, between him or his Deputies, and the Deputies of the Council. Theſe Offers gave great Joy to the Fathers of the Council, but having examin'd them, they found that they were not ſufficient, becauſe they were made upon a Condeſcenſion which depended upon the Will of the two Competitors; and if it ſhould happen, That one of the two would once reſign, the Council would have labour'd in vain: They demanded therefore from *John* XXIII. another Declaration more preciſe than this, and he gave them a ſecond expreſs'd after the ſame manner, with a Promiſe to make a Bull of it; but he added to it, That the Proceſs made in the Council of *Piſa*, againſt *Peter de Luna*, and *Angelus Corarius*, ſhould be renew'd and aggravated, tho' the Execution of it ſhould be ſuſpended, until time were given them to make a Reſignation; and that the King of the *Romans*, the Princes preſent in Council, the Ambaſſadors of King's abſent, and the whole Council ſhould engage to aſſiſt him with Spiritual and Temporal Weapons, in caſe the two Competitors would not reſign. This ſecond Declaration was judg'd yet more inſufficient than the former, becauſe he did not offer to renounce unleſs the others did ſo, and he would have the Proceſs againſt the two others renew'd. The Nations therefore having examin'd theſe two Declarations, and found them inſufficient, did earneſtly importune *John* XXIII. to give another more full and punctual; but he put them off from Day to Day, and endeavour'd in the mean time to perſuade the Members of the Council to eſpouſe his Intereſt, treating theſe even with reproachful Language that ſpoke to him upon this Subject. At laſt, one was drawn up which was approv'd by three Nations, and preſented to him by *Sigiſmund*, which he took time to conſider of, and reſolv'd at laſt to accept of it. After he had taken this Reſolution, the Prelates of four Nations came to him the 1ſt of *March*, in the Year 1415. in his Palace, where the Emperor was preſent, and offer'd to him in the name of the Council, by the Patriarch of *Antioch*, the Declaration they had drawn up, which they pray'd him to accept of. *John* XXIII. having taken and read it, told them, That his Deſign was always to give Peace unto the Church, and that he was come for this end to *Conſtance*, that he had always voluntarily and freely offer'd the way of Reſignation; and after that he pronounc'd the Declaration which was conceiv'd in theſe Words.

John XXIII. *his Renunciation of the Papal Dignity.*

" I *John* XXIII. Pope, do acknowledge, promiſe, vow and ſwear to God, to the Church, " and this Holy Council, That I will voluntarily and freely give Peace to the Church, by " the way of my mere Reſignation of the Pontificat; and this I will do, and effectually per- " form according to the Determination of this preſent Council, ſo ſoon as *Peter de Luna* " call'd *Benedict* XXIII. and *Angelus Corarius*, call'd *Gregory* XII. in their Obedience, ſhall " reſign by themſelves, or their lawful Proctors, the Right they pretend to have to the Papal " Dignity; and alſo in all other Caſes of Ceſſion, or of Death, or otherwiſe; wherein my " Reſignation may procure the Union of the Church, and the Extirpation of the Schiſm. When he had finiſh'd this Declaration, the Emperor thank'd him in the Name of the Couucil, for his good Reſolution, and a Seſſion was appointed on the Morrow, that he might ſolemnly renew it in the Council. This was done in that Seſſion, wherein *John* XXIII. repeated the former Declaration in the ſame Words, ſwore to put it in Execution, and order'd it to be drawn up in the form of a Bull.

The Fathers of the Council having drawn this Declaration from *John* XXIII. conſider'd of the means how to reduce *Peter de Luna*; and for this Reaſon pray'd the Emperor, That he would confer with the King of *Arragon*, when he ſhould have full Power to do it from *John* XXIII. who refus'd to grant it him, offering to go himſelf in Perſon into that City, where *Peter de Luna* ſhould be preſent, to treat and agree with him upon the Conditions of Union. The Council foreſeeing plainly, That this was only a pretence to elude the Execution of the promis'd Reſignation, and that it was to be fear'd, leſt the abſence of the Pope ſhould cauſe the Diſſolution of the Council, and the Enterview between the two Competitors would be

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of no effect, did therefore oppoſe it ſtoutly. In the mean time, *Frederick*, Duke of *Auſtria*, came to *Conſtance*, pretending that he was to go further; and ſaid nothing of the League he had made with *John* XXIII. or that he was come upon his account. Nevertheleſs the Report ſpread immediately in the City, That he was come to favour the Eſcape of *John* XXIII. But he, the better to cover his Deſign, told the Emperor, That the Air of this City was diſagreeable to him; The Emperor anſwer'd him, That he had Houſes in the Country round about the City, where he might reſide; but pray'd him, That he would not go away until the Council was ended, or if he had a mind to do it, that he would not fly away ſecretly and indecently, for his Deſign was to obſerve the ſafe Conduct he had given him, and even to accompany him where-ever he would go. *John* XXIII. promis'd him, That he would not retire until the Council was ended; but did not keep his Promiſe, for he went out of *Conſtance* in a Diſguiſe on the 21ſt of *March*, and retir'd to the Caſtle of *Schafhauſen*, which was diſtant only four Leagues, belonging to the Duke of *Auſtria*, who had given him his Protection. The Cardinals of *Piſa*, *Plaiſance*, *Challant*, *Brande*, *Bar*, and ſome others retir'd alſo from *Conſtance* on *Palm-Sunday*, and came to *John* XXIII. with many of his own Officers.

The Council of Conſtance.

The flight of John XXIII.

Notwithſtanding this Retreat, the third Seſſion of the Council was held on *Monday* the 25th of *March*, at which the Cardinal of *Cambray* preſided, and the Emperor was preſent in his Imperial Robes. After Maſs, and the uſual Ceremonies, the Cardinal of *Florence* read a Declaration in the Name of the Council, containing the following Articles. Firſt, That this Council was juſtly and lawfully call'd, open'd and celebrated. Secondly, That the Retreat of the Pope, and ſome other Prelates, whoſoever they be, does not at all diſſolve it, but that it continued in full Authority, whatſoever Ordinance might be made to the contrary. Thirdly, That this Council ought not, and ſhall not ſeparate, until the Schiſm be Extirpated, and the Church Reform'd in Faith and Manners, in the Head and its Members. Fourthly, That it ſhall not be tranſlated from one place to another, except for a reaſonable Cauſe, approv'd by the Advice and Determination of the Council. Fifthly, That the Prelates, and other Perſons who ought to be preſent at the Council, ſhall not retire before it be ended, except for a reaſonable Cauſe, which ſhall be examin'd and approv'd by the Deputies of the Council, with the permiſſion of thoſe who have Authority; in which Caſe, they ſhall transfer the Power to thoſe who remain. All theſe Articles were approv'd by the Aſſembly, and an Act was made of them.

On *Wedneſday* following, four of the Cardinals, who went to *Schafhauſen*, return'd to *Conſtance*; and on this Day there was a general Congregation in preſence of the Emperor, in which ſix Cardinals maintain'd, That the Council was diſſolv'd by the Abſence and Retreat of the Pope. They were anſwer'd in the Name of the Council with freedom and boldneſs, by many Perſons of great Authority and Underſtanding, that the Pope was not above the Council, but inferior to it, which rais'd a great Diſpute among them. After this, there was found a Placard fix'd upon the Gate of the great Church of *Conſtance*, by which all Officers of the Pope were enjoin'd, under Form of Excommunication and Deprivation of their Offices, to come within a Week to *Schafhauſen*. This Placard was brought into the Council, and rais'd great Complaints of the Biſhops againſt the Cardinals, who accus'd them of returning to diſturb the Peace. The Cardinals ſaid, That they had no hand in this Placard, but that they knew it was to be publiſh'd to Morrow at the ſame place; nevertheleſs they prorogu'd the Time appointed in this Citation.

On the Morrow, being the 28th of *March*, the Emperor propos'd to the Prelates, the Reaſons which *John* XXIII. alledg'd for hindring the continuance of the Council, which were rejected as frivolous and inſufficient; and they all cry'd with one Voice, That *notwithſtanding this, the Seſſion does hold*, which caus'd new Diſputes between the Cardinals and the Nations.

On *Friday*, being the 29th of the ſame Month, the Nations of *Germany*, *France* and *England*, having reſolv'd to hold a Seſſion on the Morrow, and rang'd the Articles in order which they were to determine; the Cardinals Aſſembled in the Epiſcopal Palace of *Conſtance*, and having conſulted among themſelves, they offer'd to the Emperor in the Pope's Name to appoint a Proctor, together with the Cardinals, for the Reſignation of the Pontificat. So that two Cardinals, by agreement with the Emperor might reſign, even againſt his Will, and that his Court ſhould not be tranſlated from *Conſtance*, without conſulting the Council. They promis'd to be preſent at the Seſſion which was to be held on the Morrow, provided no other Regulations were made there. The Emperor having receiv'd theſe Offers, told them, That he would Communicate them to the Nations that were Aſſembled in the Cloiſter of St. *Francis*. At the ſame time the News arriv'd, That the Pope fearing to be Beſieg'd by the Emperor in *Schafhauſen*, had retir'd by himſelf alone to the Caſtle of *Laufemburgh*, (the Cardinals that were with him remaining ſtill at *Schafhauſen*) and that he had made Proteſtations before a Notary, againſt all that he had promis'd, and ſworn at *Conſtance*, as being forc'd to it by violence and fear. The Emperor having receiv'd the Anſwer of the Nations, reported to the Cardinals, That they had refus'd their Propoſal, that no Reſolution ſhould be made at the Council upon any other Articles, than what the Cardinals had propos'd; but that he had prevail'd for delaying the Seſſion till Ten a Clock, and ſo between this time and that, they might ſee if they could agree.

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The Council of Conſtance. On *Saturday* the 30th of *March*, the Emperor, the Cardinals, and the Nations being come into the Epiſcopal Palace of *Conſtance*, there was a great Diſpute about the Articles which were to be determin'd in the Seſſion. The Univerſity of *Paris* pray'd the Emperor, That he would not make War upon the Duke of *Auſtria*; which he would not agree to. Altho' the Cardinals and the Nations had not agreed, yet Maſs was ſaid for holding the Seſſion, and the Prelates of the Nations were preparing to hold it alone, when the Cardinals of St. *Mark* and *Florence* deſir'd to have a Conference with the Deputies of the Nations; and at laſt agreed with them upon the following Articles, which were read in the Council by the Cardinal of *Florence*. Firſt, That the Synod being lawfully Aſſembled in the name of the Holy Ghoſt, which conſtituted the General Council, and repreſented the whole Catholick Church Militant, had its Power immediately from Jeſus Chriſt; and that every Perſon of whatſoever State or Dignity, even the Pope himſelf, is oblig'd to obey it in what concerns the Faith, the Extirpation of Schiſm, and the General Reformation of the Church in its Members and its Head. Thus is the firſt Article expreſs'd in the greateſt part of the Editions of the Acts of the Council of *Conſtance*. In ſome, theſe Words, *As to what concerns the Faith*, are not to be found; and in ſome Manuſcripts of the *Vatican* Library theſe are omitted, *For the Reformation of the Church in its Head and Members*; but they are found in many other Manuſcripts, even thoſe that were written at the time of the Council, in all the Manuſcripts of the next Seſſion; and *Gerſon* relates it in the ſame Words, in two Diſcourſes which he ſpoke in the Council; from whence it appears to be a Calumny in *Schelſtrate*, to accuſe, as he does, the Fathers of the Council of *Baſil*, of being the Authors of this Addition; and, beſides, it is not neceſſary to prove that the Council of *Conſtance* has determin'd, That the Pope is inferior to the Council, ſince the preceding Words, *That every Perſon of whatſoever State or Dignity he be, even the Pope himſelf, is oblig'd to obey it*, are alone ſufficient to eſtabliſh this Doctrin. In fine, tho' there were ſome difficulty in this Seſſion about this Clauſe, that is fully taken away in the next, where this Decree was read again, and repeated with this Addition, as *Schelſtrate* agrees, and which is prov'd by the Manuſcript Acts which he himſelf has produc'd.

The Second Article publiſh'd in the fourth Seſſion, contains, That *John* XXIII. cannot change the Officers of the Court of *Rome*, nor conſtrain them to follow him without the leave and conſent of the Council, and that all which he can do againſt them upon this account ſhall be Null.

The Third, That all Proceſſes made, or to be made by the Pope or his Officers, to the prejudice of the Council ſhall be Null.

The Fourth, That three Deputies ſhall be choſen out of each Nation, to examine the Cauſes of thoſe who ſhall have a mind to Retire, and to proceed againſt them who ſhall depart without leave.

The Fifth, That the better to promote the Union, there ſhall be no new Creation of Cardinals, and to prevent the Antedating of any ſuch Creation, none ſhall be acknowledg'd for Cardinals, but thoſe who were publickly known to be ſuch, before the Pope Retir'd from *Conſtance*.

Theſe Articles were approv'd by the Cardinals and the Prelates of the Nations, by the Emperor, the other Princes preſent, and the Ambaſſadors of thoſe that were abſent. Towards Night, *Renaud de Carnet*, Archbiſhop of *Rhemes*, reported to the Council, that being ſent by the Ambaſſadors of *France* to *Schafhauſen*, to enquire of the Pope the reaſon of his Retreat, the Pope had told him, That he would not return until he had receiv'd an Anſwer by the Cardinal of *Challant*, who came to him ſome time after; and he gave him four Briefs, the firſt addreſs'd to the Emperor, the ſecond to the Cardinals, the third to the Ambaſſador of *France*, and the fourth to the Deputies of the Univerſity of *Paris*; That upon his return to *Conſtance*, he had put them in the Hands of thoſe to whom they were addreſs'd; and at the ſame time told them, That the Pope had order'd him to declare, that he was not forc'd to Retire from *Conſtance* by violence or by fear, or by any fault of the Emperor, but only upon the account of his Health, and that he offer'd to perform what he had promis'd in the Council; That he had a love for the Emperor, and deſir'd to have a Conference with him, if he would go to *Nice*, and meet *Peter de Luna*, to conſider of the means to promote Peace; That 'twas true he had not receiv'd this Order from the Pope's own Mouth, but the Cardinal of *Challant* had deliver'd it to him in the Pope's Name. This Cardinal being preſent, acknowledg'd the thing to be ſo, and that the Pope had given him this Order; but that he was to tell him, That the Pope did not retire for fear of any Violence from the Emperor, but for fear of ſome great Men in his Court.

The *Saturday* following, being the 6th of *April*, if we may believe the Manuſcript Acts publiſh'd by *Schelſtrate*, there were ſome Debates between the Cardinals and the Nations, concerning the manner in which the Articles of the fourth Seſſion were drawn up; but at laſt they came to an Agreement upon this Point. Only ſome Cardinals abſented themſelves, and others made a Proteſtation, becauſe they hop'd that *John* XXIII. would in good earneſt make a Reſignation, and they thought it would be convenient to wait ſome time longer, until the Intention of *John* XXIII. were more fully diſcover'd. But notwithſtanding this Remonſtrance the Seſſion was held, and many Cardinals were preſent at it; The Cardinal of *Urſins* preſided at it, and the Articles decreed by the four Nations, were read by *Andrew* Biſhop Elect of *Poſnania*: The

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firſt is a Repetition of the firſt Article of the preceding Seſſion. The ſecond imports, That thoſe who would not obey the Ordinances and Statutes of this General Council, or any other, whatever State, Condition or Dignity they were of, even the Popes themſelves not excepted, ſhall be put under Penance, and puniſhed according to Law. The third and fourth are a Repetition of the ſecond and third Articles of the fourth Seſſion. The fifth is a Declaration that the Pope and the other Prelats of the Council had been, and were now perfectly free. The ſixth, That the Pope was bound to renounce the Pontificate not only in the Caſes expreſs'd in his own Declaration, but in all other Caſes, wherein his Renunciation might bring great Benefit to the Church, and procure the Union, and that in ſuch Caſes the Pope was bound to agree to the Declaration and Definition of the Council. The 7th, That if the Pope, being requir'd by the Council to Renounce the Pontificate for the Peace of the Church, would not, or ſhould delay to do it, he ought to be look'd upon as one that had faln from the Pontifical Dignity, to whom no Obedience was due. The eighth, That the Retreat of the Pope from the City of *Conſtance* was unlawful, and prejudicial to the Peace and Union of the Church, and that he ought to be ſummon'd to return and perform his Promiſe, with a Declaration that if he did not return within the time appointed by the Council, they would proceed againſt him as a Favourer of Schiſm, and ſuſpected of Hereſy. The ninth, That if the Pope would return and effectually perform what he had promis'd, Aſſurance ſhould be given him, That he ſhould neither be arreſted nor impriſon'd, nor moleſted in his Perſon or Goods, before or after the Renunciation, but that he ſhould enjoy perfect Freedom and Security. *The Council of Conſtance.*

After this ſome preparatory Articles were read concerning the Errors of *John Huſs*; and then it was reſolv'd to write to all Princes in the Name of the Council, concerning the Flight of *John* XXIII. and that the Emperor ſhould be entreated to endeavour his Return to *Conſtance*, that he might perform what he had promis'd to the Church and Council, provided ſtill that he were left at Freedom and treated with Honour. The Emperor anſwer'd, That he knew the Pope was in the Caſtle of *Laufemberg*, in the Hands of the Duke of *Auſtria*, but he did not know whether he would return, or if the Duke would permit him to come; that however it might happen, he was ready to do what the Council deſir'd, to write unto him and pray him to return, and ſend to him a ſafe Conduct; or if that would not do, to go himſelf in Perſon and bring him to the Council, either with his conſent or againſt it. The Council approv'd this Reſolution. The Emperor added, That he had ſent ſome Troops to the City of *Schafhauſen*, and order'd them to offer ſafe Conducts to the Cardinals and Officers of the Court of *Rome* that were there; who made Anſwer, That they would not return, nor follow *John* XXIII. but they would return to *Rome*, and that the Cardinals who were of *Conſtance* were of the ſame Opinion. Then the Cardinal of *Florence* declar'd, That 'twas true they had reſolv'd, in caſe the Pope would reſign, to defend him; but if he would not, they would abandon him and continue at the Council; That having no certainty whether he would hold to the Reſolution he had made, they had always taken care to preſerve his Honour, but that they knew nothing of the Cardinals deſign to return to *Rome*. In fine, it was concluded, That the Emperor might ſtop thoſe who ſhould endeavour to retire from *Conſtance* in a diſguis'd Habit.

The Decree made in theſe two Seſſions concerning the Authority of the Council above the Pope, did plainly decide the Queſtion, and ſubjected the Pope, as well as to Faith as Manners, to the Judgment of a General Council. And this ought not to be underſtood only of a time of Schiſm, or in caſe the Pope were doubtful, but generally in all other Caſes; 1. Becauſe the Words of the Council are general; 2. They import that all the World, even the Pope himſelf, is oblig'd to obey the Council, not only as to what concerns the extirpation of the Schiſm, but alſo as to the Reformation of the Church in its Head and Members, as well in Doctrin as Manners; 3. Becauſe they ſpeak not only of this particular Council, but of any other Council lawfully aſſembled; 4. Becauſe they contain general Penalties againſt all that ſhould not obey the Council, of whatſoever Dignity they were; 5. Becauſe they deduce the Authority of the Council above the Pope from its repreſentation of the Church, and from its Infallibility, and this agrees to all general Councils at what time ſoever they were celebrated; 6. Becauſe the Council acknowledges *John* XXIII. for lawful and undoubted Pope. From all which it appears, That there can be no place to doubt but this Decree was General. *A Defence of the Council of Conſtance concerning the Authority of a Council.*

The Authority of this Decree cannot any longer be diſputed, ſince it was made in full Council, after the Matter was reſolv'd upon by the Nations, and with the unanimous conſent of all the Fathers; for the Proteſtation of the Cardinals did not concern this Article, but had a particular Regard to the Perſon of *John* XXIII. In fine, all the Decrees of the Council of *Conſtance* being approv'd by *John* XXIII. in the 12th Seſſion, and by *Martin* V. in the 44th and 45th, without any exception; it cannot be doubted but this which was one of the principal Articles was comprized in the general Approbation, and conſequently that it has the force of a Law. And even in the Bull of *Martin* V. againſt the Errors of *Wicliff*, there are Articles wherein this Decree is particularly referr'd to; and in the 41ſt the Authority of the Univerſal Church is diſtinguiſh'd from that of the Pope, and there it is ordain'd, That the Univerſal Church, or the General Council, have a Sovereign Authority indefinitely; whereas 'tis only ſaid of the Pope, that he hath a Primacy over other particular Churches, which amounts to the ſame thing with the Deciſion of the Council.

The 6th Seſſion was held on the 17th of *April*, and there an Inſtrument of Procuration was read, which they would have Pope *John* XXIII. to grant for renouncing the Papal Dignity; and Deputies

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Deputies were nam'd, *viz.* two Cardinals and two Prelats of each Nation, to ſummon him to come to the Council, that he might perform what he had promiſed, or to name the Proctors whom the Council ſhould appoint him, for executing the Procuration whereof the Council had ſent him a Model, with a Power, in caſe he ſhould refuſe, to cite him to the Council. One of the Deputies of the Univerſity of *Paris*, read in this Seſſion ſome Letters written in the Name of the Univerſity to the Pope, and to the Nation of *Italy*, wherein they exhort the Pope to return to the Council, and voluntarily to reſign the Pontifical Dignity. The Deputies of the Conncil went to meet *John* XXIII. at *Fribourg* in *Swiſſerland*, whither he had retir'd, and executed their Commiſſion by ſummoning him to name Proctors for renouncing the Pontificate, and declaring that otherwiſe the Council would proceed againſt him and Depoſe him. He anſwer'd them ſharply, That he would ſend his Inſtrument of Procuration to the Council, which he did: But that which he ſent was not judg'd ſufficient. In the mean time he propos'd divers Conditions which he deſir'd they would engage to make good in caſe of Reſignation, *viz.* That he ſhould be Legat *a Latere*, to the Pope that ſhould be choſen in *Italy*; That he ſhould have a Sovereign Power over the County of *Bolonia*, and receive a certain Revenue from the Cities in it, and that he ſhould not be ſubjected, nor oblig'd to give an Account of his Conduct to any Body.

The Council perceiving that *John* XXIII. deſign'd nothing elſe, but how to find out ways to avoid the Reſignation, and that he refus'd to come to the Council, or give a ſufficient Procuration, began to proceed againſt him in the 7th Seſſion held the 2d of *May*, wherein it was reſolv'd, That *John* XXIII. and his Favourers ſhould be cited by a publick Proclamation to appear within 9 Days, to anſwer to the Crimes of Hereſy, Schiſm, Simony, waſting of the Eccleſiaſtical Revenues, and other Crimes whereof he was accuſed; and it was ordain'd, That his Flight from *Conſtance* ſhould be declar'd prejudicial to the Church, ſcandalous and odious, to be a Means of diſturbing the Union and Peace of the Church, and confirming the Schiſm, and to be contrary to his Promiſes and Oaths. This Citation made the Cardinals return to *Conſtance*, and the greateſt part of the Officers of the Court of *Rome* who were at *Schaffhauſen*, or in the Retinue of *John* XXIII. *Frederick* Duke of *Auſtria*, ſeeing himſelf purſued by the Forces of the Emperor *Sigiſmund*, who had invaded his Dominions, return'd to *Conſtance* on the laſt Day of *April*. He begg'd Pardon of the Emperor on the 4th of *May* in the 8th Seſſion of the Council, and promis'd him, That he would make the Pope return to *Conſtance*, and ſubmit to all that he ſhould be decreed by the Council, on condition that no Violence ſhould be offer'd to his Perſon, or his Goods; and conſented to remain in the mean time an Hoſtage, until the Pope ſhould come to *Conſtance*, or to any other place that the Emperor ſhould appoint. The remainder of this Seſſion was ſpent in proceeding to the Condemnation of the Errors of *Wicliff*.

In the ninth Seſſion, which was held the 13th of *May*, the Proctors of the Council demanded, That in purſuance of the Citation which had been made to *John* XXIII. and his Adherents, the Proceſs ſhould go on againſt him, and Commiſſioners ſhould be nam'd to give Inſtructions for it. The Cardinal of *Florence* roſe up and ſaid, That the Pope had ſent a Bull to the Cardinals, in which he nam'd for his Proctors three among them, *viz.* *Peter* of *Cambray*, *William* of St. *Mark*, Cardinal-Prieſts, and himſelf Cardinal-Deacon, to appear in Council, and anſwer the Accuſations propos'd againſt him. That theſe Cardinals being unwilling to accept of this Procuration, he had publiſh'd a Brief exhorting them to do it; but notwithſtanding they would not be his Proctors, and for his own part he renounc'd it: The Cardinal of St. *Mark* made the ſame Declaration; whereupon the Sollicitors of the Council remonſtrated, That the Citation being Perſonal, he ought to appear in Perſon, and not by a Proctor. They deſir'd, That two Cardinal-Deacons and five Prelats ſhould be ſent to the Gate of the Church, to know whether *John* XXIII. and his Adherents were there, and would appear. The Cardinals refus'd to go, but the other Prelats went thither and ſummon'd three times *John* XXIII. who appear'd not. An Act was made of theſe Citations, and the Council nam'd Commiſſioners to draw up the Proceſs. Towards the end of the Seſſions the Emperor and the Deputies of Five Nations, preſented the Copy of a Bull granted by *Angelus Corarius*, call'd *Gregory* XII. to *Charles Malateſta* of *Rimini* in his Obedience, wherein he gave him Power to conſent in his Name to what ſhould be done in the Council: The Emperor gave it to the Deputies to be examin'd, that if it were any ways defective or inſufficient, they might return it to *Charles*, who ſhould cauſe it to be amended, as the Council ſhould judge convenient.

In the 10th Seſſion, which was held the 14th of *May*, after they had again call'd for *John* XXIII. the Commiſſioners reported the Depoſitions of the Witneſſes, and told the Council, It was ſufficiently prov'd that *John* XXIII. had waſted the Revenues of the Church; that he was a Simoniack, a ſcandalous Perſon, and a Diſturber of the Faith, and that as ſuch he ought to be declar'd ſuſpended from the government of the Church. Upon this Demand, which was made by the Sollicitor and the Deputies of Nations, the Council declar'd him depriv'd of the Adminiſtration of the Revenues of the Church, as well to Spiritual as to Temporal Affairs, and forbad any to obey him, reſerving ſtill the Proceſs againſt him to Depoſe him entirely. This Sentence of Suſpenſion was read by the Patriarch of *Antioch*, and approv'd by all the Fathers of the Council.

On *Saturday* the 25th of *May* the 11th Seſſion was held, wherein the Sollicitors of the Council preſented in writing the Heads of an Accuſation they had to propoſe againſt *John* XXIII. containing an infinite number of Crimes, that were either notorious or prov'd by Witneſſes, as Lewd-

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neſs and Diſorders in his Youth, the purchaſing of Benefices by Simony, his advancement to the Dignity of a Cardinal by the ſame means, his Tyranny while he was Legate at *Bononia*, his Inceſts and Adulteries while he was in that City, his Poyſoning of *Alexander* V. and his own Phyſician, his Contempt of the Divine Offices after he was Pope, his neglecting to recite the Canonical Prayers, and to practiſe the Faſts, Abſtinences and Ceremonies of the Church, his denying Juſtice, and oppreſſing the Poor, his ſelling Benefices and Eccleſiaſtical Dignities to thoſe that bid moſt, his authorizing an infinite number of dreadful Abuſes in diſtributing of Preferments, and committing a Thouſand and a Thouſand Cheats; his ſelling Bulls, Indulgences, Diſpenſations, and other Spiritual Graces, his waſting the Patrimony of the Church of *Rome*, and mortgaging that of other Churches, his Male-adminiſtration of the Spiritual and Temporal Affairs of the Church; and laſtly, his breaking the Oath and Promiſe he had made to renounce the Pontificat, by retiring ſhamefully from *Conſtance*, to maintain and continue the Schiſm. At the end of each Article, the number and quality of the Witneſſes that prov'd it was expreſs'd, and a Remark was made from time to time of the Advice that had been given him to amend, notwithſtanding which he had ſtill continu'd in the ſame Diſorders. *The Council of Conſtance.*

While the Proceſs was carry'd on againſt *John* XXIII. in the Council, the Pope having fled from place to place, and being abandon'd by the Duke of *Auſtria*, was conducted from *Fribourgh*, by Order of the Council, to the Caſtle of *Celle*, two Leagues diſtant from *Conſtance*; from whence he wrote on the 26th of this Month a very ſubmiſſive Letter to the Emperor, and ſign'd a Writing, wherein he promis'd to ſubmit to what ſhould be ordain'd by the Council. The next Day, the Deputies of the Council went to meet him, and having repeated to him the Heads of the Charge that was given in againſt him, they requir'd him to declare, Whether he would oppoſe the Continuation of the Proceſs, or anſwer theſe Accuſations; he declar'd, That he had always labour'd for the Union of the Church, in the time of the Council of *Piſa*, and ever ſince that time, that he was heartily ſorry for his ſhameful departure from *Conſtance*; That he had no Defence to offer againſt what was objected to him; That he was ready to perform the Promiſe he had made and ſign'd the Day before, and to conform in every thing to the Determination of the Council; That he approv'd and ratify'd the Proceſs made againſt him by the Council; That he would make no other Defence againſt the Heads of his Charge, but by acknowledging that the Council of *Conſtance* was moſt Holy, which could not Err; and that it was a Continuation of that at *Piſa*, which he would never contradict, tho' he were at *Bononia*, or in any other place; That he confeſs'd he had no Right to the Pontifical Dignity. The Depoſitions of the Witneſſes were read to him, to which he made no other Anſwer, but that the Council ſhould be his Defence. He was cited to appear on the Morrow at Council, there to hear his Sentence; he ſaid, That he approv'd and confirm'd it befor-hand, only he recommended himſelf to the Council, and threw himſelf wholly upon them, both to take care of his Reputation, and provide for his Subſiſtence.

The Biſhop of *Lavaur*, who ſpoke in behalf of the Deputies, to Pope *John* XXIII. made his Report to the Council in the 12th Seſſion, held on *May* the 29th, of the Anſwers he had receiv'd; and afterwards, upon the Demand of the Proctor the Biſhop of *Arras* read a Decree, in which the Council declar'd, That in caſe the Holy See ſhould be vacant, none ſhould proceed to the Election of a Pope, without the advice and conſent of the General Council; and that if any were choſen otherwiſe, no Body ſhould obey him. After this Declaration, the Definitive Sentence of the Council was read againſt *John* XXIII.. wherein it was declar'd, That the Clandeſtine Retreat of the Pope out of the City of *Conſtance*, was unlawful, ſcandalous, tending to the diſturbance of the Peace and Union of the Church, and to continue the Schiſm, contrary to the Vow, Promiſe and Oath he had made to God, to the Church and the Council; that he was a notorious Schiſmatick, a waſter of the Revenues of the Church, a bad Adminiſtrator of Spiritual and Temporal Revenues; that he had brought a Scandal upon the Church by his Diſorders; that becauſe he had not amended after Admonition, he ought to be depriv'd of his Papal Dignity and depos'd, of which now the Council did actually deprive him and depoſe him; and declar'd, That all the Faithful were abſolv'd from their Oath, and the Obedience due to him; forbad him to acknowledge or call him Pope; condemn'd him to be confin'd to a certain place, under the Guards of *Sigiſmund*, King of the *Romans* and *Hungary*; and reſerv'd to themſelves a Power of impoſing other Penalties which his Crimes deſerv'd, as ſhould be agreed upon either according to the rigor of Juſtice, or the mitigation of Mercy. In a third Decree, the Council forbad to chooſe any of the three for Pope, who now pretended a Right to the Pontificat, and in caſe any of them ſhould be choſen, it declar'd the Election Null, and forbad all Perſons to obey him, of whatſoever Condition they were. After the reading of theſe Acts, Cardinal *Viviers*, Preſident of the Council, enquir'd if any one would contradict this Sentence; and no Body offering to oppoſe it, it was approv'd in the name of the College of Cardinals; and afterwards the Deputies of the five Nations, and generally all thoſe who were preſent at the Council, declar'd, That they approv'd it. The Cardinal of *Florence* had a mind to read a Writing, which appear'd to be ſome Proteſtation, but all the reſt oppos'd it, and he was forc'd to hold his Peace. After this, the Seals of *Balthazar Coſſa* were broken, being preſented by the Archbiſhop of *Riga*, Vice Chancellor. *The Depoſition of John XXIII.*

In the Thirteenth Seſſion, held *June* the 15th, a Decree was read, wherein the Hereſie of thoſe was condemn'd, who blame the Cuſtom of giving the Communion to the Laity in one

The Depoſition of John XXIII.

kind only; and it was ordain'd, That this way ſhall be obſerv'd, and obtain the force of a Law, which cannot be rejected or alter'd without the Authority of the Church, and that all thoſe who diſobey'd ſhall be proceeded againſt. In this Seſſion, Commiſſioners were appointed, to proceed againſt Hereticks.

The Renunciation of Gregory XII.

In the Fourteenth Seſſion, held *July* the 4th, at which the Emperor preſided, the Cardinal of *Raguſa*, and *Charles* of *Malateſta*, Lord of *Rimini*, preſented to the Council a Bull of *Angelus Corarius*, call'd by thoſe of his Obedience *Gregory* XII. wherein he approv'd and authoriz'd the Council, and all that it ſhould do; together with an Inſtrument, whereby he Empower'd *Charles Malateſta* to Act in his Name, and to do whatever he ſhould judge convenient; and another Inſtrument Authorizing all that the Council ſhould do. Theſe Inſtruments being read by the Cardinal of *Raguſa*, the Council approv'd them ſo far as was needful, united the College of Cardinals of *Gregory* XII. to that of the Cardinals of *John* XXIII. and ordain'd, That in the Acts which ſhould hereafter be paſs'd in the Council, no mention ſhould be made of the Pope or Holy See, but only of the Years of the Emperor *Sigiſmund*. Afterwards was read a Bull of *Gregory*, containing expreſly, That he Empower'd *Charles Malateſta* to renounce or reſign up his Right to the Pontificat: In purſuance whereof, *Charles Malateſta* ask'd the Council, whether they thought it convenient, That this Renunciation ſhould be made at *Conſtance*, or that ſome ſhould firſt be ſent to *Nice*, to meet *Peter de Luna*. The Council anſwer'd by the Archbiſhop of *Milan*, That it was uſeful and expedient for promoting the Peace, That this Renunciation ſhould be made at *Conſtance*, before any were ſent to *Nice*, to know whether *Peter de Luna* would renounce or no. Afterwards the Council renew'd the Decree, prohibiting to proceed to a New Election of a Pope, but with the conſent of the Council, and after ſuch a manner as it ſhould preſcribe; and that the Council ſhould not be diſſolv'd until a Pope was choſen. The Emperor was entreated to take care of this Matter, and to publiſh Declarations to this purpoſe, which he did. Then the Council confirm'd all that had been done Canonically by *Gregory* in his Obedience; declar'd the Proceſſes to be Null, which were made for the cauſe of Schiſm; and that the Prohibition they had made to chooſe *Gregory* a-new, was not upon the account of his Incapacity, but only to promote the Peace, and avoid Scandal and Suſpicion. The Council reſerv'd to themſelves alſo a Power, without doing wrong to any of the two Obediences, to take care of the Cardinals who had the ſame Title, and receiv'd the Cardinals of *Gregory* XII. confirm'd them in their Offices and Priviledges; and laſtly, pray'd the Emperor to provide for the ſafety of the Council, who immediately publiſh'd a Declaration upon this Subject. Afterwards, *Charles Malateſta*, as Proctor of *Gregory*, after a long and eloquent Diſcourſe, made a pure and ſimple Renunciation and Reſignation of the Pontificat, and diſmis'd all his Right which he might have to it. This Renunciation was accepted by the Council, who caus'd an Inſtrument to be drawn up, wherein they gave Power to the Proctors of the Council, to require *Peter de Luna* to Renounce within Ten Days his pretended Right to the Papal Dignity; and if he ſhould not do it, they declar'd him a notorious Schiſmatick, Incorrigible, Obſtinate, Heretical, a breaker of his Oaths, and unworthy of all Honour, and of all Pontifical Dignity, depos'd, depriv'd of all Right, which he had or could have, to the Pontificat; forbad him to aſſume the Title of Pope, and all the Faithful of whatſoever condition to obey him, or to harbour him; enjoyn'd them to ſhun him, and treat him as a Schiſmatick, and a Diſturber of the People of the Church, and a Heretick, and to do the ſame alſo to his Favourers. This Reſolution was approv'd by Four Nations, by the Cardinal, and by the Emperor.

The Fifteenth Seſſion, held *July* 6th, was ſpent in making a Proceſs againſt *John Huſs*.

The Sixteenth was held the 11th of the ſame Month, in which the Council deputed Fifteen Commiſſioners to go into *Arragon*, and treat with *Peter de Luna* by conſert with the Emperor. After this, ſeveral particular Regulations were made concerning the Perſons of the Prelats, and the Acts of the Council.

In the Seventeenth Seſſion, *July* the 15th, the Council congratulated the Emperor upon the Journey he undertook into *Arragon*, to confer with King *Ferdinand*, and agree with him about the Means of finiſhing the Peace of the Church; and ordain'd Prayers to be made for the ſucceſs of his Journey, and thunder'd out Excommunications againſt all thoſe that ſhould croſs his Deſign. In the ſame Seſſion, the Council in Conſideration of the generous manner of *Gregory*'s Renunciation, and the better to entice *Peter de Luna* to do the ſame, confirm'd him in the Dignity of Cardinal Biſhop, granted him the firſt place in the Sacred College, ſaving to the future Pope, in caſe that *Benedict* ſhould alſo Renounce voluntarily, the Power of ordering which of the two ſhould have the precedency; declar'd him Legate to the Holy See for his whole Life, in *Marca de Ancona*, and in the Country of *Farſe*, with the Juriſdiction annex'd to this Dignity; confirm'd all that he had done, even where there was ſome Default, and forbad any for ever to moleſt or accuſe him, or proſecute him either Criminally or Civilly upon any account whatſoever.

In the Eighteenth Seſſion, *Auguſt* the 17th, the Council made ſome proviſional Orders, and nam'd Ambaſſadors for *Italy*, who were to regulate what was to be done in that Country, with *Angelus Corarius*, who had approv'd and confirm'd the Renunciation made in his Name in the Council by *Charles Malateſta*, and laid aſide the Pontifical Robes.

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In the Ninteenth Seſſion, *September* 23d, after they had treated of the Affair of *Jerom* of *Prague*, and ſome other Hereticks, two Orders were made; Firſt, That the Beneficiaries who were preſent in the Council ſhould enjoy the Revenues of the Benefices; and Secondly, That the Proviſions of Benefices granted by *John* XXIII. ſhould be confirm'd until the Day of his Suſpenſion. *The Council of Conſtance.*

In the Twentieth, on *November* 21ſt, they treated of the Difference between the Biſhop of *Trent* and *Frederic*, Duke of *Auſtria*, concerning ſome Lands belonging to that Biſhop which the Duke had uſurp'd the Poſſeſſion of; and the Council granted a Monitory under pain of Excommunication, Suſpenſion and Interdict, againſt thoſe that ſhould detain any Profits of Places belonging to that Biſhop.

While theſe Things were tranſacted at the Council, the Emperor went to *Narbonne*, and waited there ſome time for the King of *Arragon*, who was ſal'n Sick at *Perpignan*, whither the Emperor went to meet him with the Ambaſſadors of the Council. The other Princes and Deputies of the City of the Obedience of *Benedict* were preſent, and *Benedict* himſelf came thither alſo after they had waited a long time for him; but notwithſtanding the earneſt Prayers of the Emperor, the Kings, the Princes, and the People, he would not reſolve to reſign the Pontificat; and for fear leſt he ſhould be forc'd to do it, he retir'd ſecretly from *Perpignan*. After his Departure, the Princes and the People of his Obedience reſolv'd to abandon him, and ſent their Ambaſſadors to meet the Emperor and the Ambaſſadors of the Council, who were return'd to *Narbonne*, to treat with them. This Treaty was concluded, on *December* the 13th at *Narbonne*, on the following Conditions: Firſt, That the Prelates of the Council of *Conſtance* ſhould call thoſe of the Obedience of *Benedict*, by Circular Letters ſent by the King of *Arragon* to the Princes of that Obedience, to be given to their Prelates, to meet at the Council, within three Months after theſe Letters were deliver'd to the King of *Arragen*; and that the Kings and Princes of the Obedience of *Benedict* ſhould write alſo Circular Letters to call the Prelates of the other Obedience to meet at the Council of *Conſtance* at the ſame time. Secondly, That in theſe Letters, the reaſon of the Councils meeting ſhould be expreſs'd only in general terms, *viz.* For the Extirpation of Schiſm and Hereſies, for the Union of the *Roman* Church, for the Reformation of the Univerſal Church in its Head and Members, for the Election of one ſole Paſtor, and for other cauſes the cognizance whereof did of right pertain to a General Council: But that the Emperor and the Ambaſſadors of the Council ſhould promiſe by a particular Inſtrument, that nothing ſhould be Ordain'd contrary to the Intereſt of the Kings, Princes and Prelates of the Obedience of *Benedict*. Thirdly, That the Prelates of that Obedience ſhould be receiv'd into the Council aſſoon as they ſhould come, and then ſhould proceed joyntly with the reſt againſt *Benedict*, if he would not voluntarily renounce the Pontificat; that his Proceſs ſhould be form'd Juridicially, and without any regard to what was done in the Council of *Piſa*; and that another Pope ſhould not be choſen until his Depoſition was firſt pronounc'd. Fourthly, That ſo far as was neceſſary, all the Proceſſes, Judgments, Decrees, *&c.* made by *Gregory*, *John* XXIII. or their Predeceſſors ſhould be declared Null, and even thoſe made by the Council of *Piſa*, againſt *Benedict* and his Adherents, and that they could not any ways proceed againſt them upon the account of the paſt Schiſm. Fifthly, That all the Proviſions and Graces granted by *Benedict* to the Princes, Prelates, and others of his Obedience, ſhould be approv'd and confirm'd. Sixthly, That the Cardinals of his College ſhould enjoy all the Dignities and Priviledges of their Cardinalſhip. Seventhly, That Proviſion ſhould be made for the Officers of his Court. Eighthly, That in caſe *Benedict* ſhould happen to Dye before his Renunciation or Depoſition, the Princes of his Obedience ſhould not ſuffer another Pope to be choſen in their Dominions; and that if one ſhould be choſen they ſhould not acknowledge or allow him, but remit the Election to a General Council, and own him whom they ſhould approve. Ninthly, That the Cardinals of the different Obediences, who ſhall be found to have the ſame Title, ſhall retain it while the Council continues; and that before the end of the Council, Proviſion ſhall be made for the Honour and Maintenance of both of them. Tenthly, That Paſsports and Securities ſhall be given to *Benedict*, and all thoſe of his Obedience, who have a mind to come to the Council. Eleventhly, That the Emperor and Ambaſſadors of the Council ſhall be oblig'd by Oath to cauſe the preceding Articles to be approv'd and perform'd by the Prelates of the Council. Twelfthly, That the Diſpatches of this Inſtrument ſhall be deliver'd to the Parties as there ſhall be occaſion. *The Agreement between Sigiſmund and the King of Arragon, about Benedict XIII.*

This Treaty was brought to *Conſtance* by the Ambaſſadors of the Council, and read in a General Congregation held *January* 30th, in the Year 1416. at which it was approv'd and ſign'd by the Cardinals and other Prelates of the Council.

In the Twenty Firſt Seſſion, on *May* 30th, they treated of nothing but the Affair of *Jerom* of *Prague*, who was there condemn'd.

In the Twenty Second, held on the 15th of *October*, the Ambaſſadors of *Alphonſus* King of *Arragon*, who had ſucceeded his Father *Ferdinand*, took their Seats in the Council, and after reading the Letters of the Prelates at *Conſtance*, directed to the King of *Arragon*, for calling them to the Council, the Ambaſſadors of this Prince on their Part made a Convocation of the Council, which was accepted by the Prelates, who deſir'd they ſhould proceed to conclude the Union according to the Tenor of the third Article of the Treaty ſign'd at *Narbonne*. The Ambaſſadors anſwer'd, That they would unite themſelves to the Council, which Union the Council accepted of, and then they took their Seats on the ſame Bench with the Ambaſſadors of

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the King of *France*; after ſuch a manner that the Count of *Cardone*, firſt Ambaſſador of *Arragon*, had his Seat next to *Gerſon*, who was chief of the Ambaſſadors of *France*, and the others were plac'd alternatively; but not till thoſe of *France* had firſt made their Proteſtations, that this ſhould not prejudice the Right of Preference which belong'd to the Ambaſſadors of the *French* King, nor give the Right of an Alternative Seat to the King of *Arragon*; which Proteſtations were admitted by the Ambaſſadors of the King of *Arragon* and the Council. The Ambaſſadors of *Arragon* were allow'd the Right of giving their Suffrages in the Name of all the Prelates, not only of their own Kingdom, but alſo of their Obedience, until the Ambaſſadors of other Princes of the ſame Obedience ſhould arrive; and after this, the Council approv'd, allow'd and confirm'd the Articles of the Treaty of *Narbon*.

In the Twenty Third Seſſion, on *November* the 5th, the Proceſs againſt *Peter de Luna* was Commenc'd, who had retir'd to the Caſtle of *Paniſcole*, a ſtrong place of *Arragon*, by the Sea-ſide, near to *Tortoſe*; and for that end Commiſſioners were nam'd to go and inform ſummarily againſt him at theſe places which were neareſt to *Paniſcole*; and in the Twenty Fourth Seſſion, held the 28th of the ſame Month, a Citation was read, which was to be given him to appear before the Council.

The Ambaſſadors of the Count of *Foix* were receiv'd in the Twenty Fifth Seſſion, held the 14th of *December*, and thoſe of the King of *Navarre* in the Twenty Sixth, on the 24th of the ſame Month.

In the Twenty Seventh, *February* the 20th, and the Twenty Eighth, *March* the 3d, in the Year 1417. they proceeded againſt *Frederick* Duke of *Auſtria*, who had Poſſeſs'd himſelf of the Revenues of the Biſhop of *Trent*, and had detain'd him Priſoner,

In the Twenty Ninth, on *March* the 8th, the Council nam'd Officers for inſtructing a Proceſs againſt *Peter de Luna*; and the Proctor demanded, That the Hundredth Day being come, on which he was to appear, he ſhould be ſummon'd at the Church-gate, which was done; but he not being preſent, the Proctor requir'd that he ſhould be declar'd Contumacious, the Conſideration whereof the Council put off to a further Day.

In the Thirtieth Seſſion, held the 29th of the ſame Month, the Commiſſioners of the Council reported after what manner they had cited *Peter de Luna*, and the Anſwer he had given them, and caus'd to be read the Inſtrument which they had drawn up about it. The Council approv'd the Subtraction of Obedience made by the King of *Arragon*, and revok'd a Bull publiſh'd to the contrary by *Benedict*.

In the Thirty Firſt Seſſion, held the laſt Day of the ſame Month, nothing was done about the Affair of *Peter de Luna*; but a Monitory was decreed againſt the Count of *Vertus*, who kept the Biſhop of *Aske* Priſoner; and the Difference was determin'd between the two Biſhops of *Baionne*, one of the Obedience of *John* XXIII. and the other of that of *Benedict* XIII. in favour of the latter, on condition nevertheleſs that if he ſhould Dye, the Chapter of *Baionne* might ſuperſede it at a New Election, as they ſhould agree about it with the King of *Arragon*.

In the Thirty Second Seſſion, held the 1ſt of *April*, *Peter de Luna* was ſummon'd again three times; who not appearing, nor any Body for him, Commiſſioners were nam'd to inſtruct his Proceſs, and to take the Depoſitions of Witneſſes againſt him.

Peter de Luna was again cited in the 33d Seſſion held the 12th of *May*, and in the 34th held the 5th of *June*, the Commiſſioners made their Report of the Articles and Depoſitions of the Witneſſes.

The Ambaſſadors of *John* King of *Caſtile* and *Lyons* were received in the 35th Seſſion, held on the 18th of the ſame Month, with the ſame Ceremonies that had been us'd to thoſe of the King of *Arragon*, and the Subtraction of Obedience from *Benedict*, made by the King of *Caſtile*, was approv'd. The Count of *Armagnac* being the only Perſon of all the Princes of the Obedience of *Benedict* who had not ſent to the Council, the Proctor enquir'd if any Perſon was there in his Name; whereupon *Gerſon* roſe up and ſaid, That the Ambaſſadors of the King of *France* had a Writing, by which it appear'd to be the Intention of this Count to follow the Example of the King: The Proctors remonſtrated, That this was not ſufficient, and proteſted publickly againſt him.

In the 36th Seſſion held the 22d of *July*, the Council order'd, That a new Citation againſt *Benedict* ſhould be fix'd up, whereby he ſhould be ſummon'd to appear the 26th of *July*, to hear the Definitive Sentence pronounc'd againſt himſelf: All the Proceſſes made and Judgments given by *Benedict* XV. againſt the Princes, or others who had withdrawn their Obedience, were made null and void.

The Depoſition of Benedict XIII.

Laſtly in the 37th Seſſion on the 26th of the ſame Month, at which the Emperor *Sigiſmund* was preſent, *Peter de Luna* was declar'd contumacious, and condemn'd as a perjur'd Perſon, who gave Scandal to the Univerſal Church, favour'd an old Schiſm, and diſturb'd the Peace of the Church, as a Schiſmatick, Heretick, and unworthy of all Title, Honour and Dignity, depriv'd of all Right he could have to the Pontificate, ſeparated from the Church; and laſtly, depos'd by the Council, who forbad all the Faithful of whatſoever Quality and Condition to obey him, or harbour him; and declar'd all the Sentences, Proceſſes, Prohibitions, Cenſures and Conſtitutions contrary to this Decree, to be null and void.

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In the 38th Seſſion held the 28th of the ſame Month, the Council revok'd ſeverally the Decrees made againſt the Ambaſſadors of *Henry* the Infant of *Caſtile*, and gave the Ambaſſadors of *Caſtile*, *Portugal* and *Navar*, the ſame Right of giving Votes for their Nations, which had been granted to thoſe of *Arragon*. Towards the latter end of this Seſſion there were great Conteſts between the Cardinals and Nations of *Italy* and *Spain* on the one ſide, and the Emperor and the Nations of *Germany* on the other ſide, concerning the Matters which were to be treated of in the Council. The *Germans* endeavour'd with all their Might, That the Council ſhould take care to make Decrees for the Reformation of the Church in its Head, before they proceeded to the Election of a Pope; and the Cardinals on the contrary, had a Mind to begin with the Election of a Pope, who ſhould afterwards take care of the Reformation of the Church. This Conteſt laſted almoſt three Months, and the Cardinals made a Proteſtation againſt the *German* Nation; but at laſt it was agreed, That the Council ſhould draw up the Articles for reforming the Head of the Church and the Court of *Rome*; and that it ſhould be ordain'd, That the Pope who ſhould be choſen, ſhould make this Reformation before the Diſſolution of the Council. *The Council of Conſtance.*

In the 39th Seſſion on the ninth of *October*, the Council conſidering that the frequent celebration of General Councils was a means moſt proper to extirpate Schiſms and Hereſies, and to reform Abuſes and Diſorders, made a Decree, by which they ordain'd, That another General Council ſhould be held 5 Years after the end of this, a third 7 Years after the end of the ſecond, and for the future one ſhould be held every ten Years, in ſuch Places as the Pope ſhould appoint at the end of each Council, with the conſent and approbation of the Council it ſelf: That his Holineſs with the advice of the Cardinals might ſhorten this time, but not prolong it, and that he could not change the place without neceſſity; in which caſe he muſt give notice, and appoint another place a Year before-hand: That in caſe of Schiſm, aſſoon as any two Perſons appear'd who took upon them the Title of Popes, the Council ſhould be held the next Year, and all thoſe who were wont to be preſent at the Council ſhould immediately reſort thither: That the two Competitors ſhould be ſuſpended from all Adminiſtration and all Power, aſſoon as the Council was open'd: That in caſe any Election of a Pope ſhould be made by Violence or a conſiderable Fright, it ſhould be null; but that the Cardinals could not proceed to a new Election, until the Council had judg'd of the Validity of that which had been made; and that if they ſhould proceed to do it the Election ſhould be null, and they ſhould be depriv'd of their Right to chooſe, and be degraded from their Dignities. The Council after this preſcrib'd a Form of Faith which the Popes ſhould be bound to profeſs for the future after their Election, and added to it two Conſtitutions; one by which they forbid to tranſlate Prelats againſt their Will to other Churches, and the other by which they aboliſh'd the Right which the Pope aſſum'd to himſelf of receiving the Revenues of deceas'd Prelats, and the Exactions of the Rights of Viſitation and Procuration.

In the 40th Seſſion held *October* the 30th, a Decree of the Council was publiſh'd, wherein they ordain'd, That the future Pope ſhall join with the Council, or with thoſe that ſhall be deputed by the Nations, in taking care to reform the Church in its Head and Members; and alſo the Court of *Rome*, according to Equity, and as was neceſſary for the good Government of the Church, before the Council ſhould be diſſolv'd, upon the Articles preſented by the Nations, which are, 1. Concerning the number and quality of the Cardinals. 2. About Reſervations made to the Holy See. 3. Concerning Annates. 4. About the Collation of Benefices, and the *Promiſes of them when they ſhall be vacant*, and about Confirmations of Elections. 6. About Cauſes which ought to be pleaded at *Rome* or elſewhere. 7. About Appeals to the Court of *Rome*. 8. About the Offices of the Chancery and the Penitentiary. 9. About Exemptions and Unions made during the Schiſm. 10. About Commendams. 11. About the Profits of vacant Benefices. 12. Againſt the Alienation of the Revenues of the *Roman* Church. 13. About thoſe things for which the Pope ought to be puniſh'd or depos'd. 14. About the Extirpation of Simony. 15. About Diſpenſations. 16. About Proviſions in the Name of the Pope and the Cardinals. 17. About Indulgences. 18. About Tithes.

All theſe Articles were diſputed between the Nations and the Cardinals, but that about Annates was longeſt debated, for moſt Voices among the Nations carried it, That Annates were not at all due, and that this claim of Right ought not to be ſuffered; and that ſo much the rather becauſe *John* XXIII. had abus'd it extravagantly, by exacting many Annates of vacant Benefices ſeveral times in the ſame Year. The Cardinals on the contrary were of Opinion, That theſe Abuſes ought to be reform'd, but the Right of Annates and mean Services ſhould be maintain'd, and caus'd an Article to be drawn up after the following manner: That the Tax ſet down in the Regiſters of the Apoſtolick Chamber ſhall be paid for vacant Churches and Monaſteries, to furniſh the Pope and Cardinals with Means for their Maintenance; That if any of theſe Taxes were exorbitant they ſhould be reform'd; That they ſhould be paid but once for one Church or Monaſtery, in caſe it ſhould happen to be vacant twice in one Year. This Project being communicated to the Nations, they conſulted about ſeven Days, and at laſt concluded, That Annates ought to be wholly taken away for the time paſt, the preſent, and the future. The Cardinals defended this Right by *John de Scribanis* their Proctor, who appeal'd from this Concluſion to the future Pope. The Nation of *France*, who had the greateſt Hand in this Affair, gave a large Anſwer to this Appeal, wherein they gave a Reaſon for the Reſolution of the Nations, and maintain'd that the Annates cannot be defended by any Priviledge, Cuſtom or Preſcription; that excepting the Benefices vacant *in Curia*, there is no Rule of Law which favours theſe Annates; That the original of *The Conteſts about Annates.*

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The Conteſts about Annates.

them came from a Reſervation which *John* XXII. made of one part of the Revenues, of Dignities and Benefices, except Abbies, for a certain Journey beyond Sea, and other urgent Occaſions; That upon this account the Church pays nothing for Abbies in *England*; That this Pope alſo excepted the Biſhopricks, and made divers Reſtrictions to his Ordinance; That ſince his time many Popes had made the like Reſervation for certain Cauſes which they expreſs'd; That the Clergy, Princes and People, had ſometimes endur'd them, but being at other times found too chargeable, they had refus'd to pay them, as they had done in *England*, and that they might do it with Reaſon and Juſtice, eſpecially, becauſe the Cauſes for which they were at firſt eſtabliſh'd had now ceas'd: That the granting the Revenue of one Year of Prelacies and vacant Abbies, was introduc'd by the voluntary and free Oblation which ſome of thoſe whoſe Election was confirm'd, made to the Holy See; That it had the name of *Common Service*, becauſe it was divided among the Officers of the Court of *Rome*, and that afterwards a Law was made to oblige Men to do it under pretence of Cuſtom; That a Valuation had been made of Benefices; That this Exaction was Simoniacal, or at leaſt ſuſpected of Simony, and therefore could not be authoriz'd by any Cuſtom or Preſcription; That altho' Annates might lawfully be exacted, yet it was convenient to aboliſh them upon the account of the Complaints, Violences, Scandals, Oppreſſions and Quarrels they had caus'd, and did cauſe every Day; That *France* had been forc'd to take them away by Proviſion; That it had demanded the Supreſſion of them from the Pope, who had promiſed it, and did ſtill demand the ſame at preſent of the Council. Afterwards they anſwer'd the Reaſons alledg'd by *John de Scribanis*, to oppoſe the Reſolution of the Nations, and juſtify the Annates. He objected as to the manner in which this Reſolution was made, that they had not proceeded to a Scrutiny, nor propos'd the thing to the Deputies of the Nations. To this it was anſwer'd, That there was no Law made for deliberating always by the way of Scrutiny, and that there were many Affairs about which they had conſulted only *viva voce*; but that this at firſt had been carried to the Deputies of the Nations, according to Cuſtom. As to the Matter it was alledgd, That it muſt needs be granted, that the inferior Churches, which were deſcended from the Church of *Rome*, ſhould furniſh the Pope and the Cardinals with Neceſſaries. To which it was anſwer'd, That the Biſhop of *Rome* had Revenues ſufficient for his Subſiſtence as well as other Biſhops, and in caſe they were not ſufficient, the Clergy of his own City and Dioceſs, and even thoſe of other Churches, might grant him Annates, by way of charitable Relief, for a time, and with regard to his preſent Neceſſities, but not as a Debt of perpetual Obligation: That moreover, altho' the Church of *Rome* was the chief, and the Miſtreſs of all other Churches, upon the account of the Virtues and Merits of St. *Peter*, and thoſe who had been her firſt Biſhops, (for as to the latter Biſhops they did not at all reſemble the Primitive) yet it was not true that it had preceded all others, ſince the Greek Church was the firſt in order of time: That as to the Cardinals, they might be conſider'd either as Curates and Biſhops of their Titles, (and in this quality they ought to diſcharge the Function of Curates and Biſhops) or as Counſellors to the Pope; but that they were by no means Coadjutors to the Pope: That this Title belongs to the Biſhops, who are above the Cardinals by Divine Right, altho' theſe at preſent are advanc'd above them, and deſpiſe them; That they are rich and powerful enough upon their accounts to maintain their Dignity; That as to the Poſſeſſion which *Scribanis* alledg'd and pretended the Pope and Cardinals had even in the Kingdom of *France*, it was anſwer'd, That they never had a Title to eſtabliſh that Poſſeſſion, and that if at any time they receiv'd Annates, it was only by Permiſſion and Sufferance: That the Sums which the Pope exacted by means of Annates were exceſſive, ſince they amounted, according to the Taxation of the Apoſtolick Chamber, for the Biſhopricks and Abbies of *France* only, to the Sum of 697750 Livres of Revenue, which would make up almoſt 7 Millions for all the Nations; That the Pope and Cardinals had Revenue enough without this; and that by other ways the Nation of *France* paid them betwixt 60000 and 70000 Livres of Revenue: That if this Nation concerns it ſelf more in this Affair than the reſt, it is becauſe there is none that is tax'd higher; for the Apoſtolick Chamber takes nothing in *England* but the Revenue of the Vacancy of ſome Biſhopricks, which are but few, and the Cardinals are not ſuffer'd to poſſeſs any Benefices there: That nothing is receiv'd from all *Spain*; That the Benefices of *Italy* are of ſmall Value; That when the States find themſelves tax'd too high, they forbid to give any thing, as was lately done by *Florence*, which depriv'd the Holy See for 5 Years of the Collation of Benefices in that State, upon the account of the Abuſes committed by *John* XXIII. in the Collation of an Abby. Laſtly, That in *Germany* there are only ſome Churches from which the Apoſtolick Chamber receives any thing, and that in others nothing is given to the Pope; That even the Apoſtolick Letters are not receiv'd there, but only ſo far as the Biſhops pleaſe, who do often refuſe their *Vidimus*; That there is no Nation but *France* that is over-charg'd, becauſe it has been obedient and well-affected. After this, they diſcover'd the weakneſs of *John de Scribanis*'s Anſwers to their Objections againſt Annates, and particularly confuted the Reaſons he made uſe of to excuſe them from Simony. From whence they concluded, That the Appeal of *Scribanis*, and the other Appeals of the Cardinals to the future Pope upon this Head, ought not to be admitted; that no reſpect of Perſons ought to be ſhew'd in this caſe; and that the Nation of *France* did not mean to ſhew any, nor to change their Reſolution in any thing, but to endeavour the reception of it in the Council, and in all other places, as occaſion ſhould require.

Notwithſtanding this Oppoſition, the Article remain'd in the ſame Form that it was drawn up by the Cardinals; but no more was ſpoke of it after the Election of the Pope: And this Article

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as well as the greater part of those which concern'd the Reformation of the Court of *Rome*, were never publish'd, nor confirm'd by Pope *Martin* V. tho' the contrary was agreed upon in this Session. *The Contests about Annates.*

The Council ordain'd afterwards, That they should proceed to the Election of a Pope, notwithstanding the absence of the Cardinals of *Peter de Luna*, on condition nevertheless, that if they should come before the Election was finish'd, and unite themselves to the Council, they should be admitted to give their Votes: And to the end that this Election might be the more solemn, it was order'd, That for this time only, 6 Prelats of each Nation should be join'd to the Cardinals; and that he who should be chosen by two thirds of the Cardinals, and by two Deputies of each Nation, should be acknowledg'd for Pope.

In the 41st Session held *November* the 8th, Deputies were nam'd, who were to be join'd to the Cardinals to Elect a Pope; the Articles were read to which they were to Swear, and the manner of their Behaviour in the Conclave wes settled. They entred into it the same Day, and on *Thursday* following, which was the Festival of St. *Martin*, they did all with one Voice choose for Pope *Odon Colonna* Cardinal-Deacon, having the Title of St. *George*, who assum'd the Name of *Martin* V. upon the account of the Day of his Election; he was enthron'd the same Day, and crown'd the 21st of the same Month. *The Election of Martin V.*

He presided in the 42d Session, which was not held till the 28th of *December*, and there he caus'd to be read a Bull, by which he discharg'd the Emperor *Sigismund* and the Duke of *Bavaria*, from the trouble of keeping *Balthazar Cossa*, and oblig'd them to deliver him into the Hands of those whom he should name to receive him.

In the 43d Session held the 21st of *March*, in the Year 1418. Pope *Martin* V. publish'd some Constitutions for the Reformation of the Church; The 1st. About Exemptions, wherein he recalls all those that had been granted by the Popes since the death of *Gregory* XI. The 2d, Concerning the Unions which he order'd to be examin'd anew. The 3d, About the Revenues of vacant Churches, which he forbad any to apply to the Benefit of the Pope, or the Apostolick Chamber. The 4th, about Simony, which is committed in Elections, Postulations and Collations. The 5th, Whereby he annull'd all the Licenses granted by the Popes to possess Benefices which require one of the Holy Orders, without being oblig'd to take it. The 6th, Whereby he forbad to impose Tenths, or other Taxes, upon Churches or Ecclesiastical Persons, except for some great Advantage which concern'd the Universal Church, with the consent of the Cardinals and Prelats of the Places. The 7th, Wherein he renew'd the Laws about the modest Habits of Clergy-men. The 8th, Wherein he declares that by the preceding Constitutions, and by the Concordats made with each Nation, he had satisfy'd the Decree concerning Reformation, made in the Session of the 30th of *October* last, by which means he eluded the Reformation of the Cardinals and the Court of *Rome*, which had been decreed in the Council.

The News of the Election of *Martin* V. being carried into *France*, and *Louis de Flisque* being sent to communicate it to the King, this Prince held an Assembly of Prelats, of his Counsellors, his Court of Parliament, and the University, wherein it was resolv'd, That the Edict of the Year 1406, should remain in Force; and that for the future in Cathedral, Collegiate and Conventual Churches, and other Elective Benefices, they should be provided for by the Election or Postulation of the Chapters, Colleges and Communities, as well Regular as Secular; and that as to other Benefices which were not Elective, they should be provided for by the Presentations, Collations, and Institutions, of those to whom it belong'd of common Right, or by Custom or Privilege, notwithstanding and without having regard to any general or special Reservations from any Person whatsoever. On the 26th of *February* 1418, the Dauphin coming to Parliament, forbad the University to acknowledge or obey the Pope chosen at *Constance*, until the King and his Council should order it. Nevertheless he was acknowledg'd for lawful Pope; but because the Council, in spite of the pressing Sollicitations of the Ambassadors of *France*, would not take care to reform the Court of *Rome*, the Regulation made in 1406. concerning the Collation of Benefices, was confirm'd anew in *France*. *The Regulation made in France about the Discipline of the Church.*

There remain'd no more to be done by Pope *Martin* V. for satisfying the Decrees made by the Council before his Election, but to appoint the Place where the future Council was to be held; which he did in the 44th Session, *April* the 19th, wherein he read the Constitution for appointing the future Council at *Pavia*.

In fine, on the 22d of the same Month the last Session of the Council of *Constance* was held, wherein, after the Mass of the Holy Ghost, *Umbaud* Cardinal-Deacon, by the Order of the Pope and the Council, said, *Sirs, Go in Peace*; and those who were present answer'd *Amen*. The Ambassadors of *Poland* demanded the Condemnation of a Book of *John de Falkemberg*, which contain'd most cruel Errors and Herfies, and had been condemn'd by the Deputies of the Nations. Whereupon *Martin* V. made Answer, That he approv'd whatever had been determin'd, concluded and ordain'd, in Matter of Faith by the Council; that he approv'd and ratified what was done in it Conciliarly, and not what was done in it after another manner, *i. e.* That which had been concluded only by the Nations, and had not been approv'd in the General Assembly of the Council, as the Decrees of Reformation proposed in Session 40th, the Condemnation of the Errors of *John Petit* and *Falkemberg*. *Gerson* remonstrated, That there were yet many Articles to be decided in the Council, about Matters which had been already debated, and chiefly about divers Errors, that if they were not condemn'd some would impute this Omission to *The end of the Council of Constance.*

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an affected Negligence, about Things which require a very particular Care and Attention, and which are of the greatest Consequence, such as the Error of *John Petit*, that every Tyrant might lawfully be killed; That others would believe it was through Ignorance that they would not decide some Propositions which are not of the first Principles of Faith, whether they are False or True, Holy or Impious, and whether they ought to be receiv'd or rejected; Others would pretend that they us'd respect of Persons, or were mov'd by the fear of Man, which would make these murmur against whom they had proceeded in Matters of Faith, as the *Bohemians*; Others would say, there was a denial of Justice in Matters of Faith and Manners, or at least a blameable Dissimulation; a great many would impute it to the Covetousness of the Prelats, who sought nothing but their own profit in the Reformation of the Church, and not the Spiritual Good of others: Some would observe that it was a Contempt of Kings, Princes and Universities, as of the King of *France*, of *Poland*, and the University of *Paris*; Others would imagine, That they intended nothing but to weaken the Power of Ordinaries in their Diocese, and commit all Authority to the Court of *Rome*: Others would impute it to the Corruption of Manners in the Prelates of the Council, or to the negligence of the Ambassadors of Princes and the Universities, who had not done their Duty: Many would maintain, That this would weaken the Authority of what the Council had done; That it would expose the Truth, and those that Preach'd it to Danger; That it would give occasion to Murders, Perjuries, Seditions; That it would be so far from procuring the Conversion of Hereticks, That it would confirm them in their Errors; That this would give occasion of slackning Obedience to the Pope newly chosen, and afford Matter of Derision to Infidels, and the Partizans of *Peter de Luna*, who would laugh to see that in the presence of the Council Errors were suffer'd or over-look'd; and lastly, That this Silence might pass for a tacit Approbation of the Error. *Gerson* made these Protestations and gave them in Writing; but no Answer was made to him, nor any regard had to what he said. The Ambassadors of *Poland* insisted upon the Demand of the Condemnation of the seditious Book of *Falkemberg*, which at least warranted the Massacre of all the *Polonians* without hearing them; and when they saw that no Satisfaction was given them, they appeal'd to the future Council. The Pope oppos'd this Appeal with a Decree, wherein he declar'd, That it was not lawful in any Case to appeal from the Judgment of the Pope, which, as *Gerson* remarks, destroy'd a Decree of the Council, and subverted the Fundamental Maxim upon which it was establish'd. However, the Bull of *Martin* V. containing the Prohibition of appealing to the Council, was not read, nor approv'd in this Session of the Council, but publish'd in a private Assembly of the Cardinals.

In the mean time, Pope *Martin* V. without any regard to the Remonstrances of *Gerson*, or the Demands of the Ambassadors of *Poland*, put an end to the Council, by causing to be read a Constitution, wherein he gave leave to all who had been present in the Council to return to their own Houses, with plenary Indulgences for them and their Domesticks. Thus ended the Council of *Constance*, which seem'd to have wholly extinguish'd the Schism; yet it was not so fully done, but there remain'd still some Sparks of it. And as to what concerns the Reformation of the Church in its Head and Members, which was another end of the Council, it was scarce begun but it was put off to another time.

The Sequel of the Council.

Gregory XII. and *John* XXIII. held to that which was decreed in the Council; the former died at *Recanati*, even before the Council was ended; the second having brib'd his Guards with Mony, deliver'd himself out of Prison, and came to *Florence* to cast himself at the Feet of *Martin* V. and implore his Mercy: The Pope receiv'd him very courteously, made him Cardinal and Dean of the Sacred College, and gave him a Place more eminent than the rest. He enjoy'd but a little while this Consolation, for within six Months after, being weary of leading a private Life, he died at *Florence*, where a sumptuous Funeral was made for him.

The obstinacy of Benedict XIII.

There remain'd now only *Benedict* XIII. who was shut up in the Castle of *Panischole*, where he preserv'd still the Name and the Ensigns of the Papal Dignity, being accompanied with four Cardinals. *Martin* V. sent the Cardinal of St. *Eusebe* a *Florentine*, his Legat in *Arragon*, to enjoin him, under the Penalty of Ecclesiastical Censures, to resign. The Cardinals that were with him remonstrated to him, That he ought to do it for the Benefit of the Peace. He answer'd them after his usual manner, That he would personally confer with his Competitor, to see what he would do about it. Upon this Answer two of his Cardinals forsook him, and there remain'd only two with him, whereof one was a *Carthusian*, and the other was call'd *Julian* of *Obla*. Then all *Spain* acknowledg'd *Martin*; the Scots quickly follow'd the Example, and at last the Subjects of the Count of *Armagnac*, so that all the Authority of *Benedict* was confin'd to the Castle of *Panischole*. Nevertheless some time after King *Alphonsus* being exasperated against *Martin* the Pope, because he had invested *Louis* III. Duke of *Anjou* in the Kingdom of *Naples*, had a mind to revive the Pretensions of *Benedict*, and sent an Ambassador to the Council which was to be held at *Siena*, to endeavour that *Benedict* might be own'd, and *Martin* rejected; which was one Cause wherefore *Martin* put off the Council to another time. At last *Benedict* dying in his Contumacy, in the Year 1424. the Cardinals that remain'd about him, chose for Pope *Gillio de Munian*, a Canon of *Barcelona*, a *Spaniard*, who took upon him the Name of *Clement* VII. created Cardinals, and did all the Acts of a Pope: But some time after *Martin* V. having accommodated the Difference with the King of *Arragon*, and appointed the Cardinal of *Foix* for his Legat in *Spain*, *Clement* was forc'd to resign into his Hands all his pretended Rights; and that he might do it with some Show

The death of Benedict.

The Election of Clement VII.

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of Honour, he publiſh'd a Bull on the 26th of *July* 1429. wherein he declares, That altho' his Right to the Papal Dignity was clear and undoubted, yet he counted it his Glory to ſacrifice it for the Benefit of Peace, and therefore he renounc'd it, purely, freely and ſimply, without Deceit or Fear. On the ſame Day, three of his Cardinals having entred into a kind of Conclave, made a ſhow of Electing *Odon Colonna*, who had been recogniz'd by *Clement* before his Renunciation; and all Proceſſes made againſt him, or others upon the account of Schiſm, were annull'd. They gave him alſo the Name of *Martin* V. and ordain'd, That he ſhou'd be acknowledg'd for Pope by all the Faithful. On the *Saturday* following, being the 13th of *Auguſt*, *Giles de Munion*, his three Cardinals, and the Inhabitants of *Paniſcole*, came to the Legate's Palace, near the Town of St. *Matthew*, three Leagues diſtance from *Paniſcole*, to pay their Devoirs to *Martin* V.'s Legate, and ſwear Obedience to him: But the next Day, having entred into the Church to celebrate, and hear there the Divine Offices, the Legate gave Order, That they ſhould be put out of the Church, becauſe he had not taken off the Cenſures paſt againſt them, nor reſtor'd the Eccleſiaſticks; and after he had celebrated Divine Service in their abſence, he caus'd them to come to his Palace, where they took an Oath to obey *Martin* V. Afterwards one of the Ambaſſadors of the King of *Arragon*, who had been preſent at all this Negotiation, demanded in the Name of the Legate, Abſolution and Reſtauration; they alſo join'd their Prayers with thoſe of the Ambaſſador to that purpoſe, and upon their Prayers the Legate gave them Abſolution, and reſtor'd them. *Giles* of *Munion* was promoted to the Biſhoprick of *Majorca*. The Cardinals who had been lately created, voluntarily renounc'd their Dignity of Cardinal; the two ancient Cardinals had been put in Priſon, where they died in a little time after of Vexation and Miſery. Thus this Schiſm was wholly aboliſh'd after it had laſted 51 Years, and *Martin* V. remain'd the ſole and only Pope acknowledg'd by all the Weſt.

The Renunciation of Clement VII. *and the end of the Schiſm.*

CHAP. III.

The Hiſtory of the Councils of Baſil *and* Florence; *of the Differences between the Fathers of* Baſil *and* Eugenius; *of the Election of* Felix; *of the Union of the* Greeks, *and the Extinction of the Schiſm of the Popes under* Nicolas V.

AFTER the Diſſolution of the Council of *Conſtance*, *Martin* V. return'd into *Italy*, and was there receiv'd with Joy. He went ſtrait to *Florence*, and there he reduc'd *Bononia* which had revolted after the departure of *John* XXIII, and retook ſome part of the Cities of the Patrimony of St. *Peter*, which divers Lords had invaded. He erected the Biſhoprick of *Florence* into an Archbiſhoprick, and ſubjected to it the Biſhopricks of *Voltere*, *Piſtoye* and *Fieſoli*. At laſt being called back by the *Romans*, he made his Entry into *Rome* on the 19th of *September* in the Year 1421, amidſt the joyful Shouts and Acclamations of the People; and finding this City diſpeopled, and ruin'd by the Diſorders which the late Troubles had produc'd there, he took care to reſtore it to its ancient Splendor. *Louis* Duke of *Anjou* came into *Italy*, and was inveſted by the Pope in the Kingdom of *Sicily*, whereof *Alphonſus* King of *Arragon* was poſſeſs'd.

Martin V. *enters* Rome.

At the beginning of the Pontificat of *Martin* V. two Deputies arriv'd from the *Greeks*, *Eudemon Joannes*, and *Andrew* of *Rhodes*, who made ſome Propoſals for the Union of the two Churches. The Pope was not averſe to it; and the better to procure the good Will of *Manuel Palæologus* Emperor of the *Greeks*, and of *John* his Son who govern'd during his Father's Sickneſs, and of the Lords of their Court, he ſent back *Eudemon* with Preſents, and Ladies of Quality, whom he might give in Marriage to the *Greek* Lords; particularly, the Daughter of the Duke of *Monferrat*, who was to marry *John Palæologus*; and the Daughter of the Duke of *Urban* to marry *Theodore* his Brother. And that he might ſhew how willing he was to ſuccour the *Greeks*, he publiſh'd Indulgences for all Chriſtian Princes that would defend the *Hexamile*, *i. e.* the Wall that ſhuts up the Entrance of *Peloponneſus*, to hinder the *Saracens* from making themſelves Maſters of it. But theſe Indulgences had not Virtue enough to engage any one in the Defence of this Barrier, which was ruin'd a little while after by the Infidels. The Pope wrote at the ſame time two Letters of Complement to the Emperor, and one to *Joſeph* the Patriarch of *Conſtantinople*, wherein he gave him the Title of Archbiſhop of *New Rome*, and call'd him Brother. Theſe Letters were deliver'd by *Eudemon*, who ſet a high value upon the Pope's good Deſigns, and ſtirr'd up the Emperor and the Patriarch to concur with him in them. It was now 30 Years ſince a Legate from the Pope was ſeen at *Conſtantinople*, for from the Pontificat of *Urban* VI. and the Patriarchate of *Nil*, theſe two Churches had held no Correſpondence. *Michael Chryſoloras* had brought ſome Letters to the Patriarch *Matthew*, which he had anſwer'd; but his Negotiation was not publick, and nothing came of it. At this time the Emperor and the Patriarch wrote to the Pope, thank'd him for the ſingular Affection he ſhew'd to them, and the Deſire he had to procure Peace, and acquainted him at the ſame time, that the only Means to compaſs this Deſign was to call together a free Oecumenical Council, wherein the Articles and Points controverted might be exa-

The Negotiation of Martin V. *with the* Greeks *to obtain an Union.*

The Negotiations of Martin V. with the Greeks to obtain an Union.

min'd with Sincerity and a Spirit of Peace, and thoſe Doctrins might be defin'd which ſhall be prov'd by Paſſages of the ancient Fathers, and wherein all the World was agreed: That this Council could not aſſemble any where but at *Conſtantinople*; and according to ancient Cuſtom, it belong'd to the Emperor to call it. Theſe Letters were ſent into the Weſt by a Monk who accompanied *Eudemon*: To which the Pope made Anſwer, and conſented at laſt that the Council ſhould be held in *Greece*; but the Emperor demanded of him, That he would defray the neceſſary Expences for the Maintenance and Entertainment of the Prelats that ſhould come to the Council.

Sometime after the Pope ſent to *Conſtantinople Anthony Maſſanus* Doctor of Divinity, of the Order of Friars Minors, in the Quality of his Nuncio, to agree upon the Place and Time of the Council: He arriv'd there the 10th of *September* in the Year 1422. and the 16th of the ſame Month he had Audience of the Emperor, to whom he preſented his Credential Letters from the Pope, and made Nine Propoſals in his Name: Which contain 1. That the Pope did ardently deſire the Union of the two Churches. 2. That the Schiſm and Diviſion was the Cauſe of an infinite number of Evils; and that the Empire of the *Greeks* was in danger of being ſuddenly deſtroy'd, unleſs they were reunited to the *Roman* Church. 3. That *Theodore* and *Eudemon* had ſignified to him the Deſire of the Patriarch of *Conſtantinople*, and the Emperor, to procure an Union of the *Greeks* to the *Latin* Church, according to the Faith which the Church of *Rome* holds, and by paying it that Obedience which is due. 4. That upon this Promiſe the Pope had immediately nam'd the Cardinal of St. *Angelo* Legate *a latere*, for the *Greek* Church; That this Cardinal was gone into *Spain*, before he could travel to *Conſtantinople*, becauſe the Seaſon was not favourable for a Journey into *Greece*, and he was inform'd that Matters were not yet ripe at *Conſtantinople* for holding of a Council. 5. That this Cardinal had received Letters from *Theodore* and ſome others, which declare, That there was no appearance then that a Council could be held at *Conſtantinople*, becauſe of the War with the *Turks*, and that there was no preparation made for the Council; and this had made him put off the Journey of the Legate. 6. That the Pope had ſent one in the Quality of Nuncio, for this Reaſon among others, that he might prepare a Council of Prelats from all *Greece*, leſt they fall into the Inconvenience which happen'd at the Council of *Lyons*, wherein a Treaty of Union was made which the *Greeks* would not approve of, under pretence that it was made without holding a Council in *Greece*: That he was come therefore to learn, at what time, and in what place the Prelats would aſſemble, and for what end, becauſe he would not fail to attend them there to diſpute about the Faith. 7. That he was commanded to enquire of the Patriarch and the Emperors, whether they would embrace the Faith of the Church of *Rome*, and obey the Pope, even tho' the *Greek* Prelats aſſembled in a Council would not. 8. That in caſe they ſhould promiſe and would perform their Promiſe, the Pope would promiſe to them on his part ready Aſſiſtance from the Kings of *Arragon* and *Caſtile*, and other Princes of *Europe*. In fine he declar'd, That if they would name the Place and the Deſign of the Council, the Pope would ſend his Legate *a latere* to aſſiſt at it. The Emperor communicated theſe Propoſals to the Patriarch and his Miniſters, but no Anſwer was given till the 14th of *November*. His Anſwer was to this effect, That he had not given Order to *Eudemon Joannes* and the Biſhop *Theodorus* to declare, That he was ready to unite himſelf to the *Roman* Church without any condition, but that a General Council muſt firſt be held like the firſt Councils, wherein they might decree what the Holy Spirit ſhould inſpire them with; That the Place of the Council ſhould be the City of *Conſtantinople*; That being unable to furniſh the Expences neceſſary for holding of the Council, he pray'd the Pope to provide them; That he could wiſh Things were in ſuch a condition that the Council might preſently aſſemble, but that the whole Country being now filled with Enemies upon the account of the War, it was impoſſible to make the Biſhops come thither from *Aſia* and *Europe*; That aſſoon as God ſhould reſtore Peace he would write immediately to the Pope; and that if he would furniſh the Expences, an Aſſembly ſhould be held before the end of the Year, wherein the Matter ſhould be concluded; That he would do it even during the War, provided that the Pope would thunder out a terrible Excommunication, to oblige all the Chriſtian Princes of *Europe* to declare War againſt the Infidels; and that if he ſhould ſend a Cardinal with Power to thunder out this Excommunication, he would then call together a General Council, wherein the Truth ſhould be enquir'd into, and determin'd with common Conſent by the Inſpiration of the Holy Ghoſt; That all the Chriſtian World would adhere to the Definition of this Council, and by this Means an univerſal and ſtable Union of all the Churches would be made.

The opening of the Council at Pavia, and its tranſlation to Siena.

During theſe Negotiations in the Eaſt, the time was come for the meeting of the Council at *Pavia*, appointed in the 44th Seſſion of the Council of *Conſtance*; and the Pope ſent thither five Legates, *Peter* Archbiſhop of *Spoletto*, *Peter* Abbot of *Roſacco* of the Dioceſe of *Aquileia*, and *Leonard* General of the Order of Friars Predicants; ſome Deputies from the Nations of *France*, *Germany* and *England*, came thither alſo, and the Council was open'd on the 22d of *June* 1423. But the Abbot of St. *Ambroſe* of *Milan*, having remonſtrated in the Name of the Duke of that City, that the Peſt was at *Pavia*, he offer'd the Fathers of the Council, in the Name of his Maſter, all the Cities of his Dominions, except *Breſſe* and *Milan*. This Remonſtrance diſcover'd the Neceſſity of changing the Place of the Council, but the difficulty was to agree to what Place it ſhould be tranſlated. Some time was ſpent in debating upon this Subject, and at laſt *Andrew* Biſhop of *Poſnania* ſaid in his own Name, and in the Name of the four Deputies from the Nation

of

of *Germany*, that he would refer the Choice of it to the Pope's Legates. *Philibert*, Biſhop of *Amiens*, ſaid as much in the name of the Deputies from *France*, who were ſix in number. *Richard*, Biſhop of *Lincoln*, conſented to it alſo in behalf of thoſe from *England*, who were a much greater number; and declar'd, That for the preſent he would approve of that place which ſhould be choſen by the Legates. There were no Deputies from the Nation of *Spain*, nor any other *Italians* but the Pope's Legates. The next Day, *Andrew*, Biſhop of *Poſnania*, having ſaid Maſs, the Archbiſhop of *Toledo* read a Writing, which contain'd, That the General Council being lawfully Aſſembled at *Pavia*, chang'd this City becauſe of the Peſtilence which was there, and in its room made choice of the City of *Siena*, as a place fit and ſufficient for the Continuation of this Council. The Archbiſhop of *Crete* anſwer'd in the name of the Nation of *Italy*, That he lik'd it well, altho' he had no Power over it. The Deputies of the Nations of *Germany* and *England* conſented alſo to it. There is nothing ſaid of what was done by thoſe of the *French* Nation, but only 'tis obſerv'd, That they had not ſeen the Writing which was read by the Biſhop of *Poſnania*.

The Opening of the Council of Pavia, and its Tranſlation to Siena.

By Vertue of this Decree, the Council was adjourn'd to *Siena*, by the ſame Prelats, and ſome others who came thither. They began there with making a Decree, wherein they renew'd the Penalties of Law againſt thoſe who ſhould give any aſſiſtance to the *Wiclevites* and *Huſſites*; and a Plenary Indulgence was granted to all thoſe that would proſecute them, and labour to ruin this Hereſie. By a ſecond Decree the Sentence of Condemnation was confirmed, that had been given in the Council of *Conſtance* againſt *Peter de Luna*; and the Fault of all thoſe was aggravated who ſhould continue or maintain the Schiſm after his Death. By a third Decree, the Ordinaries and Inquiſitors were enjoin'd diligently to intend the ſeizing, condemnation and puniſhing of Hereticks, or their Favourers, under the pain of Suſpenſion for four Months, in caſe of Negligence. Afterwards the Affair of the *Greeks* was treated of in the Council, and the Relation of the Embaſſy of *Antony Maſſanus*, was read there; the Propoſals he had made to the Emperor of the *Greeks*, and the Anſwer that was given to them. Before the Council took any Reſolution in this Affair, and conſider'd of the Reformation of the Church which had been propos'd, *Martin* V. fearing leſt the Ambaſſador of the King of *Arragon* ſhould attempt ſomething againſt him, and leſt the Council ſhould make Orders about the Reformation contrary to the Intereſt of the Court of *Rome*; contriv'd to adjourn the Council to another Time and Place, under pretence of the ſmall number of Prelats that were come to the Council, of the Wars wherewith the Emperor was diſtracted, and the Diſputes which had been between the Prelats of the Council.

The Council begun at Siena.

Pope *Martin* had given a Power to his Legates to tranſlate the Council with the Advice of the Prelats: By Vertue of this Power they reſolv'd to put an end to the Council at *Siena*, and to appoint another, and caus'd ſome Deputies of Nations to be nam'd to agree about the place. Theſe Deputies after many Debates, made choice of the City of *Baſil*, for holding the Council ſeven Years after, according to a Decree of the Council of *Conſtance*, by their Conſultation on the 19th of *February*, 1424. which was afterwards approv'd in full Council; Firſt, by the Pope's Legates, and after them by the principal Prelats of each Nation, except the Archbiſhop of *Toledo*, who would not conſent to it in behalf of his Nation, becauſe, as he ſaid, he had no Power, but only as Archbiſhop and Primate of *Spain*. This deſign'd Diſſolution of the Council diſpleas'd the greateſt part of the Prelats, who complain'd loudly, That the Pope hindred the Reformation of the Church, which oblig'd his Legates to Proteſt, That by this Tranſlation the Council of *Sienna* ſhould not be accounted wholly diſſolv'd, but that the Preſidents of the Council ſhould labour with the Deputies of the Nations in the Reformation of the Church. The Preſidents of the Nations made alſo the ſame Proteſtation, and after this, the Decree of the Diſſolution of the Council of *Siena* was publiſh'd on the 26th of the ſame Month of *February*, and on the 7th of *March*, the Preſidents of the Council order'd the Prelats to retire to their Dioceſſes, and forbad them to make any Aſſembly, which might paſs for a Continuation of the Council of *Siena*. The Pope by his Bull dated the 12th of *March*, confirm'd the Tranſlation of the Council from *Siena*, and renew'd the Prohibition to continue it; and by another Bull dated the ſame Day, he appointed three Cardinals to receive and examine, the Informations, Inſtructions and Memorials that ſhould be given in for the Reformation of the Eccleſiaſtical State.

The Diſſolution of the Council at Siena, and the Appointment of that of Baſil.

In the mean time, the Affairs of the *Greeks* declining daily, the Emperor *John Palæologus*, who ſucceeded his Father, was oblig'd to renew the Negotiation of Peace with the *Latines*; and ſent Ambaſſadors to the Emperor *Sigiſmund*, who entred upon a Conference with the Cardinals, delegated by the Pope. Theſe propos'd to determine the Differences between the two Churches, by appointing three famous Perſons on one ſide and the other, and had a mind to engage them to come to *Italy*: But the *Greeks* anſwer'd, That they would write about it to the Emperor, and the Patriarch of *Conſtantinople*, and if they judg'd it convenient they would go thither; but withal, That their Voyage would be very coſtly: The *Latines* demanded of them what the Expence might amount to; They ask'd 75000 Florins, without reckoning the Expence of the Emperor's Voyage. The Pope having promis'd them this Sum, they went into *Italy*, where they ſaluted his Holineſs; who exhorted them to puſh forward the Execution of this Deſign, to the end that a Council might be held, and the Union made while he was Living. The Ambaſſadors of the *Greeks* return'd into *Greece*, with *Andrew* of *Rhodes*, and *Eudemon Joannes*,

New Negotiations with the Greeks.

The Opening of the Council of Baſil.

annes, and reported the News to the Emperor, who ſent to the Pope *Marc Jagaris*, General of his Troops; and *Macarius* the Long, an Abbot, who took Meaſures with the Pope for compaſſing the Union. In fine, the Emperor having held a Council about theſe Points, which were to be concerted with the Patriarch, ſent to the Pope a third Embaſſy more numerous than the former, which arriv'd in *Italy*, after the Death of Pope *Martin* V. who died on the 20th of *February*, 1431. The Ambaſſadors addreſs'd themſelves to *Eugenius* IV. his Succeſſor, in whom they did not find the ſame ſweetneſs of Temper, nor the ſame meek Diſpoſition as were in his Predeceſſor: He wrote nevertheleſs to the Emperor and the Patriarch, that if they pleas'd he would tranſlate the Synod, which was aſſembl'd at *Baſil*, into *Italy*; but the reſt of his Letters were full of Words of Contempt, which were no wiſe agreeable to the *Greeks*.

The Year 1431. was the time appointed for the Meeting of the Council of *Baſil*; and *Martin* V. from the beginning of that Year, had nam'd *Julian* the Cardinal of St. *Angelo*, to preſide at this Council; with Power to propoſe, conſult of, and ordain there what ſhould be agreed upon for the Preſervation and Encreaſe of Religion, of the Faith of Jeſus Chriſt, and the State of the Church, for the Reformation of the Clergy, for the Re-union of the *Greeks*, and of other Perſons divided from the Church, for the maintenance of Eccleſiaſtical Liberty, for the benefit, the Peace and Tranquility of States and Princes: The Bull by which he gave this Power is dated *February* the 1ſt, 1431. and he died the 20th of the ſame Month. The Cardinals choſe in his room *Gabriel Condolmier*, a *Venetian*, a Son of *Gregory* XII.'s Siſter, who had been advanc'd to the Biſhoprick of *Sienna*, and after that to the Dignity of Cardinal: He was choſen the 4th of *March*, and Crown'd the 11th. One of the firſt things that he did after his Election, was to confirm the Dignity of Preſident of the Council of *Baſil*, to Cardinal *Julian*. He order'd him by his Letter dated the laſt of *May*, in the ſame Year, to repair to *Baſil*, there to preſide at the Council, till the Affair of the *Bohemians* ſhould be finiſh'd; judging it needleſs to ſend thither another Legate, becauſe there were yet but a few Prelates come to *Baſil*.

This Cardinal, by Vertue of the Power which the Bull of *Martin* V. gave him of Subſtituting other Perſons, in caſe he could not be preſent at the Council, ſent thither *John Polmar*, Chaplain to the Pope, and Auditor to the Sacred Palace; and *John de Raguſa*, Doctor in Divinity of the Faculty of *Paris*, and Proctor General of the Order of Friars Predicant, to preſide in his Name at the Council. They arriv'd at *Baſil* the 19th of *July*, and open'd the Council the 23d of the ſame Month; but becauſe few Prelates were come, they kept only private Congregations until the Month of *December*. But when Cardinal *Julian* arriv'd himſelf, he made a Decree on the 7th of *December*, by which he appointed the firſt Seſſion of the Council on the 14th of the ſame Month; and on that Day it was held, at which, after the uſual Ceremonies were over, the Decrees of the Councils of *Conſtance*, and *Siena*, and the Letters of the Popes, *Martin* and *Eugenius*, about appointing of the Council, were read. Then it was declar'd, That the General Council was lawfully Aſſembled in this City; Firſt, To diſſipate Errors; Secondly, To procure Peace; Thirdly, To reform Abuſes. The Prelats were exhorted to give their Votes with freedom and ſincerity, in the Spirit of Peace, and to obſerve there the Modeſty preſcrib'd in the Eleventh Council of *Toledo*; and to prevent the Conteſts which might ariſe about Ranks and Degrees, it was ordain'd, That the place which any one ſhould have in the Council, and the quality which he ſhould take upon him there, could not ſerve for the Title of a new Right acquir'd, nor prejudice any Body. In fine, Decrees were made againſt thoſe who ſhould diſturb the Council, hinder the Prelats from coming thither, abuſe them, or rob them on the Road. A Right was granted to all who ſhould be there preſent to receive the Profits of their Benefices, altho' they were abſent; and the Officers of the Council were then appointed, which was as follows.

The manner after which they treated of Affairs in the Council was thus. All its Members were divided into four Claſſes, or equal Deputations in number, in which they plac'd, as near as was poſſible, an equal number of Perſons of each Order, and each Nation. The firſt was call'd the Deputation of the Faith, the ſecond of the Peace, the third of the Reformation, and the fourth of common Affairs. Each Deputation had its Preſident, its Proctor, and its Officers; theſe met apart three times in a Week, and conſulted about the Matters which were propos'd to them: Each of them had three Deputies, which met to examine and prepare Affairs, and then ſent them back to that Aſſembly of the Deputations, to which the Cognizance of them of right belong'd. When they had conſulted about it, the Sentence which prevail'd was carried to the three other Deputations; and after it was approv'd by all the Deputations, or at leaſt by three of them, it was reported in the General Congregation, where the Preſident concluded in the Name of the Council, according to the Plurality of the Votes of the Deputations; and then this Concluſion was publiſh'd in a Solemn Seſſion, which was held in the principal Church of the City of *Baſil*. The Preſident was preſent there in his Pontifical Robes, and was plac'd in an Epiſcopal Chair near the Altar; his Face was turn'd towards the Fathers of the Council, who were ſitting on their Seats in Pontifical Robes on both ſides of the Quire. The Ambaſſadors of Princes were in the middle, upon Benches, their Faces being towards the Preſident, and behind them were the Generals of Orders, the Doctors, and other Eccleſiaſticks. The uſual Prayers being ended, one or two Prelats mounted into a Pulpit, read the Decrees, and ask'd if they approv'd them. The Preſident of the Council, and thoſe of each Deputation anſwer'd in the Affirmative, and ſo the Seſſion ended.

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The Second Seſſion was not held till the 15th of *February*, 1532. The Council for confirming and eſtabliſhing its own Authority, and hindring Pope *Eugenius* from attempting to diſſolve or tranſlate it, renew'd two Decrees of the Council of *Conſtance*; the Firſt, whereby it was declar'd, That the Synod being Aſſembled in the Name of the Holy Spirit, which compos'd the General Council, and repreſented the Church Militant, has its Power immediately from Jeſus Chriſt; and that every Perſon, of whatſoever State or Dignity, even the Pope himſelf, is bound to obey it in what concerns the Faith, the Extirpation of Schiſm, and the general Reformation of the Church in its Head and Members. The Second, by which the Council declares, That all thoſe, of whatever Dignity or Condition, not excepting the Pope himſelf, who ſhall refuſe to obey the Ordinances and Decrees of this General Council, or any other, ſhall be put under Penance and Puniſh'd. In purſuance of theſe Decrees, and of that which order'd the Holding of General Councils, the Council of *Baſil* declar'd, That it never could, nor can be diſſolv'd, tranſlated, or Prorogu'd by any Perſon whoſoever, nor even by the Pope himſelf, without the Conſent and Decree of the Aſſembly: They declar'd every thing to be Null, which the Pope or any other ſhould do to hinder the Holding of the Council, or to ſummon to another place thoſe who were or ſhould be preſent at it; and they were forbidden to depart upon any account whatſoever, without the leave of the Council. *The Council of Baſil.*

When certain News was brought, That *Eugenius* had publiſh'd a Decree for the Diſſolution of the Council, the Prelats appointed the Biſhop of *Lauſane*, and the Dean of *Utrecht* to go to the Pope and the Cardinals in the Name of the Council, and to deſire of them earneſtly the Recalling of this Decree. Theſe two Deputies executed their Commiſſion, and the Emperor alſo join'd his Prayers with theirs; but they could not prevail with the Pope to grant this Revocation. When therefore they return'd to *Baſil*, and brought thither his Anſwer, the Council in the Third Seſſion, held the 29th of *April*, having renew'd the Decrees of the former Seſſion concerning the Authority of a General Council, declar'd, That they had entreated, requir'd, and advertis'd the Pope to recal the pretended Diſſolution of the Council; and to publiſh his Revocation to all the World, not only that he ſhould not hinder, but alſo that he ſhould give all manner of Aſſiſtance for holding the Council, and that he would be there preſent in Perſon within three Months, if his Health would permit; or at leaſt that he ſhould ſend thither ſome Perſons with full Power to Act in his Name; and in Caſe he ſhould neglect to do it, the Council proteſted, That they would provide for the Neceſſities of the Church, as the Holy Spirit ſhould dictate to them, and that they would proceed in the ways of Juſtice againſt him. They exhorted alſo, and advertis'd the Cardinals to be preſent at the Council within three Months, except thoſe who had ſome Canonical impediment, and particularly the Cardinal of the Croſs, who was Mediator of the Peace between the Kings of *France* and *England*; but as to the Cardinals of *Plaiſance*, of *Foix*, and St. *Euſtache*, who were nearer to the Council, they limited the Time to two Month. In fine, they ordain'd all Prelats to publiſh this Decree, to notifie it to the Pope, if it could be done, and to cauſe it to be fix'd up in Publick Places; and declar'd, That from the time it ſhould be read, publiſh'd, and fix'd upon the Gate of the Church of *Baſil*, it ſhould be reckon'd to be ſignify'd to the Pope. *The Decree of Eugenius, for diſſolving the Council revoked.*

In the Fourth Seſſion, held *June* the 20th, after the ſafe Conduct had been read and approv'd, and the Letter of the Council to the *Bohemians*, divers Decrees were made for the Continuation of the Council. The Firſt, That if the Holy See ſhould be vacant during the holding of the Council, the Cardinals could not chooſe a Pope, but in the place where it was held: The Second, That no Perſon ſhould be diſpens'd with for not coming to the Council, under pretence of an Oath, Promiſe or Engagement made to the Pope or any other Perſon; all which are declar'd Null, as well as all Proceſſes made for this cauſe. The Third, That a Leaden Seal ſhould be made for Sealing the Acts of the Council. The Fourth, That the Pope could not create Cardinals while the Council was Sitting. In the ſame Seſſion, the Government of the City of *Avignon*, and the Countſhip of *Venaiſſin*, were given to the Cardinal of St. *Euſtache*.

The Fifth Seſſion, held the 9th of *Auguſt*, was ſpent in appointing Officers and Judges for the Council.

In the Sixth Seſſion, held the 6th of *September*, the Proctors of the Council came to ſome Concluſions againſt Pope *Eugenius*, and requir'd that he ſhould be declar'd Contumacious: He was cited three times at the Gate of the Church, and at laſt the Archbiſhops of *Tarente* and *Coloſſe*, the Biſhop of *Magalone*, and an Auditor appear'd, and call'd themſelves the Pope's Nuncio's; but not being able to juſtifie their Power, the Proctor requir'd that they ſhould not be heard; nevertheleſs upon their Remonſtrances, the Conſultation about this Matter was put off. After the ſame manner the Cardinals were cited, and the Proctors of ſome of them appear'd.

In the Seventh Seſſion, held the 6th of *November*, the time given to the Cardinals for entring into the Conclave after the vacancy of the Holy See, was enlarg'd; and it was order'd, That if the Holy See ſhould be vacant, they ſhould not proceed to the Election of another Pope till Sixty Days after.

In the Eighth Seſſion, held the 18th of *December*, the Council publiſh'd a new Decree againſt Pope *Eugenius*, wherein it ordain'd, That he ſhall revoke within Sixty Days the Diſſolution of the Council, notwithſtanding any delays, or other times prefix'd, and that otherwiſe they would

The Council of Baſil.

would proceed againſt him without a new Citation: All the Proviſions and Collations of Benefices which he might grant between this time and that, are declar'd Null; all Officers and Prelats are enjoin'd to forſake him within Twenty Days after the Expiration of this Term. After this, another Decree was made, wherein they declar'd, That there cannot be but one General Council, and forbad all Prelats to go to *Bononia*, or any other place; or be preſent at another Council, under pain of Excommunication and Deprivation of their Benefices: They declar'd alſo thoſe to be fal'n from any Right to their Benefices, who ſhall deſire or obtain of Pope *Eugenius*, the Deprivation of thoſe who are preſent at the Council. Laſtly, they forbad Pope *Eugenius* to alienate the Caſtles and Lands of the Church of *Rome*, as he had projected; and to lay new Taxes upon the City of *Rome*, or other places; and in caſe he ſhould do it, they declar'd whatever ſhall be done to be Null.

The Emperor *Sigiſmund* was preſent at the Ninth Seſſion, held the 22d of *January*, 1433. wherein all Proceſſes were made Null and Void, which Pope *Eugenius* might make againſt this Prince, againſt *William* Duke of *Bavaria*, and any other Perſon, upon the account of the Protection they afford to the Council.

The Term of Sixty Days allow'd to *Eugenius* for recalling the Diſſolution of the Council being expir'd, the Proctors demanded in the Tenth Seſſion, held *February* the 19th, That he ſhould be condemn'd as Contumacious; yet the Council order'd him to be ſummon'd three times, and put off the Conſideration of it to another Day.

In the Eleventh Seſſion, held *April* the 27th, the Council renew'd the Decree of the Council of *Conſtance*, concerning the Celebration of General Councils; Ordain'd, That it ſhall be free for all Prelats to be preſent at it, and that the Pope himſelf could not hinder the Cardinals, and thoſe of his Court from coming to it; That the Council being Aſſembled, could not be diſmiſs'd or tranſlated but with their own Conſent, and with the Advice of two Thirds of the Prelats; and laſtly, That a Month before the end of the Council, they ſhall be oblig'd to appoint a future Council. It was ordain'd alſo, That the Electors of the Pope when they enter into the Conclave ſhall ſwear to obſerve this Decree, and that it ſhall be publiſh'd.

In the Twelfth Seſſion, held *July* the 14th, the Council made a third Decree againſt *Eugenius*, wherein they requir'd him the third time to revoke the Diſſolution of the Council of *Baſil*; to declare that it was lawfully begun and continued, and that he approv'd it; and to draw up a Bull to this purpoſe within the Term of Sixty Days, otherwiſe they would declare him to be Contumacious, Incorrigible, one that gave Scandal to the whole Church; and who was ſuſpended from all Adminiſtration of the Papal Power, as well in Spirituals as Temporals, which the Council declar'd to be forfeited in this Caſe; made Void all that *Eugenius* ſhould do, forbad any to obey him, and enjoin'd the Prelats to come to the Council. In the ſame Seſſion, the Council made another Decree, wherein they aboliſh'd the Reſervations of Benefices, and ordain'd, That they ſhould be provided for by the ways of common Right; that's to ſay, by Election, whereof the Council preſcrib'd the Form, and declar'd the Duty of the Electors.

In the Thirteenth Seſſion, held the 11th of *September*, the Term of Sixty Days allow'd to Pope *Eugenius*, being ready to expire, the Biſhops of *Spalatro* and *Cervia* appear'd in the Aſſembly on the Pope's behalf: The Cardinal of St. *Angelo* enquir'd of them in the Name of the Council, if they had brought an Inſtrument of Approbation of the Council by the Pope; They had nothing but a Bull of Credit, and gave no formal Conſent to the Holding of the Council: But the Duke of *Bavaria*, and *John* of *Offemburg*, who had Letters of Credit from the Emperor, ſaid in his Name, That he had ſollicited *Eugenius* to adhere to the Council, and to be Perſonally preſent at it, and that hearing the News of a Decree of an Admonition made againſt him, he had us'd all diligence to oblige him to obey what the Council had order'd; That he had made Anſwer to him, That he could not be ignorant of all that he had done and ſuffer'd for the Peace of the Church; That he pray'd the Council to remember it, and to allow him Ten Days further; That the Emperor wiſh'd they would grant him this delay, and that he would cauſe the Princes and Prelats of *Germany* to come to the Council; That if the Pope in the mean time ſhould uſe any Proceedings againſt the Council, he would conſent that the Council ſhould annul them. This Delay was granted upon the Emperor's account, and another Decree was made againſt any thing that might have been done to the prejudice of the Prelats of the Council.

The State of the Pope's Affairs in Italy.

While theſe things were a doing at *Baſil*, the Pope's Affairs had ſuffer'd various changes in *Italy*. *Eugenius*, after his Advancement to the Papal Dignity, being advertis'd, That his Predeceſſor had left a great Treaſure behind him, and that *Poccius*, his Vice-Chamberlain, knew where it was, gave order to *Stephen Colonna* to Arreſt him. *Stephen* executed this Order, Arreſted *Poccius* with much Violence and Noiſe, but did not rob him of his Treaſure. *Eugenius* having declar'd himſelf diſcontented with *Stephen*, he retir'd to *Paleſtrina*, towards the Prince *Colonna*, and exhorted him to drive *Eugenius* out of *Rome*; becauſe he perſecuted the *Colonna*'s, and ſtirr'd up Perſecution againſt the Creatures of *Martin* V. The Prince of *Paleſtrina* came with ſome Troops to *Rome*, and entred it; the Battel was fought in the City, where he and his Men were beat back; nevertheleſs the War continued, but at laſt *Eugenius* made a Peace. Some time after, *Philip*, Duke of *Milan*, having made Peace with the *Venetians* and *Florentines*, ſent *Francis Sforza*, and *Nicolas Forcebras*, with ſome Forces againſt *Eugenius*; they ravag'd the Campagne of *Rome*, without any oppoſition from *Eugenius*: The *Romans* took this

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in great Indignation, and being ſtirr'd up by thoſe of *Colonna*'s Party, revolted from him, drove away his Magiſtrates, and created new ones. *Eugenius* made his Eſcape in the Habit of a Monk, and retir'd to *Florence*. The *Romans* having try'd in vain to take the Caſtle of St. *Angelo*, return'd to their Obedience about five Months after, and received the Magiſtrates created by the Pope. During theſe Tranſactions *Sigiſmund* came into *Italy*, and having made his Entry into *Rome*, he there received the Imperial Crown from the Hands of the Pope, from whence he return'd to the Council, and was preſent in his Imperial Robes at the 14th Seſſion held on the 7th of *November*, in the Year 1433. At this Seſſion a further time of 90 Days was granted to Pope *Eugenius*, and there the Forms of the Bulls were drawn up, which he was to publiſh for Revoking thoſe he had made againſt the Council, for Approving what had been done in it, and for its Continuation. *The Approbation of the Council of* Baſil *by* Eugenius.

In the 15th Seſſion held *November* 26th, the Council fram'd a Decree for holding of Provincial Councils.

In the 16th held *February* the 5th, 1434. the Biſhops of *Tarente* and *Cervia* preſented to the Council a Bull of Pope *Eugenius*, dated *December* 15th. containing, That altho' he had null'd the Council of *Baſil*, which was lawfully aſſembled, yet to avoid the Diſſenſions which had happen'd upon the occaſion of this Diſſolution, he declar'd and ordain'd, That the General Council of *Baſil* had been lawfully continued ſince its firſt beginning, and that it ought to continue for the future as if it had never been diſſolv'd; That this Diſſolution was null, and that he approv'd and favour'd the Council of *Baſil*; That for this end he revok'd two Bulls of Diſſoluton which he had publiſh'd; (for as to the third it had not been publiſh'd by his Order nor under his Seal; yet it is inſerted with the other two in this Revocation;) That he did alſo make void every thing that had any ways been attempted againſt the Authority of the Council, and all Proceſſes made or commenc'd againſt the Members of it, and promis'd to deſiſt and depart from every thing that might be any ways prejudicial to it. The Council accepted this Bull of Revocation, and declar'd that he had fully ſatisfy'd the Admonition that had been given him: It incorporated his Legats into the Council, on condition that they ſhould ſwear they would approve the Decrees of the Council of *Conſtance*, concerning the Authority of a General Council.

They were received as Preſidents in the 17th Seſſion held *April* the 26th, on condition that they ſhould have no Coactive Juriſdiction, and that the Forms of Proceeding, and the Orders hitherto made in the Council, ſhould be obſerv'd; That one Congregation only ſhould be held in a Week every *Friday*, unleſs the contrary were concluded upon by three Deputations, and that all Inſtruments ſhould be expedited in the Name and under the Seal of the Council. *The Council of* Baſil.

The Decree of the Council of *Conſtance* concerning the Authority of General Councils, even above the Pope, was again publiſh'd and confirm'd in the 13th Seſſion held the 25th of *June*, after the Emperor's departure, who had been preſent the 14th, 16th and 17th Seſſions.

The Council had ſent Ambaſſadors into the Eaſt with Letters for the Emperor and Patriarch of *Conſtantinople*, to invite the Prelats to come to the Council, giving them hopes, That the Union might be concluded there more eaſily and more advantagiouſly, becauſe many Princes, and particularly the Emperor *Sigiſmund* favour'd it, from whom they might expect greater Succors than from the Pope, whoſe Affairs were in a bad condition. The *Greek* Emperor being perſuaded by theſe Reaſons, ſent a famous Embaſſy to the Council, which was made up of *Demetrius Paleologus* Grand General, of *Iſidore* an Abbot, of the Lord *John* who was now Conſul the ſecond time. They ſet forth before *Jagaris*, who had been ſent to the Pope, had return'd, and were received in the 19th Seſſion of the Council held the 7th of *September*. There they preſented the Letter of the Emperor their Maſter, wherein he promiſed to perform what his Ambaſſadors ſhould agree to, and another Letter from the Patriarch *Joſeph*, who ſignify'd to the Fathers of the Council his great Joy; That they deſir'd the Peace and Union of the two Churches; That for this end it was neceſſary to call an Oecumenical and Free Council, whoſe Deciſions ſhould be embrac'd unanimouſly by all the World. They propos'd to the Deputies of the Council of *Baſil*, That an Oecumenical Council ſhould be held at *Conſtantinople*, and that in this caſe the *Greek* Emperor would contribute to the Expences of the *Latin* Prelats who ſhould be there preſent, whereas if they would have the *Greeks* to come into the Weſt, it was but juſt, that it ſhould be at the Expence of the *Latin* Church. The Deputies had a mind it ſhould be held at *Baſil*; but the Ambaſſadors of the *Greeks* ſaid, That they had a Paper in which the Places where the Council might be held were ſet down, and that the City of *Baſil* was none of them; That the Places noted were *Calabria*, *Marca d'Ancona*, and the other Ports; *Milan*, or any other City in *Italy*; and if out of *Italy*, *Buda* in *Hungary*, or *Vienna* in *Auſtria*, or any City of *Savoy*: They added nevertheleſs, That the Council might ſend Deputies to the Emperor and the Patriarch, to propoſe to them the City of *Baſil*. At laſt it was agreed between them, 1. That the Emperor of the *Greeks*, the Patriarch of *Conſtantinople*, and three other Patriarchs, the *Greek* Archbiſhops and Biſhops, ſhould come to the Council, with ſufficient Power in behalf of their Churches. 2. That the Council ſhould ſend Ambaſſadors with 8000 Ducats to pay the Expences of the Aſſembly which ſhall be held at *Conſtantinople*. 3. That the Weſtern Churches ſhall pay the Expences of the four Gallies, which were neceſſary for tranſporting the *Greeks* into the Weſt; That they ſhall furniſh 15000 Ducats to the Emperor for the Expence of his Voyage from *Conſtantinople* to the Port where he ſhall land, and that they ſhall defray his Expences, and maintain 700 Perſons in his Retinue while he ſhall be in the Weſt. 4. That the Council ſhall ſend within Ten Days two heavy Gallies and two light ones, to tranſport into *The Negotiations of the Council with the* Greeks.

Greece

The Negotiation of the Council with the Greeks.

Greece the Ambassadors who have the Charge of the 15000 Ducats for the Expence of the Emperor, the Patriarch and the *Greek* Prelats, and that they should have 10000 more ready by them to be employ'd for Succors to the City of *Constantinople*, if it should be necessary during the absence of the Emperor; That they would furnish also two Gallies and 300 Archers for the Defence of the City, besides the Mony necessary for arming the two heavy Gallies. 5. That they would name to the Emperor, before his Departure from *Constantinople*, the Port where he should land, and the Place which the Council should choose among these above-nam'd, but that they would use their Endeavours with him for making choice of the City of *Basil*. 6. That during this time the Council should continue assembled at *Basil*, and shall not separate but for just and urgent Reasons; That if this Case should unhappily fall out, then the Council should translate it self to another Place, to be continued there, as was order'd by the Canon of the Council of *Constance*; That if the Emperor was not satisfy'd with the City of *Basil*, or the place where it should be, the Council should be bound to transport it self, within a Month after the Arrival of the Emperor, to one of those places above-nam'd. They demanded of the *Greek* Ambassadors what they meant by the Terms of an Universal Synod? They answer'd, That it was a Synod where the Pope, the Patriarchs and other Prelats, were present in Person or by their Proctor; That the Emperor of the *Greeks* and the Patriarch of *Constantinople* would be personally present at this Synod which was to be held; That every one should have liberty to speak his Thoughts without Contention, but that this did not exclude such Conferences, as were necessary, fair and peaceable. Lastly, That they should make a Report to the General Council of the Method wherein they were to proceed; That the Emperor of the *Greeks* and the *Greek* Church should demand no other Honours, but what they had when the Schism commenc'd, without any prejudice to the Rights, Honours, Priviledges and Dignity of the Sovereign Pontiff of the *Roman* Church, and of the Emperor of the *Romans*; and in case any Disputes should arise about them, they would refer them to the Decision of the General Council. The Council approv'd this Agreement, and because the *Greeks* desir'd that the Pope would consent to it, they pray'd him to approve of it, and to ratify it by a Bull in form.

At the same Session a Decree was made concerning the Jews, wherein the Ordinaries were exhorted to send able Men, to preach in those Places where there were Jews and Infidels; and to the end they might be made fit for this Office, it was order'd, That according to the Constitution of the Council of *Vienna*, there should be in all the Universities two Professors of the *Hebrew*, *Arabick*, *Greek* and *Chaldee* Tongues. The Decree was renew'd prohibiting to converse with Jews, or to sell or pawn to them the Books of the Church, the Chalices, Crosses, or other Ornaments of the Church; and it was ordain'd, That they should wear a particular Habit to distinguish them from others, and that they should dwell in separate places as much as may be. Lastly, Provision was made for instructing and maintaining new Converts.

Pope *Eugenius* being inform'd of the Articles agreed upon between the Council and the *Greeks*, made a shew of approving them, and at least declar'd, That he would by no means oppose them, nor hinder the execution of them. The Council on its part, sent into the *East* three Deputies (who accompanied the Ambassadors of the *Greeks*) one of which was, to return to bring the News of what was resolved upon in the *East*; and the other two were to remain there, to distribute the Mony which was necessary, and to furnish the Expences of the Transport. When they arriv'd at *Constantinople*, they found the Patriarch unwilling to undertake a Voyage beyond Sea. Some time after, the Deputies whom the *Greeks* had sent to the Pope, return'd into the *East* with *Christophilus de Corona*, who were Commanded to make a shew of consenting to the Agreement made with the Council of *Basil*, but had secret Orders to cross it.: To compass this Design, he made Answer, That the Fathers of the Council of *Basil*, did neither agree among themselves, nor with the Pope. This notwithstanding, the Emperor resolv'd to Treat with the Legats of the Council, and made the Patriarch consent to do the same. Commissioners were appointed to take pains in this Negotiation: But when they saw the Decree of the Council, which contain'd, That the Fathers after they had abolish'd the new Heresy of the *Bohemians*, would also extinguish the antient Heresy of the *Greeks*; these Words so offended the *Greeks*, that they would not hear of any Proposal, until this Decree was amended. The Deputies of the Council promis'd, that another Decree should be made, the Model whereof was drawn up. The *Greeks* demanded at the same time, that the Pope should be present in Person at the Council, that a safe Conduct might be given them in good form. And lastly, that they should be oblig'd to carry them back again, at the expence of the Council, whatever the event might be of this Negotiation. One of the Deputies of the Council was sent back to *Basil*, to carry thither the Project of this Decree, and persuade them to agree to the Demands of the *Greeks*.

The Council of Basil.

While these things were negotiating in *Greece*, the Fathers of the Council were hard at Work to make the Decrees for the Reformation of the Church in its Head and Members. In the twentieth Session, held the 22d of *January*, 1435. a Decree was made against Clergy-men who kept Concubines; another, wherein they declare, That none is oblig'd to avoid those who are Excommunicated, or to observe an Interdict, unless they be Denounc'd, or openly Excommunicated and Interdicted; a Third, wherein they forbad to put a Place or a Community under an Interdict for the Fault of a particular Person, unless they keep him two Days, after they have been admonish'd to drive him away by the Judge's Authority; and a Fourth, whereby they forbad any Person to appeal a second time from an Interlocutory Sentence.

In

The twenty firſt Seſſion held *June* the 9th in the ſame Year, the Council proceeding ſtill in the Reformation. *The Council of Baſil.* Firſt, Forbad every Perſon, either to give or exact any thing in the Court of *Rome*, or elſewhere, for the confirmation of Elections, Admiſſions, of Poſtulations, Preſentations, Proviſions, Collations, Elections, Inſtitutions, *&c.* of all ſorts of Benefices or Eccleſiaſtical Offices, any more than was done for the receiving of Orders, Benedictions, or the Pallium, upon any pretence whatſoever, ſuch as the Expedition of the Letters, the Right of the Seal, the Annates, Mean-Services, Firſt-Fruits, or any other, under the pain of incurring by the Diſobedient the Penalties enacted againſt Simoniacks; and that in caſe the Pope ſhould diſobey, he ſhall be delated to a general Council. The Second Decree of this Seſſion is a Law, whereby it is order'd, That thoſe who have a colourable Title to a Benefice, and have been in peacable Poſſeſſion of it for three Years, cannot be moleſted. The other Regulations concern the method of celebrating Divine Service, as well in publick as in private: Whereby 'tis Ordain'd, That in Cathedral and Collegiate Churches, Divine Service ſhall be read diſtinctly by Clergy-men in their Surplice, who ſhall obſerve the Gravity and Modeſty which becomes the Place and their Office; That they ſhall not keep Silence, nor repeat their Office privately, while others are Singing; that none but thoſe that are preſent ſhall have a ſhare in the Diſtributions; That thoſe who are Benefic'd or are in Holy Orders, being oblig'd to repeat the Canonical Prayers, ought to do it privately, with Devotion; That they ſhall never neglect to Sing at Maſs, the Creed and the Preface: The Canons are forbidden to oblige themſelves to pay others Debts, under pain of Suſpenſion from their Office, or to hold a Chapter in the time of grand Maſs, or to ſuffer any Scenes to be Acted, or to ſing profane Airs in the Churches.

In the twenty ſecond Seſſion, held the 15th of *October*, the Book of *Auſtin* of *Rome* Arch-biſhop of *Nazaret* was condemn'd, (which is divided into three Treatiſes: The Firſt, of the Sacrament of the Unity of Jeſus Chriſt and the Church. The Second, of Jeſus Chriſt as he was Head, and of his Dominion. The Third, of the Charity of Jeſus Chriſt to his Elect, and his infinite Love) as containing a Doctrin erroneous; and particularly this ſcandalous Propoſition, That Jeſus Chriſt ſinn'd every Day in his Members; and thoſe other Propoſitions condemn'd in the Council of *Conſtance*, That the Elect only are the Members of Jeſus Chriſt and his Church; That to make a Man a Member of Jeſus Chriſt it was not ſufficient to be united to him by Charity, but there muſt be another Union; That the Human Nature in Jeſus Chriſt is the Perſon of Chriſt; That the Perſonality is not really diſtinguiſh'd from the Nature it ſelf, and ſome other Propoſitions which are deduc'd from this.

In the twenty third Seſſion held the 25th of *March* 1436. the Council publiſh'd their Regulations concerning the Election of the Pope, the Profeſſion of Faith which he is bound to make, his Duty and his Conduct, the number of Cardinals which they reduc'd to twenty four, and their Titles, the manner of chooſing them by the Votes of the College Cardinals, their Obligation and Duty, the reſtoring of Elections, and abolition of Reſervations, and of all *Promiſes of Benefices when they ſhall be vacant.* *Gratiæ expectativæ.*

In the twenty fourth Seſſion on the 16th of *April*, the Project between the Ambaſſadors of the Council and the *Greeks* was propos'd and approv'd, the ſafe conduct which the Council granted to them was read, and the Bulls of the Emperor and of the Patriarch of *Conſtantinople* to the Council, and the Decree wherein the Council granted Indulgences to all thoſe that ſhould labour for the Re-union of the *Greeks*.

Theſe Inſtruments being carried to *Conſtantinople*, the *Greek* Emperor obtain'd Procurations of the Patriarchs and Metropolitans of the *Eaſtern* Churches, for ſending Perſons in their Name to the Council in the *Weſt*; and in the mean time the Council on their part put things in a readineſs for performing what they had promis'd the *Greeks*, by treating with *Nicolas de Montana*, who lent the Sum of 30800 Ducats, and oblig'd himſelf to equip four Gallies, and 300 Archers that were promis'd to the *Greeks*. *The Negotiations of the Council and the Pope with the Greeks.* All the difficulty, was to agree upon the place where the Council ſhould be held, which they conſulted about in many Congregations, and at laſt in a general Congregation, it was decreed by the Votes of more than two thirds of the Prelats, that the Council ſhould be held at *Baſil*, if the *Greeks* would accept of this City; but if not, that all endeavours ſhould be us'd to make them agree to the City of *Avignon*; or whatever happen'd, that they would confine themſelves to *Savoy*, which was one of the Places which the *Greeks* had propos'd. The Council ſent two Ambaſſadors to Pope *Eugenius* to communicate to him this Reſolution, and obſerv'd to him that he himſelf had propos'd the City of *Avignon*, and conjur'd him to come in Perſon to the Council, that they might Labour by conſent in expediting the Indulgences, and impoſing the Tenths for furniſhing the neceſſary Expences. *Eugenius* would not make a Bull about theſe Things, but he ſaid, that he would ſignify his Intentions to the Council, by the Arch-biſhop of *Tarente*, who was to be there preſent the firſt Day. At the ſame time two other Deputies of the Council concluded a Treaty with thoſe of *Avignon*, who had already advanc'd 6000 Ducats to the Commander of the Gallies, and agreed with them, that before they furniſh'd the other 70000 which they had promis'd, the Council ſhould make a Decree for fixing the place where the Council was to be held at which the *Greeks* ſhould be preſent, and that they ſhould be permitted to name Receivers of the Profits that ſhould ariſe as well from Indulgences as from the Impoſition of Tenths, to whom they ſhould be made over, until ſuch time as they were wholly reimburs'd the Sums they ſhould advance.

The Negotiation of the Council and the Pope with the Greeks.

The *Greek* Emperor being reſolv'd to come into the *Weſt* with the Patriarch of *Conſtantinople* and the *Eaſtern* Biſhops, ſent back his Ambaſſador *John*, to give the Pope and the Council aſſurance of his Intention, that they might get ready the Gallies. This Ambaſſador came to *Baſil* at the beginning of *February*, 1437. and deſir'd that the Council would agree of the place, and furniſh the Gallies they had promis'd. The Preſident of the Aſſembly anſwer'd him, That the Council had nam'd a Commander to conduct the Gallies, and that they had choſen for the place of the Aſſembly the City of *Baſil*, or that of *Avignon*, or the *Savoy*. *John* made many Difficulties about this Choice, and ſaid that when he propos'd the *Savoy*, he meant only thoſe Places which the Duke of *Savoy* had in *Italy*; and inſiſted upon this, That the Pope muſt be preſent in Perſon at the Council. When they ſhew'd no regard to his Remonſtrances, he made Proteſtation as well in writing as *viva voce*; notwithſtanding which it was reſolv'd, That Ambaſſadors ſhould be ſent into *Greece*, who ſhould paſs by *Avignon*; and that in caſe this City could furniſh within 30 Days the Sums agreed upon, the Council ſhould make a Decree 8 Days after for confirming the choice of the City of *Baſil*, *Avignon*, or the *Savoy*; That the Council would authorize by a Decree the Impoſition of Tenths for the Security of the Sums that ſhould be lent; That Power ſhould be given to the Ambaſſadors to agree upon a Port in *Italy* where the *Greeks* ſhould land; and that in caſe the *Greeks* would not come into the Weſt, thoſe of *Avignon* ſhould be reimburs'd the Sums they had advanc'd. This Inſtrument was agreed upon by Plurality of Voices, in ſpite of the oppoſition of the Pope's Legats.

Some Days after the Archbiſhop of *Tarente* being ſent by *Eugenius* to the Council, declar'd, That the Pope intended not to grant Indulgences, nor the Impoſition of Tenths, until they had agreed upon a City in *Italy*, which ſtarted another Diſpute in the Council; but the News being brought that the City of *Avignon* had furniſh'd 30000 Ducats, and was ready to furniſh the reſt, more than two thirds of the Prelats remain'd firm in their firſt Reſolution, inſomuch that in the 25th Seſſion held the 7th of *May*, the Decree was read by order of the Council in the place where Decrees were wont to be read; but at the ſame time the Legats and ſome other Prelats caus'd to be read in a lower place a private Decree, wherein *Florence* or *Udine* were nam'd for holding of the Council, which was repeated with much Precipitation, and was not heard at all. When the Seſſion roſe, the Queſtion was put concerning ſealing the Decree, the Box in which the Seal was kept being in the Hands of the Cardinal of St. *Angelo*, and the Keys in the Hands of the four Deputies of the Council. Theſe had a mind that the Decree ſhould be ſeal'd, but the Cardinal of St. *Angelo* being unwilling, this rais'd a Conteſt, which by Agreement was referr'd to the Cardinal of St. *Peter* at *Lyons*, principal Legat to the Pope, *Alphonſus* Biſhop of *Burges* Ambaſſador to the King of *Caſtile*, and the Archbiſhop of *Palermo* Ambaſſador to the King of *Arragon*, who were entruſted to regulate what concern'd the Seal, and the ſending of the Letters and Inſtruments in queſtion. Theſe Commiſſioners caus'd to be ſeal'd the Dereee made by plurality of Voices, and refus'd to ſeal the private Concluſion, and the pretended Decree made by a ſmall number. They caus'd to be ſeal'd alſo the Inſtrument of Security granted to the City of *Avignon*, and the Letter written to the Emperor and the Patriarch of *Conſtantinople*, and ſent theſe Diſpatches to *Avignon*: But ſome Days after a Secretary and another Domeſtick of the Cardinal of St. *Angelo*, having taken away the Lock of the Box where the Seals were kept, caus'd the other Decree to be ſeal'd, and other Letters for the Emperor and the Patriarch of *Conſtantinople*. The Council being inform'd of this Trick caus'd a Proceſs to be made againſt thoſe who were the Authors of it, arreſted Biſhop *John*, one of the Pope's Legats, who was accuſed of being a Complice in it, who diſcover'd that this Accuſation was not groundleſs, by making his Eſcape out of the City when he was to be try'd.

In the mean time the Pope, who minded nothing ſo much as to hinder the Council from continuing to ſit at *Baſil*, where it was held in a City out of *Italy*, confirm'd the Concluſion of thoſe who would tranſlate the Council to *Florence* or *Udine*, by his Conſtitution publiſh'd at *Ravenna*, *May* 29th; and to be before-hand with the Council, he caus'd 4 Gallies to be ſpeedily equipp'd at *Venice*, on which the Ambaſſadors of the *Greeks*, who were entirely gain'd by the Pope, embark'd, with three Biſhops whom the Pope ſent into the Eaſt in the Quality of Legats. Theſe Ambaſſadors being arriv'd before thoſe of the Council, inform'd the *Greeks*, That the Prelats of the Council by concert with the Pope, had conſented that the Council for the Re-union ſhould be held in *Italy*. Whereupon the Emperor, the Patriarch and the other Prelats, who were to go into the Weſt, prepar'd to depart in the Pope's Gallies; when at the ſame time they were ſurpriz'd to hear, That other Gallies were arriv'd from the Council. The Captain *Condelmier*, who commanded thoſe of the Pope, had Orders to fight them; and he had done it if the Greek Emperor had not forbad him: But the Gallies of the Council being arriv'd, the Biſhops who came on their behalf, preſented to the *Greek* Emperor and the Patriarch, the Bulls and ſafe Conducts which they had brought, aſſuring them that they were come to execute the Treaty made with them, and importun'd them to embark in the Gallies of the Council. The Emperor, who was pre-engag'd on the Pope's behalf, anſwer'd them, That they came now too late, for he could not make uſe of their Gallies: They remonſtrated to him, That it was not their fault but his Ambaſſador *John's*, who had told them it would be ſufficient if they ſhould arrive in the Month of *October*. When they ſaw that the Emperor perſiſted in his Reſolution, they pray'd him to ſend, before his Departure, Ambaſſadors to the Pope and Council, aſſuring him they would continue there, until he could determine, according to the Anſwer they ſhould bring him, whether he would depart or no.

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At the ſame time a Courier came from *Sigiſmund*, to diſſuade *John Palæologus* from his Voyage into the Weſt: But this Prince perſiſted in his Reſolution, notwithſtanding this Diſcouragement, and having made choice of thoſe who were to accompany him and the Patriarch, he Embark'd *November* the 24th, 1437. The Names of thoſe whom he brought with him are as follow; *Mark Eugenius*, a Learned Monk lately advanc'd to the Dignity of the Archbiſhoprick of *Epheſus*, *Denys*, Archbiſhop of *Sardes*, and *Beſſarion* of *Nice*; who were made choice of to ſpeak in the Name of all the *Greeks*; *Dorothy*, Archbiſhop of *Trebizonde*, *Anthony* of *Heraclea*, *Metraphanes* of *Cyzicum*, *Macarius* of *Nicomedia*, *Ignatius* of *Tornobe*, *Doſitheus* of *Monembaſus*, *Dorothy* of *Mitylene*, *Joaſaph* of *Amaſea*, *Damianus* of *Muldoblach*, *Nathaniel* of *Rhodes*, the Archbiſhops of *Lacedemone* and *Stanrople*, *Matthew* of *Melenique*, *Doſitheus* of *Drama*, *Gennadius* of *Ganna*, *Calliſtus* of *Diſtra*, *Sophronus* of *Anchiala*, with *Iſidorus*, Archbiſhop of *Kiovia*, Metropolitan of *Ruſſia*, in all Twenty one Prelats of the firſt Rank: Of the ſecond *Theodorus*, *Xantopulus* a Deacon, Grand Sacriſt of the Church of *Conſtantinople*, *Michael Balſamon*, Grand Maſter of the Rolls, and Archdeacon of the ſame Church, *Sguropulus*, or *Syropulus*, Grand Eccleſiarch, *George* of *Cappadocia*, Grand Protector, and many other Officers of the ſame Church. Among the Monks, *Gregory*, the Emperor's Confeſſor, who was made *Protoſyncelle* at *Florence*, *Gerontius*, Abbot of the Monaſtery of the Almighty, and the Abbots of the Monaſteries of *Cale* and St. *Baſil*, *Moſes*, a Monk of the Laurel of the Holy Mount, *Pacomus*, Abbot of St. *Paul*, *Dorotheus*, a Monk of *Batopede*, *Athanaſius*, a Monk of *Periblet*, the Learned *Gemiſtius*, Maſter to *Beſſarion*, and *Mark* of *Epheſus*, and the Philoſopher *Ameruntra*, *George Scholarius*, and ſome others, with the Prince *Demetrius*, Brother to the Emperor, and many Officers of the Empire. The Emperor took care to obtain Deputations from the Patriarchs of *Alexandria*, *Antioch* and *Jeruſalem*, which he entruſted with ſuch of the Prelats as he pleas'd, to repreſent them in the Council.

The Departure of the Greeks for the Weſt.

i. e. Magnus Primicerius, *as Biſhop* Creighton *tranſlates it in the Verſion of* Scyropulus's *Hiſtory of the* Florentine *Council*; *perhaps, the Principal Secretary.*

While theſe Things were tranſacted in the Eaſt, the Council of *Baſil* in the Weſt proceeded againſt Pope *Eugenius*. He was accus'd of being refractory to the Decrees of the Council concerning Elections, Reſervations and Appeals, of uſing Simony, of having ruin'd the City of *Paleſtrina*, and that he had waſted many other places of the Patrimony of St. *Peter*, on purpoſe to hinder the Re-union of the *Greeks*; of breaking the Oath he had made at his promotion to the Papal Dignity, and abuſing his Authority many other ways; whereupon the Council thought fit to cite him to appear within Sixty Days, in Perſon or by a Proctor; and to declare to him, That if he did not appear there, they would proceed againſt him; and to order the Cardinals to be preſent there alſo at the ſame time. This was reſolv'd upon, and publiſh'd in the Twenty Sixth Seſſion, held the laſt Day of *July*, 1457.

The Council of Baſil.

In the Twenty Seventh, held the 27th of *September*, the Council declar'd the Promotion to be Null, which was made by *Eugenius*, of *John*, Patriarch of *Alexandria*, to the Dignity of a Cardinal; and all other Promotions which he might have made, or ſhould make againſt the Decrees of the Council. It was declar'd alſo at the ſame Seſſion, That the Decree by which *Florence* or *Udine* was appointed, was forg'd, and had been ſurreptitiouſly Seal'd. In fine, by a third Decree, the Alienation was prohibited, which the Pope had a mind to make of the City of *Avignon* and the Countſhip of *Veneſſin*, and the Council took them into their Protection.

The time allow'd the Pope by the Council for Appearing, being expir'd on the 1ſt of *October*, the Proctors of the Council demanded in the Twenty Eighth Seſſion, held the ſame Day, That he might be declar'd Contumacious. He was ſummon'd according to Cuſtom at the Church-gate, and afterwards declar'd Contumacious, and it was order'd that he ſhould be further proceeded againſt.

Eugenius, for his part, had publiſh'd Twelve Days before a Bull, whereby he tranſlated the Council of *Baſil* to *Ferrara*, in caſe the Biſhops ſhould continue to proceed againſt him, and as ſoon as the *Greeks* ſhould arrive, allowing them only the ſpace of Thirty Days for treating about the Affair of the *Bohemians*, and declaring any other Tranſlation to be Null, which was or ſhould be made but by his Authority. At the ſame time he ſent to all parts the Bulls for calling the Council at *Ferrara*.

The Council of *Baſil* oppos'd a Decree to this Bull, wherein they declar'd the Tranſlation of the Council to *Ferrara* to be Null; enjoin'd the Pope to recal it under the Penalties ordain'd in the Eleventh Seſſion, and confirm'd the Decrees they had made concerning the Collation of Benefices. This Decree was publiſh'd in the Twenty Ninth Seſſion, on the 2d of *October*. The Council did nothing more this Year, but only made a Decree in the Thirtieth Seſſion, held the 22d of *December*, concerning the Communion in both kinds, wherein they declar'd, That it was not neceſſary by a Divine Command. The 2d of the ſame Month the Emperor *Sigiſmund* Died.

Eugenius look'd upon the Decree of the Twenty Ninth Seſſion, as a Contradiction to the Prohibition he had made of proceeding againſt him, and by his Bull of the 1ſt of *January*, 1438. he declar'd the Council tranſlated to *Ferrara*, where it ſhould begin the 8th of *January*. And in effect, *Nicolas*, Cardinal of *Santa Croix* open'd it on this Day, with ſome *Italian* Biſhops, and held the Firſt Seſſion the 10th of this Month, wherein the Tranſlation of the Council to *Ferrara* was approv'd; and the Council of *Baſil*, and all that it had done ſince the Tranſlation,

The Council of Ferrara.

The Council of Ferrara. and all that it ſhould do for the future, was declar'd Null, except what they might have ordain'd concerning the Affair of the *Bohemians*. At the ſame time the Cardinal *Julian*, who had always continued till that time in the Office of Preſident to the Council, notwithſtanding the Tranſlation the Pope had made of it, retir'd from *Baſil*, and carry'd away with him only four Prelats of the Council, while all the other remain'd as well as the Ambaſſadors of Princes, and continu'd to Aſſemble, to make Orders, and to proceed againſt *Eugenius*; having for their Head *Louis Allemand*, Cardinal, by the Title of St. *Cecil*, commonly call'd the Cardinal of *Arles*, from the name of his Archbiſhoprick, who continu'd Preſident of the Council, and maintain'd it to the end with all poſſible Prudence and Vigour.

The Council of Baſil. In the Thirty Firſt Seſſion, held the 25th of *January*, 1438. they made at firſt a Decree about Cauſes, whereby they ordain'd, That they ſhall all be determin'd upon the place, except the great Cauſes, or thoſe about Elections for Cathedrals and Monaſteries; and ſince that their immediate Subjection made them devolve to the Holy See, they do therefore forbid them to appeal to the Pope, *Omiſſo medio*, or to appeal from any Interlocutory before the Definitive Sentence; at leaſt they ordain, That the Injury done by the Interlocutory Sentence cannot be repair'd in the Definitive Sentence; and that in caſe of Appeal to the Holy See, the Judges upon the place ſhall be commiſſion'd; and laſtly, That while the Council ſits, all Cauſes of the Members of the Council which ſhall be carried to the Pope, ſhall be try'd in the Council. After this, they revok'd by a ſecond Decree all *Promiſes of Benefices before they were vacant*, which were granted, or ſhould be granted for the future: Yet they left to the Popes a Power of providing for one Benefice in the Churches where there were ten Prebends, and for two in the Churches where there were fifty of them: And to the end, that Benefices may be fill'd with fit Perſons, they ordain'd, That there ſhall be a Profeſſor of Divinity in all Cathedral Churches, and that Collators ſhall be bound, ſo ſoon as occaſion offers, to name a Doctor or a Batchelor in Divinity for a Canon, who had ſtudied ten Years in ſome priviledg'd Univerſity, that he may read Lectures twice a Week; That beſides this, in each Cathedral or Collegiat Church, the third part of the Prebends ſhall be given to the Graduates, Doctors, Licentiates, or Batchelors in any Faculty; ſo that the firſt vacant Benefice in each Church ſhall be given to a Graduate, and then that which ſhall be vacant after the two next, and ſo onwards; That the ſame Method ſhall be obſerv'd with reſpect to Dignities; That the Curates of wall'd Cities ſhall at leaſt be Maſters of Arts; That all thoſe who have the requiſite Qualifications, ſhall be bound to give in their Names every Year, at Chriſtmas, to the Collators of Benefices, that thy may have a Right to them, otherwiſe their Promotion ſhall be Null; Laſtly, That the Benefices of Regulars ſhall be given to Regulars that are fit for them. The Council of *Baſil* having made theſe Decrees, declar'd Pope *Eugenius* ſuſpended from all kind of Adminiſtration of the Papal Power, as well in Spirituals as Temporals, which had now devolv'd to the Council; Decreed, That all he did ſhould be Null, and forbad all ſorts of Perſons to obey him under pain of Excommunication.

Gratiæ expectativæ.

The Council of Ferrara. The Pope *Eugenius*, who had been at *Ferrara* ever ſince the 24th of *January*, called a Meeting of the Prelats who were there preſent, on the 8th of *February*; and held a Seſſion, wherein nothing was concluded, but that the Pope ſhould remove theſe pretended Miſchiefs which the Continuation of the Council of *Baſil* occaſion'd. Afterwards they conſulted about ſome Preliminaries of the Council, and particularly as to what concern'd the Annulling of the Council of *Baſil*, and the Calling of this New Council at *Ferrara*; and it was reſolv'd, That not only all that had been done in the Council of *Baſil* ſince the Tranſlation ſhould be declar'd Null, but alſo that the Prelats ſhould be treated as Schiſmaticks, who had or ſhould attempt any thing to the prejudice of the Pope, and all their Benefices ſhould be declar'd vacant; That the City of *Baſil* ſhould be put under an Interdict, if it did not drive them away within a Month; That the ſame Penalty ſhall be enacted againſt all the places that ſhall receive or favour them; That Princes ſhall be inform'd of theſe things, and invited to ſend their Ambaſſadors, and the Prelats of their Dominions to the Council of *Ferrara*; That all the Sums ſhall be ſtopp'd which had been gather'd to contribute to the Union of the *Greeks*. This Reſolution paſt in the Congregations of the 11th and 14th of *February*, and was read and approv'd in the Seſſion, held on the 15th of the ſame Month, at which the Biſhop of *Foro Julio* read and publiſh'd the Decree made in the Name of *Eugenius*, with the Approbation of the Council; whereby he declar'd, That the Prelats which remain'd at *Baſil* had incurr'd the Penalties of Excommunication and Deprivation of their Dignities and Benefices enacted in the Bull of Tranſlation; Null'd and made Void all that they had done ſince the Tranſlation, or ſhould do for the future; enjoin'd the Prelats to depart from *Baſil* within Thirty Days, and the Magiſtrates and Inhabitants of the City to force them away under pain of Excommunication, and an Inderdict; and in caſe they ſhould not do it, he forbad all ſorts of Perſons to enter within that City, under the ſame pains, and enjoin'd all Merchants to withdraw from it. This is what was done at *Ferrara* before the Arrival of the *Greeks*.

The Council of Baſil. On the other ſide, the Council of *Baſil* underſtanding what had been decreed in the Second Seſſions of the Synod of *Ferrara*, oppos'd to this Decree a Synodal Anſwer, publiſh'd the 17th of *March*, and in the Thirty Second Seſſion, on the 25th of the ſame Month, they declar'd the Calling of the Council of *Ferrara* to be Null, and all that had been done there, or ſhould be done there for the future; enjoin'd all the Prelats who were at *Ferrara*, and all the Officers of the

the Court of *Eugenius*, to come within 30 Days to *Baſil*, and excommunicated all thoſe who ſhould directly or indirectly hinder or moleſt thoſe that would come to *Baſil*.

The arrival of the Greeks.

The *Greeks* arriv'd at *Venice* on the 8th of *February*. The Emperor *John Emmanuel Palæologus* was there in Perſon, with *Joſeph* the Patriarch of *Conſtantinople*, and the other Prelats whom they had brought with them. They conſulted for ſome time, whether they ſhould go and meet the Pope at *Ferrara*, or expect News from the Council at *Baſil*; but at laſt being reſolv'd to go right to the Pope, they parted from *Venice* the 28th of the ſame Month, and arriv'd at *Ferrara* the 7th of *March*. At firſt there was ſome Difficulty as to the manner how the Patriarch and the *Greek* Biſhops ſhould addreſs themſelves to the Pope. He had a mind to require of them that they ſhould proſtrate themſelves before him and kiſs his Feet; but they refus'd it with ſo much Reſolution, that the Pope was forc'd to recede from his Pretenſion, and to receive them without this Ceremony. The Patriarch and the other *Greek* Prelats enter'd ſix apiece into the Chamber where he was, and ſaluted him by embracing him. But he order'd none but the Patriarch to ſit down in the place of Cardinals, and ſuffer'd the reſt to ſtand; and he would not allow the Patriarch to carry his Croſs, and give the Benediction in the City. Some Days after they began to talk about Affairs, and the Emperor ſollicited the Pope to call an Oecumenical Council, and to invite to it the Kings and Princes of the Weſt, or their Ambaſſadors. The Pope anſwer'd him, That it could not be done at that time becauſe of the Wars: But they agreed to be ſatisfy'd with the opening of the Council at *Ferrara*, and to adjourn it for four Months; and that the Prelats might have time to come thither, they fix'd the Day of opening to the ninth of *April*.

The opening of the Council of Ferrara.

In the mean time there were ſeveral Diſputes concerning the Seats of the Pope, the Emperor, and the Patriarch: But at laſt it was agreed, That the Pope ſhould be ſeated on a high Chair in the firſt place on the right Hand; That a Step below him a vacant Throne ſhould be plac'd for the Emperor of the *Latins*; and below him, on the ſame ſide, ſhould be plac'd the Cardinals, Archbiſhops, and Biſhops of the Weſt: That the *Greek* Emperor ſhould have a Throne on the other ſide, oppoſite to that of the Emperor of the *Latins*; That below that ſhould be plac'd the Chair of the Patriarch, and then the Bench of the Vicars of the other Patriarchs; and next to them the *Greek* Archbiſhops and Biſhops; and that the Prince *Demetrius*, Brother of the Emperor, ſhould ſit on a Seat beſide him. The Goſpel was plac'd in the middle of the Church before the Altar. Theſe Things being thus order'd, the opening of the Council was made in the Church of St. *George*, on the 9th of *April*. The Patriarch of *Conſtantinople* could not be preſent becauſe of his Indiſpoſition; but there was read a Declaration which he made, wherein he approves the calling of the Council at *Ferrara*, and conſents they ſhould allow the ſpace of four Months; That the Biſhops who were ſtill at *Baſil*, and all others who ought to be preſent there, might come, as well as the Kings and Princes of the Weſt. After this the Decree of the Pope was read, by which he declares that the Oecumenical Synod ſhall be held at *Ferrara*. This Reſolution was approv'd by the *Latins* and the *Greeks*; and thus ended the firſt Seſſion of the Council of *Ferrara*.

The Conferences of the Greeks *with the* Latins, *about Purgatory.*

The Pope ſent this new Bull of Convocation into all Kingdoms, and ſollicited earneſtly the Princes to ſend to the Council of *Ferrara*; but not to loſe any time, he preſs'd the *Greeks* to enter upon a Conference with the *Latins* about the Differences between the two Churches. The *Greeks* had a mind to put it off till ſuch time as the Council ſhould be aſſembled. But at laſt after many Conteſts it was agreed, That on each ſide ten Perſons ſhould be appointed who ſhould meet three times a Week in the Church of the Monaſtery of St. *Andrew*, and confer together about the Controverſies. The *Greeks*, on their part, appointed *Mark* of *Epheſus*, the Biſhops of *Monembaſe*, *Nice*, *Lacedemon* and *Anchiala*, together with the Grand Maſter of the Rolls, the Grand Eccleſiarch, two Abbots and one Monk, to whom the Emperor join'd *Jagaris*. The *Latins* appointed on their ſide the Cardinal *Julian*, the Cardinal of *Ferme*, *Andrew* Biſhop of *Rhodes*, *John* a Doctor of *Spain*, and ſix others. *Mark* of *Epheſus*, and *Beſſarian* Biſhop of *Nice*, were entruſted to ſpeak in behalf of the *Greeks*, and to them it was recommended that they ſhould not enter upon the principal Controverſies, but reſerve them to the Council. The Conference began with ſeveral Diſcourſes on both ſides, concerning the Benefits of Peace and Union. The Cardinal *Julian* would have had the *Greeks* enter upon the principal Queſtion about the Union; but they ſhunn'd it in this firſt and the ſecond Conference. In the third the ſame Cardinal ſaid, That there were four Heads of Controverſy between the *Greeks* and the *Latins*; The 1. Concerning the Proceſſion of the Holy Spirit. The 2. About Unleaven'd or Leaven'd Bread in the Sacrifice. The 3. About Purgatory. And the 4. About the Primacy of the Pope; and he enquir'd of the *Greeks* with which of theſe Controverſies they thought it convenient to begin their Conferences. They refus'd to Treat about the Proceſſion of the Holy Spirit; and gave no Anſwer about the other Articles until they conſulted the Emperor, without whoſe Orders they would do nothing. In the fourth Conference they offer'd to treat about Purgatory, or the Primacy, and left the *Latins* at liberty to chooſe which of them. The Cardinal *Julian* choſe the Article of Purgatory; but they did not begin to debate this Matter until the fifth Seſſion, held *June* the 5th. Upon the demand of the *Greeks*, That they would expound the Doctrin of the Church of *Rome* about this Point, *Julian* told them, It believ'd that the Souls of the Juſt, which were pure and without Stain, and free from mortal Sin, aſcended ſtreight into Heaven, and enjoy'd eternal Repoſe; but that the Souls of thoſe that had faln into Sins after Baptiſm, tho' they had done Penance for them, if they had not perfectly accompliſh'd the Penance impos'd upon them, nor brought forth Fruits worthy of Repentance to obtain an entire remiſſion of their Sins, paſs'd through the Fire of Purgatory; and

that

The Conferences of the Greeks with the Latins, about Purgatory.

that ſome are there a longer, and ſome a ſhorter time, according to the quality of their Sins; and that at laſt being purified, they enjoy'd perfect Happineſs; but that the Souls of thoſe who died in mortal Sins, or in original Sin, were ſent immediately to the place of Torments. *Mark* of *Epheſus* anſwer'd, That the Doctrin of the *Greek* Church was not different from this but in a very ſmall Matter, and that he hop'd 'twas eaſy to rectify it by an Explication. This Difference was expounded in the ſixth Conference, and the *Greeks* made it to conſiſt in this, That the *Latins* ſaid the Purification of Souls was made by Fire, whereas the *Greeks* believ'd that the Souls of Sinners went to a place of Darkneſs and Sadneſs, where they were for ſome time in Affliction, and depriv'd of the Light of God; but that they were purified and deliver'd from this place of Affliction, by Sacrifices and Alms; That they believ'd alſo that the Damn'd ſhould not be perfectly miſerable, nor the Saints enjoy a perfect Happineſs till after the Reſurrection of their Bodies. The *Latins* demanded, That this Declaration of the *Greeks* ſhould be put in writing. When they were about to do it, *Mark* of *Epheſus*, and *Beſſarian* of *Nice*, could not agree among themſelves, and each of them drew up a different Writing; the former being perſuaded that perfect Happineſs was delay'd until the Day of Judgment; and the other believing that they wanted nothing to perfect their Happineſs but to receive their Bodies. This Conteſt embroil'd them one with another, and from this time they acted no more by conſent, and there was no good underſtanding between them. After this the Conferences degenerated into Heats, and ended about the end of the Month of *July*, without treating upon any other Points but that of Purgatory, and even about that they could not agree.

When the time appointed for the ſitting of the Synod drew near, the *Greeks* began to be uneaſy, and the Peſt was then in *Ferrara*. All theſe Conſiderations ſhould have mov'd both of them to wiſh for a Concluſion of this Affair, but it was not eaſily to be compaſs'd. The Princes ſent neither Prelats nor Ambaſſadors to the Council; thoſe who were at *Baſil* remain'd there ſtill; the *Greek* Emperor would not have the Synod begin until there were a conſiderable number of Prelats. Nevertheleſs the Pope, by his Importunity, made him reſolve to hold the Council; telling him, That where the Pope, the Emperor and the Patriarch were, there was the Synod: But a new Difficulty happen'd; for the *Greeks* reflecting upon the ſmalneſs of their number, concluded, That if Things were carried in the Council by plurality of Votes, they muſt needs loſe their Cauſe, and therefore they remonſtrated, That the Caſe was different in this Council from what it had been in former Councils, wherein the *Greek* and *Latin* Church were at agreement; whereas in this the Difference which was to be determin'd was between them, ſo that the Judges themſelves were divided; and therefore they propos'd, That the Voices of each Party ſhould not be reckon'd by the Party, but in proportion to the number of which each Party conſiſted, ſo that if there were 20 on one ſide, and 200 on the other, the 20 Votes ſhould be reckon'd as equal to the 200. The Emperor took upon him to make the Pope agree to this Propoſal, and he agreed with him about ſome things; but he did not otherwiſe explain himſelf to the Biſhops, but by telling them, That they ſhould be content, and that the Pope had granted them what they deſir'd. After this a Reſolution was taken to begin quickly the Seſſions of the Council. The Emperor having ſent for the ſix principal Archbiſhops, the Grand Maſter of the Rolls, the Grand Eccleſiarch, with the two Abbots who had been preſent at the Conferences, and three Doctors, acquainted them that the time of the Synod was now approaching, that they muſt conſult where they ſhould begin the Queſtion about the Proceſſion of the Holy Spirit, which conſiſted in two Points: The firſt was, to underſtand whether the Doctrin of the *Latin* Church, upon this Subject, was Orthodox and agreeable to the Sentiments of the *Greek* Church. The ſecond, whether they had reaſon to add to the Creed, That He proceeded from the Son. They were divided in their Opinions, but the greater number thought that they muſt begin with this laſt Head. The *Greeks* and *Latins* appointed each of them ſix Perſons to maintain the Diſpute: Thoſe who ſpoke on Behalf of the *Greeks* were *Mark* of *Epheſus*, and *Beſſarian* of *Nice*; on the *Latin's* ſide, the Cardinal *Julian*, *Andrew* Biſhop of *Rhodes*, the Biſhop of *Forio-Julio*, and a Spaniſh Doctor nam'd *John*, were choſen with two others, to Anſwer the *Greeks*. The Emperor having the conſent of his Clergy, for beginning the Council, ſent *Jagaris* and *Scyropulus* the Grand Eccleſiarch, to adverti'e the Pope of three Things; 1. That the *Greeks* were ready to begin the Synod, and waited only for the Day which he would appoint. 2. That they deſir'd to be the Aggreſſors, and that the *Latins* would anſwer them. 3. That the Seſſions ſhould be held in the Cathedral, or at leaſt in ſome of the principal Churches. The Pope granted them the two firſt Articles, and fix'd the firſt Seſſion of the Council for the 8th of *October*: But he would never conſent to the third, and caus'd all the Seſſions to be held in the Chappel of his own Palace. The Places there were order'd very near after the ſame manner as they had been in the Church of St. *George* at the beginning of the Council.

Chartophylax.

The Conferences of the Greeks and Latins about the Addition to the Creed, held at Ferrara.

The Seſſion began with a long Diſcourſe made by *Beſſarian* about the Advantages of Peace; after which *Mark* of *Epheſus* having ſpoke of the Charity that was to be preſerv'd in Diſputes, gave them to underſtand that he would begin with diſcourſing about the Addition made to the Creed. *Andrew* of *Rhodes* anſwer'd on behalf of the *Latins*, by praiſing the Deſign of maintaining Charity, and would immediately have enter'd upon the Matter about the Addition: But *Mark* of *Epheſus* ſtopp'd him, and told him, That it was not yet time to anſwer about this Article; and having remark'd, That the Church of *Rome* had neglected in times paſt that Peace which ſhe deſir'd at preſent, he ſaid that ſhe could not obtain it but by removing altogether the

Principles

Principles of Diſcord; and demanded, That before any thing was done, the Decrees of former Councils ſhould be read.

The Conferences of the Greeks *and* Latins *about the Addition to the Creed, held at* Ferrara.

In the next Seſſion held the 13th of *October*, *Andrew* of *Rhodes* having a mind to begin a Diſcourſe about the Addition to the Creed, was interrupted by the *Greeks*; and this Seſſion was ſpent in Conteſts about the manner in which they ſhould proceed: The *Greeks* inſiſting always upon it, That it belong'd to them to propoſe, and that in the firſt place the Decrees of former Councils muſt be read.

After much Diſpute the *Greeks* carried it ſo far, That in the third Seſſion held the 10th of *October*, they read the Prohibition made by the Council of *Epheſus*, to add any thing to the Creed; upon which *Mark* of *Epheſus* made ſome Reflections, and confirm'd it by the Teſtimony of Saint *Cyril* and Pope *Celeſtin*: They reported alſo the Definition of the 4th, 5th, 6th and 7th General Councils, which would have nothing added to the Creed. The *Latins* produc'd a Manuſcript of the 7th Council, where they pretended it would be found, That the Holy Spirit proceeded from the Son; and aſſur'd them that this Manuſcript was very ancient: But the *Greeks* reply'd, That if this had been ſo, *Thomas Aquinas* and other *Latins*, who were Defenders of this Addition, would not have fail'd to relate this Teſtimony as deciſive in the Caſe.

In the 4th Conference on the 20th of the ſame Month, after it was agreed, That nothing out of Synods ſhould be alledg'd for or againſt *Photius*, that both Sides ſhould be bounded by the 8th General Council, *Andrew* of *Rhodes* begun a long Diſcourſe to ſhew, That what the *Greeks* pretended to be an Addition, was a meer Explication, which was not forbidden to be made. He founded this Propoſition particularly upon the Example of the ſecond Council, which had added Words to the *Nicene* Creed to explain more clearly its Doctrin; That there was the ſame Reaſon as to the word *Filioque*, added by the *Latins*, which was only an Explication of what was in the *Nicene* Creed; That the Holy Spirit proceeded from the Father, becauſe the Son having all that is natural and eſſential to the Father, when 'tis ſaid that the Holy Spirit proceeds from the Father, it muſt neceſſarily be underſtood that he proceeds alſo from the Son.

Andrew of *Rhodes* continu'd the ſame Diſcourſe in the next Conference held the 25th of *October*, and undertook to anſwer the Authorities produc'd by *Mark* of *Epheſus*, grounding always upon the ſame Principle, That they did not forbid to add Explications or Declarations of the ſame Faith, but only ſuch Things as were contrary to, or different from the Doctrin contain'd in the Creed. He related many Paſſages of the *Greek* Fathers, to prove that the Holy Spirit proceeded from the Son as from the Father, and inſiſted particularly upon the Authority of St. *Cyril* and *Maximus*. But the *Greeks* maintain'd that the Paſſage in this latter was falſified. He alledg'd alſo the Authority of *Taraſius* the Patriarch of *Conſtantinople*, and an ancient Manuſcript of the 7th Council where the Addition was found. He laid ſome Streſs upon the Silence of *Photius*, who had never objected this Addition to the *Latins**; and laſtly, he and the Cardinal *Julian* concluded this Conference with the Teſtimonies of St. *Cyril* and *Agathon*, who acknowledg'd that the *Roman* Church had Power to explain and eſtabliſh the Doctrin of Faith.

[* *But this is notoriouſly falſe, as appears from his Encyclical Epiſtle to the Patriarchs of the Eaſt, which is inſerted into the* 10*th Book of* Baronius's *Annals, wherein he charges the* Latins *with corrupting the* Nicene *Creed, that they might the more freely propagate the Doctrin of the Proceſſion of the Holy Spirit from the Father and the Son.*]

The *Greeks* having conferr'd among themſelves about the Diſcourſe of *Andrew* of *Rhodes*, appointed *Beſſarion* of *Nice* to anſwer him: He made a long and learned Diſcourſe in the Seſſion held the firſt of *November*, wherein he undertook to prove, That all Additions to the Creed were forbidden, and ſo it was needleſs to examine whether that made by the *Latins* was an Explication or no; That there was ſufficient ground to reject it, becauſe it was an Addition; That it was not forbidden to explain the Faith, but to inſert theſe Explications into the Creed; That until the time of the ſecond Council this might have been allow'd, but the third had abſolutely forbidden it; That this Prohibition had been needleſs, if they had only forbidden to add any thing contrary to the ancient Faith, ſince that was always forbidden; That the Fathers of this Council had judg'd it not convenient to add to the Creed the Term of *Mother of God*, altho' it ſeem'd neceſſary to do it; And that theſe Words were only an Explication of the Doctrin contain'd in the Creed; That the following Councils would not add their Definitions, tho' they were only an Explication of the Doctrin of the Creed.

Biſſarion having not finiſh'd his Anſwer to *Andrew* of *Rhodes* in this Seſſion, continued it in the next held the 4th of *November*, and maintain'd that St. *Cyril* and *Agathon* did not only forbid to add any thing contrary to the Creed, but alſo diſallow'd of any kind of Addition: And as to what they had advanc'd in favour of the Church of *Rome*'s Prerogatives, he ſaid, That the *Greeks* knew very well the Rights and Priviledges of that Church, but that they knew alſo the Bounds of them; and that when they deny'd the Univerſal Church and an Oecumenical Council a Right to add to the Creed, they had much more Reaſon to deny it to the Church of *Rome*, or rather they were perſuaded that the Councils by their Decrees forbad it. When *Beſſarion* had finiſh'd, *Andrew* of *Rhodes* undertook to reply, but being unprepared he wander'd from the Subject, and after he had ſaid many impertinent Things, at laſt he came to the chief Points of the Doctrin.

John Biſhop of *Foro-Julio* was made choice of by the *Latins* to anſwer *Beſſarion*, in the Seſſion held the 8th of *November*. After he had alledg'd many Reaſons to prove that the word *Filioque*,

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was not an Addition but a meer Explication, he maintain'd not only that there was no Law forbidding to add any Explication to the Creed, but alſo that none could make ſuch a Prohibition to the Church, and that it could extend only to private Perſons, who would make this Addition without Authority.

The Cardinal *Julian* finiſh'd this Diſpute in the Seſſion on *November* 11th, with many Remarks upon the Prohibition of the Council of *Epheſus*. 1. He obſerv'd, That this Law was to be underſtood with reſpect to the occaſion on which it was made, which was the falſe Creed of the *Neſtorians*, that the Council had condemn'd, and not that of *Chariſius*, which was Orthodox. 2. That this Council did not only forbid to Add, but alſo to make any new Expoſition of the Faith; and therefore if this Prohibition were extended to the Church or a Council, it would follow, That the Church could not make a new Expoſition of the Faith; which the *Greeks* did own to be falſe. 3. That the Council of *Epheſus* having ſpoken only of the *Nicene* Creed, it would follow, That it muſt diſapprove the Additions made to the Creed by the Council of *Conſtantinople*. 4. That the Councils of *Epheſus* and *Chalcedon*, St. *Cyril* and St. *Leo*, had no other deſign, but to hinder the teaching or introducing of any new Doctrin. When he had finiſh'd theſe Remarks, he ſaid it was now time to come to the principal Queſtion, *viz.* Whether it were true that the Holy Spirit proceeded from the Son; and in caſe the *Greeks* ſhould prove that he did not proceed, then it would follow that the *Roman* Church had made a prohibited Addition to the Creed; but if on the contrary it ſhould be prov'd, That this was ſound and true Doctrin, then it muſt be confeſs'd that the *Roman* Church had Power to add this Explication to the Creed. Nevertheleſs *Beſſarion* ſaid, That he would anſwer in the next Conference, to what the Cardinal *Julian* had now advanc'd.

On the 15th of *November*, *Mark* of *Epheſus* and Cardinal *Julian* conteſted among themſelves, concerning the Creed of *Chariſius*, and the Explication of the Prohibition of the Council of *Epheſus*. Towards the concluſion the Cardinal *Julian* obſerv'd, That there were Manuſcripts of the Creed of *Conſtantinople*, in which theſe Words are not to be found, *Deſcendit de Cœlis*, nor theſe, *Secundum Scripturas*; and that the *Latins* had added theſe, *Deum de Deo*, about which the *Greeks* made no oppoſition, as they did about the word *Filioque*. *Andrew* of *Rhodes* had alſo ſaid in his Diſcourſe, That the Phraſe *Deſcendit ad inferos*, was an Addition. *Mark* of *Epheſus* would have enter'd upon the Queſtion, *viz.* Whether the *Roman* Church and the Pope had Power to add to the Creed: But the Cardinal would not enter upon it, and perſiſted in demanding importunately, That they would come to the principal Queſtion, concerning the Truth of the Doctrin.

The Ambaſſadors of the Duke of *Burgundy* were receiv'd in the 12th Seſſion held the 27th of *November*, ſaluted the Pope, preſented him a Letter from their Maſter, and made a Diſcourſe in the Aſſembly: But becauſe they had not ſhewn the *Greek* Emperor the Reſpect that was due to him, nor preſented him with a Letter, he would not allow them to take their Seat until he had receiv'd Satisfaction; which they gave him in the next Seſſion by preſenting him with a Letter in their Maſter's Name, and doing him Reverence; but after ſuch a manner as did not perfectly ſatisfy.

In the mean time the Conference continu'd, and was reduc'd to a private Conteſt between *Mark* of *Epheſus*, and the Cardinal *Julian*, about the Addition to the Creed.

Another alſo was held on the 8th of *December*, which dwindled alſo into Heats, upon the ſame Subject, without the Agreeing of the Parties in any thing. The *Latins* would have them to enter upon the principal Point in Queſtion; and after that was explain'd, if they ſhould find it true, That the Holy Spirit did proceed from the Perſon of the Son, then the Addition ſhould continue in the Creed; but if they ſhould find this Propoſition falſe, then it ſhould be rejected. The *Greeks*, on the contrary, aſſerted, That they muſt begin with cutting off the word *Filioque*, from the Creed, and after that examin the main Queſtion; That if the Doctrin of the *Latins* ſhould be found to be true, it ſhould be decreed, but if it were falſe it ſhould be condemn'd. This Conteſt was the Cauſe why the Conferences ceas'd for ſome time; but at laſt the *Greek* Emperor made the *Greeks* reſolve to entet upon the Diſpute about the Truth of the Doctrin. The Pope propos'd afterwards to tranſlate the Council to *Florence*, becauſe he could no longer conveniently furniſh the neceſſary Expence for continuing it at *Ferrara*; and it was agreed with the *Florentines*, That they ſhould raiſe him a conſiderable Sum, provided the Council were held at *Florence*. The Patriarch of *Conſtantinople* and the *Greek* Prelats oppos'd mightily this Propoſal, but at laſt the Neceſſity to which they were reduc'd oblig'd them to accept of it, and to conſent that the Synod might be tranſlated to *Florence*; and this Tranſlation was publiſh'd in the laſt Aſſembly held at *Ferrara*, *January* the 11th, 1439. The pretence that the Pope alledg'd in the Bull, was the Peſtilence which had been at *Ferrara*, and it was to be fear'd it would break forth again in the Spring. One part of what was owing to the *Greeks* was paid them. Some Relief of Mony was ſent to *Conſtantinople*, and the *Greeks* were promiſed, That the Expence of their Voyage and of their living at *Florence* ſhould be defray'd, and that they ſhould be carried home again, whether the Union were concluded or no. The Pope and Emperor, the Patriarch of *Conſtantinople* and the *Latin* and *Greek* Prelats, parted after this for *Florence*, and arriv'd there at the beginning of *February*. After they had repos'd themſelves for ſome Days, they agreed upon certain Meaſures concerning the Method of continuing their Conferences: And the Emperor was of Opinion, That they ſhould be held in private. The firſt was held the 26th of *February*. The Cardinal *Julian* and the Emperor who were the only Perſons that ſpoke at it, came to an Agreement, That ſome

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Expedient ſhould be ſearch'd for by both ſides, to unite them together. The Patriarch being grievouſly Sick, was not preſent at this, nor the following Seſſions. The Emperor and *Greek* Prelats being preſent at his Houſe, conſulted about this Propoſal which had been made, to ſearch after ſome Means for uniting them together; but they all ſaid, That they had none to offer, and that they were ready to anſwer the *Latins*; That they would meet in Private the next *Saturday*, and then enter upon a Conference. The Pope ſeeing that they would not propoſe any Expedient, but Diſpute on ſtill, put off the Meeting to *Munday* next, being the 2d Day of *March*. *The Conferences of the Greeks and Latins at Florence.*

In this Seſſion, and the five following, *John* the Theologue for the *Latins*, and *Mark* of *Epheſus* for the *Greeks*, diſputed earneſtly concerning the Proceſſion of the Holy Spirit; and after they had long conteſted concerning the Senſe of divers Paſſages of the *Greek* Fathers, each remain'd of his own Opinion without agreeing in any thing. The *Greek* Emperor perceiving plainly, That theſe Diſputes were ſo far from procuring Union, that they rather ſerv'd to exaſperate their Spirits, call'd his Prelats together to engage them to find out ſome Temper, by means of which an Union might be concluded; and he believ'd that he had found out an Expedient, by remarking that *John* the Divine had ſaid, That the Father was the ſole Cauſe of the Son, and of the Holy Spirit. The *Greeks* having ſearch'd for divers Expedients, thought at laſt they had found one in a Letter of St. *Maximus*, who ſays, That the *Latins* by affirming that the Holy Spirit proceeds from the Son, do not pretend that the Son was the Cauſe of the Spirit, and that they know very well, that the Father is the ſole Cauſe of the Son, and of the Holy Spirit; of the Son by Generation, of the Holy Spirit by Proceſſion; but they mean only that the Holy Spirit proceeds by the Son, becauſe he is of one and the ſame Eſſence. All the *Greeks*, except *Mark* of *Epheſus*, and the Archbiſhop of *Heraclea*, agreed, That if the *Latins* would approve this Letter, the Union would eaſily be concluded. The News of this was carried to the *Latins*, who promis'd to give their Anſwer in the firſt Conference, which was to be held *March* the 21ſt. The Emperor would not have *Mark* of *Epheſus*, nor the Archbiſhop of *Heraclea* to be there preſent, ſo that *John* ſpoke alone in this Seſſion, and in the next which was held the 24th of *March*. The *Greeks* were divided among themſelves, ſome were Enemies to the Union, others on the contrary deſir'd it, and ſought out means to compaſs it. The Emperor ſupported the latter, and deſir'd them earneſtly to conclude an Union at any price whatſoever. He caus'd them therefore to reſolve in the Aſſembly, that a Meſſage ſhould be ſent to the Pope, to tell him, That Diſputes were uſeleſs, and they muſt find out ſome other way for Union. The Pope made anſwer, That the *Greeks* muſt acknowledge, That the *Latins* had prov'd very well, That the Holy Spirit proceeded from the Son, or elſe they ſhould have brought Teſtimonies of Scripture expreſly contrary to this Doctrin. If they did not, That an Aſſembly muſt be held, wherein they muſt make Oath upon the Goſpels, to ſpeak the Truth, That after this, every one ſhould give his Opinion, and that Doctrin ſhould be embrac'd which had a Plurality of Voices. This Anſwer being reported to the Emperor, he caus'd tell the Pope, That this was not the way to procure an Union, That this would end in a Diſpute, and then they muſt come to a Deciſion of it, which is what they would avoid; and therefore they muſt pray his Holineſs to find out ſome other way. In the mean time, *Beſſarion* made a Diſcourſe concerning Union, wherein he juſtified the Doctrin of the *Latins*. The Emperor having a Mind to put an end to this Affair, held after *Eaſter* a Meeting in the Patriarch's Houſe, where the Cardinal *Julian* was preſent, who endeavour'd to perſuade the *Greeks* to reſume their Conferences; but the Emperor would not hearken to this Propoſal, and therefore went himſelf to meet the Pope, and agreed with him, That Ten Perſons ſhould be appointed on each ſide, who ſhould meet, and give their Opinion, one after another, of the Means which they thought convenient for obtaining an Union. *Beſſarion* propos'd in the firſt Conference, That the *Latins* and *Greeks* ſhould approve the Letter of *Maximus* to *Marinus*, without any Explication; but the *Latins* gave it a Senſe which was not agreeable to the *Greeks*. *Mark* of *Epheſus*, propos'd after this, That the Addition made to the Creed ſhould be ſtruck out; others offer'd for a Model, the Profeſſion of Faith made by the Patriarch *Taraſius*, wherein 'tis ſaid, That the Holy Spirit proceeds from the Father by the Son: In fine, divers Expedients were propos'd in five Conferences, which were held on this Subject; but not one of them was agreed upon by both Parties. After this, the *Latins* drew up a Profeſſion of Faith, wherein they declar'd, That they would not admit two Principles, or two Cauſes in the Trinity; but one only Principle, which is the Action of the Father and of the Son, and their Productive Power, and that the Holy Spirit did not proceed from the Son, as from another Principle, or another Cauſe, becauſe there is but one Cauſe, one Root, and one Fountain of the Divinity which is the Father; That notwithſtanding this, the Father and Son are two Perſons, tho' they Act by one and the ſame Operation, and that the Perſon produc'd of the Subſtance and Subſiſtence of the Father and the Son is one; That thoſe who ſay the Holy Spirit proceeds only from the Father, muſt acknowledge that there was a time when the Son was not, or elſe ſeparate the Subſtance from the Subſiſtence, which is abſurd. This Profeſſion of Faith was ſent to the *Greeks* by the *Latins*, *April* the 29th. The *Greeks* not being ſatisfy'd with it, the *Latins* ſent them another, which contain'd alſo the Proceſſion of the Holy Spirit from the Father and from the Son; yet in ſuch a manner that 'twas ſaid, the Father was the ſole Cauſe of the Son and of the Holy Spirit. The *Greeks* after this gave one from their ſide, wherein they declar'd, That the

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Father was the Fountain and Root of the Son and of the Holy Spirit, and that the Holy Spirit came forth from the Son, and was sent by the Son. The *Latins* desir'd they would explain these Terms, and that they would tell in what Sense they took them, if they meant them of the Eternal and Substantial Procession of the Holy Spirit, or only of a Temporal Mission. The *Greeks* made a Difficulty of doing this. At last, a Profession of Faith was drawn up, conceiv'd in these Words, "We the *Latins* on one side, do Affirm and make Profession, That when we "say, the Holy Spirit proceeds from the Father and the Son, we intend not by this to deny "that the Father is the Principle and Fountain of all the Divinity of the Son, and of the Holy "Spirit, or that the Son proceeds from the Father, or to admit two Principles, and two Pro-"ductions of the Holy Spirit; but we assert and believe, That the Holy Spirit proceeds from "the Father and the Son, as one sole Principle, and by one sole Production. And we the "*Greeks* on the other side, do acknowledge, That the Holy Spirit proceeds from the Father, "and that he appertains to the Son, that he came forth from him, and proceeds substantially "from these two, *viz.* from the Father by the Son; and we are all united in this unanimous "Profession of Faith. This Profession of Faith being read in the Assembly of the *Greeks*, was approv'd by some of them, and rejected by others: But at last, having pass'd by Plurality of Voices, it was sent to the Pope, who demanded still several Explications. The *Greeks* were divided among themselves. *Bessarion* of *Nice*, and the Archbishop of *Russia* maintain'd that it might be said, That the Holy Spirit proceeded from the Father and from the Son, as the *Latins* said; or from the Father by the Son, according to the Expression of the *Greeks*; provided it were acknowledg'd, That he proceeded from the Father and the Son, as one only Principle and Cause; That this was a means of reconciling the Sentiments of the Fathers which seem'd to contradict one another, and of coming quickly to an Union. *Mark* of *Ephesus*, the Archbishop of *Heraclea*, and many others were of a contrary Opinion, and maintain'd, That there was a great deal of difference, between saying that the Holy Spirit proceeded from the Father by the Son, and that the Holy Spirit poceeded from the Father and the Son. After they had for a long time disputed both on this Subject in the private Congregations, the Emperor call'd them all together to give their Opinion on the 2d of *June*. The Patriarch said, That since the Fathers taught in some places, that the Holy Spirit proceeded from the Father and the Son; and in others, That he proceeded from the Father by the Son; and that these Terms, *from the Son*, or *by the Son*, were equivalent, without making use of this Expression, *That the Holy Spirit proceeds from the Son*; he said, That he proceeds from the Father by the Son Eternally and Substantially, as one sole Principle and one sole Cause, the Preposition, *by*, signifying in this place, that the Son is the Cause in the Procession of the Holy Spirit. He added, That he would receive those of the West, who said, That the Holy Spirit proceeds from the Father and from the Son, provided they would not add it to the Creed, and that the *Greeks* would unite with them, without changing their Rites. The Emperor said only in general, That he did not believe this Council inferiour to other General Councils; That he would follow its Decision, being persuaded that the Church cannot Err; provided the *Latins* would not oblige the *Greeks* to add any thing to the Creed, nor change any thing in their Rites. After the Emperor, *Isidore*, Archbishop of *Russia*, who represented the Patriarch of *Antioch*, said, That he believ'd also, we must approve the Doctrin of the Occidentals, That the Holy Spirit receiv'd his being from the Son, and that the Father and the Son were one sole Principle of the Holy Spirit. *Bessarion* was of the same Opinion, and made a long Discourse to prove it. But *Anthony*, Archbishop of *Heraclea*, one of the Vicars of the Patriarch of *Alexandria*, was of another Opinion, for he plainly rejected the Procession of the Holy Spirit from the Son. But the * *Protosyncelle*, second Vicar of the same Patriarchat, was of a contrary Opinion to him, and approv'd the Union with the *Latins*, altho' some Days before he had maintain'd, That the Baptism of the *Latins* was of no validity, because it was done by Sprinkling. *Mark* of *Ephesus*, *Dositheus* Bishop of *Monembase*, Vicar of the Patriarch of *Jerusalem*, and *Sophrone* of *Anchiala*, would not acknowledge, That the Son was the Cause of the Holy Spirit in the Sense that the *Greeks* took the Word, *Cause*, for a Principle; and deny'd that it might be said, That the Holy Spirit proceeds from the Father and the Son, as one only Principle. *Scyropulus*, Grand Ecclesiarch, was of the same Opinion, altho' he gave not his Vote for it. *Dorotheus*, Bishop of *Mitylene*, and the Bishops of *Lacedemon*, of *Rhodes*, of *Nicomedia*, *Distra*, *Drama*, and *Melenique*, approv'd the Procession of the Holy Spirit from the Father and the Son, and concluded for the Union; and so did *Gregory* the Penitentiary, and the Abbot *Pacomus*. All the Ministers of the Emperor applauded the Union, except Prince *Demetrius*, the Emperor's Brother; who would not give his Opinion, because he was contrary to the Union. The Ambassadors of the Princes and People of *Greece*, who were then present, approv'd also the Union, except those of the *Iberians*: The Bishops of *Cyzicum*, *Trebisonde*, *Heraclea* and *Monembase*, came over at last to the Opinion of the others; so that there were not any among the Bishops who persisted in a contrary Opinion, but only *Mark* of *Ephesus*, and *Sophronius* of *Anchiala*.

* Magnus Primicerius.

The Archbishop of Trebizonde being Sick, would not send his Vote.

The Emperor having thus dispos'd Matters towards an Union, thought it now high time to treat with the Pope about the Succors he wanted. He sent to him the Archbishop of *Russia*, to enter upon the Negotiation, and this Archbishop brought to him three Cardinals, who agreed upon the following Articles. First, That the Pope should furnish to the *Greeks* the Expences of their Return; Secondly, That he should maintain every Year 300 Soldiers, and two Gal-

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lies to Guard the City of *Conſtantinople*; Thirdly, That the Gallies which carried the Pilgrims to *Jeruſalem*, ſhould go to *Conſtantinople*; Fourthly, That when the Emperor had occaſion for 20 Gallies for ſix Months, or for 10 for a Year, the Pope ſhould furniſh him with them; Fifthly, That if there was occaſion for Land-Forces, the Pope ſhould earneſtly ſollicit the Chriſtian Princes of the Weſt to furniſh him with them. *The Conferences of the Greeks and Latins at Florence.*

The next Day, being the 3d of *June*, the Emperor caus'd all the *Greeks* to come to the Aſſembly, and to repeat their Suffrages: The Patriarch ſaid, That ſince the *Latins* did not ſay of their own Heads, but according to the Scripture, That the Holy Spirit proceeds from the Father by the Son; he was of their Opinion, and that he thought this Prepoſition, *by*, denoted, That the Son was the Cauſe of the Holy Spirit; and thus they would unite with them, and embrace their Communion. All the *Greeks*, except *Mark* of *Epheſus*, follow'd the Opinion of the Patriarch, and acknowledg'd, That the Holy Spirit proceeds from the Father and from the Son, as one Principle and one Subſtance; That he proceeds by the Son, being of the ſame Nature and the ſame Subſtance, and that he proceeds from the Father and the Son, by one and the ſame Spiration and Production.

On the 5th of the ſame Month, the Definition was put in Writing, and three Copies were made of it; the firſt which was carried to the Pope, the other to the Emperor, and the third to the Patriarch of *Conſtantinople*. The next Day it was carried to the Pope and Cardinals, who agreed to it, and there were Ten Perſons appointed on each ſide, to put the laſt Hand to it: This being done on the 8th of the ſame Month, it was read in Greek and Latin, and approv'd by the *Greeks* and *Latins*.

The next Day, the Archbiſhops of *Ruſſia*, *Nice*, *Trebiſonde* and *Mitylene*, being deputed to wait upon the Pope, he ſaid unto them, *God be thanked we are now agreed about the Principal Doctrin in which we differ'd*; Ye muſt preſently treat of the Queſtions about Purgatory, the Primacy of the Pope, and the uſe of Leavened and Unleavened Bread in the Euchariſt, and about the Divine Sacrifice; to the end, That all occaſion of Diſcord may be remov'd, and after that an Union be immediately ſettled; for the Time is ſhort. They begun with the Queſtion of Unleavened Bread, and it was determin'd, That they might uſe indifferently either that which is Leaven'd or Unleaven'd, provided it were made of Bread-Corn; That the Miniſter had receiv'd Orders, and that the place of Celebration was conſecrated. As to Purgatory, it was determin'd, That the Souls of Saints had obtain'd in Heaven a perfect Recompence, as they were Souls; That thoſe of Sinners were puniſh'd to the higheſt degree, and that the Souls of thoſe who were in a middle State between theſe two, were in a place where they endur'd Puniſhment; but it was not material, whether it be ſaid, That this was done by Fire or by Darkneſs, by Tempeſt, or after any other manner. Concerning the Primacy of the Pope, it was decreed, That he ſhould enjoy all the Privileges which he had at the beginning of, and before the Schiſm. In fine, the *Latins* demanded concerning the Sacrifice, why the *Greeks*, after they have pronounc'd theſe Words, *This is my Body*, *This is my Blood*, repeat this Prayer, *Make this Bread the precious Body of your Chriſt, and what is in this Chalice his precious Blood, in changing them by your Holy Spirit.* The *Greeks* anſwer'd, That they confeſs'd the Bread was conſecrated, and made the Body of Jeſus Chriſt, by theſe Words, *This is my Body*, &c. But that as the *Latins*, after they have pronounc'd them, ſay, *Order, O Lord, that theſe Gifts may be carried by the Hands of your Holy Angel unto your ſublime Altar*, ſo likewiſe the *Greeks* do pray, That the Holy Spirit may deſcend upon them, that he may make this Bread, the Body of Jeſus Chriſt; and that which is in the Chalice his Blood, to purifie the Souls of the Communicants, and forgive their Sins; and that it may never be the Cauſe of their Judgment and Condemnation. The *Greeks* were alſo ask'd, what they thought of the Eſſence and Operation of God; they anſwer'd, That their Sentiment about it was the ſame with that of all the Eaſt; That moreover they would go and give an account of all theſe Things to the Emperor. The ſame Deputies being return'd the next Day, the Pope told them, That they were at preſent agreed, and that there remain'd only ſome ſmall Queſtions, about which they muſt explain themſelves; That they were noted down in a Writing which he had, and which he gave them to read. It contain'd four Heads. Firſt, That the Holy See, and the Pope Vicar of Chriſt ſhould enjoy their Privileges, and that they ſhould acknowledge, he could add to the Creed what he had added unto it. The Second, That there were three kinds of thoſe that Die, the Saints, Sinners, and thoſe who are in a middle State; *i. e.* Chriſtians who had ſinn'd, and done Penance, but had not perfectly made ſatisfaction, for whom Prayers were made, and Alms given; That the firſt did ſee immediately the Eſſence of God, that the ſecond were in Eternal Torments, and that the third were in the Fire of Purgatory; That after they are purified, they are plac'd in the number of thoſe who ſee the Eſſence of God. The Third, That they might indifferently make uſe of Bread Leaven'd or Unleaven'd, provided it were made of Corn, and were conſecrated by a Prieſt, and in an Holy Place. The Fourth, That the Queſtions concerning the Eſſence and Operation of God ſhould be examin'd in the Council. The Deputies replied, That they had no Power from the Emperor to anſwer theſe Queſtions; but that in their own Name, and as Private Perſons, they would declare what they thought about them. As to the firſt Head, That it was altogether unreaſonable; for how ſaid they, can we acknowledge, That the Pope has Power to add to the Creed without conſulting his Brethren the Patriarchs; and that therefore, tho' an Addition ſhould be permitted, yet it could not be made without the

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conſent of a Council: And they agreed to the ſecond and third Head, but would give no anſwer to the laſt. It was propos'd that they ſhould take the Writing, but they would not charge themſelves with it, and only told by word of Mouth to the Emperor and Patriarch what had been propos'd to them. The ſame Night the Patriarch, who had been Sick for a long time, Died, having written ſome Moments before his Death a Profeſſion of Faith, wherein he declar'd, That he died in the Sentiments of the *Roman* Church. The next Day he was Interr'd, and the *Greeks* pray'd the Pope to conclude quickly the Union, becauſe they could continue there no longer, having no Patriarch. The next Day, the Pope ſent for the Archbiſhops of *Ruſſia*, *Nice* and *Mitylene*; and having made them his Complements of Condoleance, he propos'd a-new the Queſtions of Unleavened Bread, of Purgatory, of the Pope's Supremacy, of the Addition to the Creed, and the Words of Conſecration. The *Greek* Prelats anſwer'd, That they had no Power from a Synod of the Eaſt, but as Private Perſons they ſaid, That it was indifferent to make uſe of Bread Leaven'd or Unleaven'd: That it was needleſs to ſpeak of Purgatory, ſince the *Greeks* had not divided upon this Subject, and that the Queſtion between them and the *Latins* about it was not material: That as to the Supremacy, the Pope ſhould enjoy all that of Right belong'd to him: That as to the Addition to the Creed the Eaſtern Churches would never admit it: That they would only permit thoſe of the Weſt to make uſe of it, and acknowledge that this was not another Faith, but an Explication of the Creed. Laſtly, as to Conſecration, they confeſs'd that it was made by the Words of Jeſus Chriſt, tho' they added after them a Prayer, wherein they deſir'd that the Euchariſt might be made the Body and Blood of Jeſus Chriſt. Theſe Things being reported to the Emperor, he held an Aſſembly, wherein it was reſolv'd, That in the Treaty of Union, they ſhould ſpeak of Unleavened Bread, the Supremacy of the Pope, and the Addition to the Creed; without ſaying any thing of Purgatory or the Conſecration; but the *Latins* inſiſted upon Purgatory. Three Days after, the Emperor and *Greek* Prelats went to wait upon the Pope, who having exhorted them to admit the Article of Purgatory, caus'd two Diſcourſes to be ſpoken before them, one concerning the Pope's Supremacy, and the other concerning the Unleavened Bread. The Emperor requeſted, That they ſhould preſently make an end, becauſe he muſt return home, and pray'd the Pope to cauſe prepare what was neceſſary for their Voyage.

He ſaid, That he had already taken care, and that he had ſent a Captain to *Venice*, to take up ſome Gallies there. After he had ſaid this, he would have given a Writing to the Emperor, who refus'd to receive it. The Pope being angry at this Refuſal, withdrew; but he caus'd tell the Emperor by the Cardinal *Julian*, that after the Affair was concluded he might return; that he would defray his Charges as far as *Venice*, and give him aſſiſtance to go to *Conſtantinople*. The *Greek* Prelats having examin'd a-new the Articles propos'd by the *Latins*, found them reaſonable, and paſs'd even the Article of Purgatory.

On the 17th of *June*, the Emperor call'd together the *Greek* Prelats, who were all found to be of the ſame Opinion about the Union, except *Mark* of *Epheſus*, who remain'd unmoveable. The next *Sunday*, they examin'd the Privileges of the Pope, and approv'd them all, adding to them two Conditions: Firſt, That the Pope could not Call an Oecumenical Council without the Emperor and the Patriarchs; Secondly, That in Caſe of an Appeal from the Judgment of the Patriarchs, the Pope could not call the Cauſe to *Rome*, but he muſt ſend Judges to ſit in the Places where the Fact is committed. The Pope being unwilling to paſs theſe two Articles, the Emperor was ready to break off the whole Negotiation; but the *Greek* Prelats ſome Days after drew up the Article concerning the Pope, in theſe Words: As to the Pope's Supremacy, we confeſs, That he is the High-Prieſt and the Vicar of Jeſus Chriſt, the Paſtor and Teacher of all Chriſtians, who governs the Church of God, ſaving the Privileges and Rights of the Eaſtern Patriarchs, *viz.* of *Conſtantinople*, who is next after the Pope, and then of *Alexandria*, of *Antioch*; and laſtly, of *Jeruſalem*. This Project was agreed to by the Pope and Cardinals, and all Parties conſented to labour from the next Day in compoſing the Decree of Union. The firſt Difficulty which preſented it ſelf was to fix upon the Name that ſhould be put at the Head; the *Latins* would have it to be that of the Pope, and the Emperor pretended to the contrary that it ſhould be his. At laſt, it was order'd, That the Pope's Name ſhould be put there, but then it ſhould be added, *with the Conſent of the Emperor, the Patriarch of* Conſtantinople, *and the other Patriarchs*. There was another Difficulty about the manner of expreſſing the Pope's Privileges. The *Latins* would have it put thus, that he ſhould enjoy them as was determin'd in Scripture, and the Writings of the Saints. This Expreſſion pleas'd not the Emperor, for, ſays he, If any Saint has made honorary Complements in a Letter to the Pope, ſhall this be taken for a Privilege? And therefore he ſaid, That he would not paſs this Article as it was thus expreſs'd. The Pope conſented, but with Difficulty, that it ſhould be amended, and that in ſtead of ſaying, *according to the Writings of the Saints*, it ſhould be put, *according as was contain'd in the Canons*. The Archbiſhop of *Ruſſia* and *Beſſarion*, would have an Anathema pronounc'd againſt thoſe who did not approve this Decree; but the Archbiſhop of *Trebizonde*, and the *Protoſyncelle* oppos'd it, and the Emperor was of their Opinion. At laſt, all the Words of the Decree having been for a long time weigh'd and examin'd on both ſides, it was fairly written out in *Greek* and *Latin*; and a Day was ſet for Signing it, and then concluding ſolemnly the Union.

The

The manner of expressing this Decree is as follows. The Title of it is, " The Definition " of the Holy Oecumenical Council celebrated at *Florence*, of *Eugenius* the Servant of the Ser- " vants of God, to serve for a perpetual Monument, with the Consent of our dear Son *John* " *Palæologus*, the Illustrious Emperor of the *Greeks*; and of those who supply the place of our " most venerable Brethren the Patriarchs, and of the other Prelats representing the *Greek* " Church. The Preface is a kind of an Hymn which contains the joyful Thoughts and Thanksgivings for the Union of the two Churches; after which the Definition is express'd in these Words. *The Decree of Union between the Greeks and the Latins.*

" The *Greeks* and *Latins* being Assembled in this Holy Oecumenical Council, have us'd all " Care to examine with the greatest exactness possible the Article which concerns the Holy " Spirit; and after the Testimonies of Holy Scripture, and the Passages of *Greek* and *Latin* " Fathers were related, whereof some import that the Holy Spirit proceeds from the Father " and the Son; and others, that he proceeds from the Father by the Son; it was acknowledg'd, " That they had all the same Sense, tho' they make use of divers Expressions; That the *Greeks*, " by saying that the Holy Spirit proceeds from the Father, did not intend to exclude the Son; " but in regard the *Greeks* thought, that the *Latins* by affirming, The Holy Spirit proceeds " from the Father and the Son, admitted of two Principles, and two Spirations; therefore " they abstain from saying that the Holy Spirit proceeds from the Father and the Son: The " *Latins* on the contrary affirm'd, That by saying the Holy Spirit proceeds from the Father " and the Son, they had no design to deny that the Father was the Fountain and Principle of " the whole Divinity, *viz.* of the Son, and of the Holy Spirit; nor to pretend that the Son " does not receive from the Father, that wherein the Holy Spirit proceeds from him; nor lastly, " to admit two Principles or two Spirations; but that they did acknowledge, there was one " only Principle, and one only Procession of the Holy Spirit, as they had always held: And " forasmuch as these Expressions came all to one and the same true Sense, they did at last agree, " and conclude the following Union with unanimous consent. Therefore in the Name of the " Holy Trinity, Father, Son, and Holy Ghost, by the Advice of this Holy Oecumenical Coun- " cil Assembled at *Florence*, we Define that the truth of this Faith be believ'd and receiv'd of " all Christians; and that all profess, that the Holy Spirit is eternally from the Father and the " Son; that he receives his Substance and his Subsisting Being from the Father and from the " Son; and that he proceeds from these two eternally as one only Principle, and by one " only Procession; declaring, That the Holy Doctors and Fathers, who say, That the Holy " Spirit proceeds from the Father by the Son, have no other Sense; which they discover by this, " That the Son is as the Father, according to the *Greeks*, the Cause; and, according to the " *Latins*, the Principle of the Subsistence of the Holy Spirit; and by this, That the Father " has Communicated to the Son in his Generation all that he has, except that he is the Father, " and also has given him from all Eternity, that wherein the Holy Spirit proceedeth from him. " We define also, That this Explication, *and of the Son*, was added lawfully and justly to the " Creed, to clear up the Truth, and not without necessity. We declare also, That the Body " of Jesus Christ, is truly consecrated in Bread-Corn, whether it be Leaven'd or Unleaven'd, " and that the Priests ought to make use of one and the other according to the usage of each " Church: That the Souls of true Penitents, dying in the Love of God, before they have " brought forth Fruits worthy of the Repentance of their Sins, are purified after their Death " by the Pains of Purgatory, and that they are delivered from these Pains by the Suffrages of " the Faithful that are Living, such as Holy Sacrifices, Prayers, Alms, and other Works of " Piety, which the Faithful do for the other Faithful, according to the Orders of the Church; " and that the Souls of those who have never Sinn'd since their Baptism, or of those who hav- " ing fal'n into Sins, have been purified from them in their Bodies, or after their departure " out of them, as we were just now saying, enter immediately into Heaven, and see purely " the Trinity, some more perfectly than others, according to the difference of their Merits. " Lastly, That the Souls of those who Die in actual Mortal Sin, or only in Original Sin, " descend immediately into Hell, to be there punish'd with Torments tho' unequal. We define " also, That the Holy Apostolick See, and the Pope of *Rome* hath the Supremacy over all the " Earth; That he is the Successor of St. *Peter*, the Prince of the Apostles, and the Vicar of " Jesus Christ, the Head of the Church, the Father and Teacher of all Christians; and that " Jesus Christ hath given him in the Person of St. *Peter*, the Powet to Feed, to Rule and Govern " the Catholick Church, as it is explain'd in the Acts of Oecumenical Councils, and in the Holy " Canons: Renewing on the other Hand the Rank and Order of the Holy Patriarchs appointed " in the Canons, so that he of *Constantinople* is next after the Holy Pope of *Rome*, he of *Alex-* " *andria* the third, he of *Antioch* the fourth, and he of *Jerusalem* the fifth, without infringing " any of their Privileges and Rights.

This Definition was Sign'd *July* the 5th. The Emperor subscrib'd first, and after him the Archbishop of *Heraclea*, and the *Protosyncelle*, Vicars of the Patriarch of *Alexandria*; the Archbishop of *Russia*, Vicar of the Patriarch of *Antioch*; of *Monembase*, Vicar of the Patriarch of *Jerusalem*; of *Cyzicum* in his own Name, and in the Name of the Archbishop of *Ancyra*; of *Trebizonde* in his own Name, and the Name of the Archbishop of *Cæsarea*; *Bessarion* of *Nice* in his own Name, and the Name of the Bishop of *Sardes*; of *Nicomedia* in his own Name; of *Tornobe* in his own Name, and the Name of the Bishop of *Nicomedia*; of *Mitylene* in his own Name,

The Decree of Union between the Greeks and the Latins.

Name, and the Name of the Archbiſhop of *Sida*; of *Muldoblach* in his own Name, and the Name of the Biſhop of *Sebaſta*, of *Amaſia* and *Rhodes*; and laſtly of *Diſtres*, *Ganne*, *Melenice*, *Drame* and *Anchiala*; together with the Grand Sacriſt, the Grand Keeper of Records, the Grand Eccleſiarch, the Grand Protector, and the Arch-Prieſt of the Church of *Conſtantinople*, the Eccleſiarch of the Royal Monaſtery of the Holy Mount, and four Abbots. When the *Greeks* had Sign'd in the preſence of the Cardinals, Ten *Greek* Archbiſhops went to wait upon the Pope; and *Beſſarion* having made a Diſcourſe to him, wherein he declar'd, That the *Greeks* were of the ſame Judgment with the *Latins*, concerning the Words of Conſecration, the Pope Sign'd it, and after him Eight Cardinals, and about Sixty Biſhops, and many Generals of Orders as well as Abbots.

The next Day, the Ceremony was perform'd of publiſhing this Definition, and the Union in the Grand Church of *Florence*. The Pope, the Emperor, and the *Greek* and *Latin* Prelats were there preſent: After the Singing-men of the *Greeks* and *Latins* had ſung ſome Hymns of Thankſgiving, the Cardinal *Julian*, and the Archbiſhop of *Nice* aſcended into the Pulpit, and read the Definition of Faith, the one in *Latin*, and the other in *Greek*; and demanded, the one of the *Latins*, and the other of the *Greeks*, whether they approv'd it? Having all anſwer'd, Yes, they embrac'd one another. After this, Maſs was ſolemnly celebrated, and the Ceremony being ended, every one retir'd.

The next Day, the Emperor caus'd to be demanded of the Pope, That the *Greeks* might celebrate in the ſame Church, and that the Pope, Cardinals, and other *Latin* Prelats might be there preſent. The Pope made them anſwer, That he muſt know before-hand the Order of the Liturgy. The Archbiſhop of *Ruſſia* having explain'd it to the two Cardinals, who ſpoke to him in the Pope's Name, they gave an account of it to him: But the Pope thought, That before he was preſent at their Ceremonies, it was neceſſary, That he ſhould ſee them perform'd in private by ſome *Greek* Prieſt; or that the Cardinals ſhould be preſent at a Maſs of the *Greeks*, that he might be aſſur'd there was nothing in their Rites but what he could approve of. The Deputies having brought this Anſwer to the Emperor, he demanded this no more of the Pope. But the Pope continu'd ſtill to put ſeveral Queſtions to him: As, Why do the *Greeks* divide the Bread into parts before the Oblation, and unite them into the Divine Bread of the Lord? Why do they bow the Head when they carry the Oblation before it is conſecrated? Why do they mix warm Water in the Chalice? Why do not the Biſhops, but the Prieſts confer the Unction of the Holy Chriſm, it being reſerv'd as peculiar to the former? Why do they anoint the Dead before they Bury them? Why do not the Biſhops and Prieſts confeſs themſelves before they ſay Maſs? Why do they add after the Words of Conſecration this Prayer, Make this Bread the precious Body of Jeſus Chriſt, by changing it with the Holy Spirit? Why do they ſeparate Married Perſons? And laſtly, why do they not chooſe a Patriarch, but will return home without a Head? The Archbiſhop of *Mitylene* ſatisfiy'd all theſe Demands, except thoſe which concern the Diſſolution of Marriage, and the Election of a Patriarch. The Pope deſir'd of the Emperor, That he would ſend him ſome able Prelats to anſwer theſe Queſtions. He ſent him ſome that were very Ignorant, who gave him only this Anſwer, That they would propoſe them to the Emperor, that he might anſwer them. On the 14th of *July*, the Pope call'd together the *Greek* Prelats, and made the following Propoſals to them: Firſt, That all the World complains of them, that they ſeparate Married Perſons, which is a thing that needs Reformation. Secondly, That they muſt call *Mark* of *Epheſus* to an Account for ſeparating from the Synod, and puniſh him for his Diſobedience. Thirdly, That they ſhould chooſe a Patriarch before they departed. The Prelats ſaid, That they could not give an Anſwer about theſe Articles without conſulting the Emperor and the other Prelats; That as Private Perſons they anſwer'd, They never order'd the Diſſolution of Marriages but for juſt Cauſes; That *Mark* of *Epheſus* ſhould be judg'd by the *Greeks* upon the place, if he continu'd to be refractory; but that the Patriarch ſhould not be choſen except at *Conſtantinople*, becauſe this was the Order of their Church. The Pope inſiſted upon the laſt Article, but he gain'd nothing; for the Emperor made him the ſame Anſwer. Nevertheleſs to ſatisfie the Pope in another way, they caus'd his Name to be recited in the Dyptichs, altho' this had not been demanded. Theſe Things being thus concluded, the *Greek* Prelats deſir'd to return home; but before their departure, the Emperor made them demand of the Pope the Reſtitution of the Churches which formerly depended upon them, as thoſe of *Crete*, of *Corfu*, and the other Iſles, which the *Latin* Archbiſhops were now Poſſeſs'd of; and that he would make ſome other Proviſion for the *Latin* Prelats who had theſe Churches, that the *Greeks* might place there ſome of their Country-men. The Pope made anſwer, That it was not juſt to turn out the *Latins* from the Churches they were in Poſſeſſion of, but that things muſt continue in the ſame Condition wherein they were; Yet he granted, That in theſe Churches where there were two Biſhops, one *Greek*, and the other *Latin*; if the *Latin* Biſhop ſhould Die firſt, that the *Greek* ſhould remain the ſole Poſſeſſor, and thoſe who ſucceeded him ſhould be *Greeks*; but if the *Greek* Biſhop ſhould Die firſt, the *Latin* Biſhop ſhould enjoy the Church alone, and after his Death the Pope of *Rome* ſhould provide for that Church for ever. The Pope had a mind to ſee *Mark* of *Epheſus*, and to ſpeak with him; and this Biſhop went boldly to wait upon him, and was no ways daſh'd with his Menaces.

Conferences after the Publication of the Decree of Union.

The Departure of the Greeks.

At laſt, the *Greek* Prelats demanded importunately their Liberty to return, and the Payment of the Months that were due to them; but they were oblig'd before their departure to Sign yet four

four Copies. After they had done this, the five Months that were due were paid them, and they went with speed for *Venice*, whither the Emperor followed them some time after, and arriv'd there the 6th of *September*. The *Greeks* did solemnly Celebrate the Divine Service in a Church of the *Latins*, and Embark'd the 11th of *October*, in order to their return to *Constantinople*, where they arriv'd the 1st of *February*, 1440. The Emperor and his Brother found after their arrival, that the Princesses their Spouses were dead. *The Departure of the Greeks.*

The Clergy which remain'd at *Constantinople* being prejudic'd against the Union, would not admit those who return'd from the West after they had sign'd it, to perform the Ecclesiastical Functions. The Emperor having a mind that they should do it, the others retir'd and left them alone. In fine, things were push'd on with so great heat, that the Emperor's Name was struck out of the Dyptichs in the greatest part of the Churches. This Prince having a mind to put an end to this trouble which lasted for three Months, resolv'd to give order for the Election of a Patriarch. In the Assembly which was held upon this occasion, the Archbishop of *Heraclea* declar'd, That he was troubled for having consented to, and subscrib'd the Union, so that the other Prelats who had sign'd it, durst not propose him to be their Patriarch; the three whom they made choice of, were the Archbishops of *Trebizonde*, and of *Cyzicum*, and the Abbot *Gennadius*; the Names of these being carried to the Emperor, he founded the Archbishop of *Trebizonde*, but finding him an enemy to the Union, he made the Lot fall upon *Metrophanes* Archbishop of *Cyzicum*, who was engaged by a Writing to maintain the Union. He was enthron'd the Eve of Assumption-day, but the greatest part of the Clergy and People of *Constantinople* continued to declare against the Union, and upon that account divided from the Patriarch, who for his part, us'd all his endeavours to make them receive the Union, not only in the City of *Constantinople*, but also thro' all *Greece*; He punish'd the Disobedient; He drove some away from their Bishopricks, and Substituted others in their room who submitted to him. The Emperor also had a mind to maintain his own Work, but his grief for the death of the Empress his Wife rebated his heat at the beginning, and the broils he had afterwards with his Brother *Demetrius*, who raised a Civil War, hindred him from taking care of this matter. *The Divisions of the Greeks about the Decree of Union.*

In the mean time *Mark* of *Ephesus*, the Archbishop of *Heraclea*, the Philosopher *Gemistius*, the Recorder of the Church of *Constantinople*, *Scurupulus* the Grand Ecclesiarch, and many others, who had been present at the Council of *Florence* and sign'd the Union, set themselves to declaim against it by word of mouth and by writing, and drew into their Party most of the *Greeks*. At last the Archbishop of *Cæsarea* in *Cappadocia* having gone to *Jerusalem*, complain'd of the troubles and scandal which he pretended were caused by the Union of *Florence*, which approv'd the Doctrin of the *Latins* concerning the Procession of the Holy Spirit, the Addition to the Creed, and the usage of unleaven'd Bread in the Celebration of the Holy Mysteries; and of *Metrophanes*; That he had usurp'd the See of *Constantinople*, and had embrac'd the Doctrin of the *Latins*; That he joyn'd with the Emperor in persecuting those who retain'd the ancient Doctrin of the *Greeks*; That he advanc'd to Ecclesiastical Dignities those who were of his sentiments, and had already fill'd the Archbishopricks and Bishopricks depending upon the Church of *Constantinople* with persons devoted to the *Latins*, and had also Ordain'd four Metropolitans in *Asia*; *Philotheus* Patriarch of *Alexandria*, *Dorotheus* Patriarch of *Antioch*, and *Joacim* Patriarch of *Jerusalem*; whereupon they published a Synodical Letter, wherein they pronounce a Sentence of Deposition against all those whom *Metrophanes* had Ordain'd, and of Excommunication if they should continue to discharge the Ecclesiastical Functions contrary to their Prohibition, and gave the Archbishop of *Cæsarea* Power to put it in execution. This Letter was dated in the Month of *April*, 1443. At the same time they wrote another to the Emperor, wherein they threaten to Excommunicate him, if he continu'd to protect *Metrophanes* and adhere to the *Latins*. The Emperor being provok'd by these Menaces, and by the Remonstrances of *Metrophanes*, took up a Resolution to hold a Synod at *Constantinople*, that he might make the Union be received there; but the death of *Metrophanes* happening the first of *August*, 1443, broke all his measures. After his death *Gregory* the Protosyncelle and Confessor to the Emperor was chosen Patriarch. *John Palæologus* died in the Year 1445. without being able to establish among the *Greeks* the Union which he labour'd so much for. Thus God permits sometimes for reasons unknown to Men, that the Projects which are most just and legal should fail of that success, which one would think might be expected. It is reported, That his Successor *Constantine* held a Council in the Church of *Sancta Sophia* at *Constantinople*, wherein *Gregory* was deposed from the Patriarchat, and *Athanasius* put in his room; That the *Greeks* who sign'd the Decree of Union at *Florence* retracted there; That this Council condemn'd all that had been done by this Decree, rejected the Doctrin of the *Latins*, concerning the Procession of the Holy Spirit from the Father and from the Son, the Addition made to the Creed, and the other Points about which the *Latins* differ'd from the *Greeks*; That he accused also the *Latins* of many abuses, which he pretended they were guilty of in the Ecclesiastical Discipline. The Acts of this Council were sent from *Greece* to *Allatius*, of which he published an Abridgment in an Appendix to his Book about the Consent of the *Greek* and *Latin* Churches; but he proves by good reasons that these Acts could not be true, and that they contain divers Things contrary to the History of that Time. However this were, 'tis certain that the *Greeks* continue still firm in their Adherence to the ancient Doctrin, and in their Schism from the *Latins*. *The Union rejected by the Patriarchs.*

To

The Council of Baſil.

To return now into the Weſt, The Council of *Baſil* had all this while continu'd with the conſent of the Emperor, the King of *France*, and other Princes, who had not approv'd its Tranſlation to *Ferrara*, nor ſent Ambaſſadors to *Florence* (except the Duke of *Burgundy*) altho they had not receiv'd the Decrees of the Council againſt Pope *Eugenius*, but continu'd ſtill to acknowledge him for Pope, and ſo obſerv'd a kind of Neutrality. From the Twenty third of *January*, 1438. *Charles* the ſeventh King of *France* cauſed to be publiſh'd an Edict, wherein he forbids the Prelats of his Kingdom to go to *Ferrara*; but at the ſame time he declares that he would not depart from his Obedience to the Holy See. In *Germany* the Electors of the Empire Aſſembled at *Frankfort* after the death of *Sigiſmund* to chooſe an Emperor, and there made a Decree the Eighteenth of *March*, wherein they declare, That they do equally acknowledge *Eugenius* and the Council, and that they do not receive the Decrees made by the Council againſt *Eugenius*, or by *Eugenius* againſt the Council, and took ſix Months time to conſult what they ſhould do, during which time they Ordain'd, That the Church ſhould be Govern'd according to the uſual Laws. At the ſame time they ſent Deputies to the Council of *Baſil*, to perſwade the *Fathers* to ſtop the Proſecution of their Proceſs againſt *Eugenius*; which was alſo demanded by the Ambaſſador of the Duke of *Milan*, and maintain'd by the *Italian* and *Spaniſh* Prelates. But *Louis* Cardinal of *Arles*, Preſident of the Council, and the greateſt part of the Fathers, would have the Proceſs go on without any ſtop. Hereupon a general Congregation was held the Twenty eighth of *May*; at which, in ſpight of the oppoſition they met with from the Ambaſſadors of the Kings of *Caſtile*, *Arragon*, and of the Duke of *Milan*, they receiv'd the Accuſations that were fram'd againſt *Eugenius*, and it was order'd that proof of them ſhould be made by witneſſes. *Albert* of *Auſtria*, who had been choſen Emperor in the Aſſembly of *Frankfurt* the Twentieth of *March*, appointed for his Ambaſſadors to the Council, the Biſhop of *Lubeck*, and *George Wiſchel*; the ſame that had been in *Sigiſmund*'s time; approv'd the Council, and renew'd the Securities his Predeceſſor had given to the Prelats there Aſſembled: And they in requital for this, granted him the Sums that had been gather'd in *Auſtria* for the Voyage of the *Greeks*: But being preſs'd by the Legats of the Council to cauſe the Decrees made againſt *Eugenius* to be obſerv'd in *Germany*, he referr'd this Affair to the Aſſembly of the Princes of *Germany*, which was to be held the Twentieth of *July*. In the mean time the Electors having a mind to cure the Diviſion that was between the Council and the Pope, ſent Ambaſſadors to *Eugenius*, to perſuade him, that he would appoint a third Place in *Germany* for the holding of a General Council. *Eugenius* made them anſwer, that he waited for the Ambaſſadors of the new Emperor, and that in the mean time, he thought it convenient, That an Aſſembly ſhould be held in *Germany* to which he would ſend his Legats, wherein an Accommodation might be treated of, and declared to them, That if any other place ſhould be thought more expedient for the good of the Church, wherein to hold the Council, he would conſent to it. The Princes of *Germany* having obtain'd this promiſe from *Eugenius*, ſent their Ambaſſadors to *Baſil*, to pray the Fathers of the Council to delay the Proceſs againſt *Eugenius* until the time of that Aſſembly. Fifty Perſons were made choice of to examine the Propoſal, and to conſider what was fit to be done; Some were of opinion, That, they ſhould wholly ſuperſede all kind of Proſecution againſt *Eugenius* for the ſpace of three Months; the Cardinal of *Arles* on the contrary thought, That tho they might ſtop the Sentence of Depoſition for three Months, yet in the mean time they muſt receive the Depoſitions of Witneſſes againſt *Eugenius*, That he might no longer glory of his Innocence, and that he did not believe the Council had accus'd him falſly; That this would Facilitate even the Accomodation, becauſe *Eugenius* would be more pliable, when he knew that his Crimes were prov'd.

Regulations made in France *and* Germany, *concerning the Council.*

In the Month of *July* the Cardinal of *Tarragona*, and the Ambaſſadors of the King of *France*, arriv'd at the Council of *Baſil*. The latter brought thither the *Pragmatick Sanction* drawn up a little while before, and received the ſeventh of the ſame Month in the Aſſembly held at *Bourges*, and compos'd of Twenty three Articles drawn from the Decrees of the Council of *Baſil*, and chiefly from thoſe concerning the Authority of a General Council, about Collations, Elections, Promiſes of Benefices when they ſhall be vacant, Appeals, Annates and other Exactions, about the Celebration of Divine Service, Interdicts, *&c.* whereof ſome are nevertheleſs modified or explain'd. They were commanded to deſire the Confirmation of it, from the Fathers of the Council, and at the ſame time to pray them to ſtop their Proceedings againſt *Eugenius*, upon aſſurance which the King gave them that he would labour for Peace. The Council thought not fit to delay, and therefore in the next Month of *Auguſt* declar'd in a General Congregation, That all thoſe who were in the Retinue of *Eugenius*, or at *Ferrara*, under pretence of a Council, and all thoſe who oppoſed the Council of *Baſil* in any manner whatſoever, had incurr'd the Penalties Enacted by the Council.

The Reſolutions of the Aſſemblies held in Germany *about the Neutrality.*

The Aſſembly of the *German* Princes being held at *Nuremberg* about the end of *July*, the Council ſent thither its Deputies; thoſe from the Emperor and the Princes propos'd to them, That they ſhould appoint Mediators of the difference between the Council and the *Pope*, which they refus'd. Some time after, the Proceedings againſt *Eugenius* were renew'd; and notwithſtanding the Oppoſition of the Ambaſſadors, and the Prelats of *Spain*, *Navar* and *Milan*, it was reſolved in a General Congregation held the 16th of *October*, That *Eugenius* ſhould be cited to anſwer what had been produc'd againſt him.

Another Aſſembly was held towards the end of the year at *Nuremberg*, to which the Pope ſent the Cardinal of *Sancta Cruze*, the Archbiſhop of *Tarente*, *John de Turrecremata*, and *Nicholas Cuſanus*

sanus to act there on his behalf; the Council of *Basil* sent thither also, the Patriarch of *Aquileia*, and other Deputies. There it was propos'd, That a third place might be made choice of, where the Prelats of *Basil* and *Ferrara* might Assemble. The Deputies of the Council having maintain'd, That this Proposal was not reasonable, made answer; That they had no Commands about this from the Council. They desired on behalf of the Council, That the Princes of *Germany* would receive its Decrees, and provide for its Security. To which it was answer'd, That the Emperor and Princes would make known their thoughts to the Council by their Ambassadors; while those from *France* advis'd the Fathers of the Council to hold to the three places they had made choice of, *Basil*, *Avignon* and the *Savoy*, if they could make the Pope and the *Greeks* agree to them; if not, to name many Cities, among which there should be some which the Pope could not reasonably refuse. The Ambassadors of the Emperor and the Princes of *Germany* being arriv'd at *Basil*, declar'd to the Fathers of the Council, That the *Germans* did acknowledge the Council for General; That the Emperor meant that all those who were Assembled should have security in that place; but that the Neutrality had been accepted by all the Prelats, Princes and People; That they honour'd the Council and *Eugenius* both together; That they were of Opinion it was necessary for promoting Peace that the Fathers of *Basil* and *Ferrara* should meet in a third Place. The Ambassadors of the other Princes joyn'd with those of *Germany*, and desired the same thing: At last after much Dispute, a Project was set on foot, whereby the Fathers of the Council were to name the Cities of *Strasburgh*, *Constance*, or *Mayence*; That the Emperor should communicate this choice to the Pope and the *Greeks* within a Month, and that a Month after he should be bound to accept one of these Cities; That the Pope should confirm the Decrees of the Council, and the Council should take off the Suspension enacted against the Pope. This Project was neither acceptable to the Council of *Basil*, nor to Pope *Eugenius*; and so these matters remain'd in the same state in which they were.

The Resolutions of the Assemblies held in Germany, about the Neutrality.

In the year 1439, the Council sent Deputies to the Assembly which was held at *Mayence* in the Month of *March*. The Ambassadors of the Princes who were at *Basil* came thither also, and some persons came thither secretly on behalf of the Pope, among whom was *Nicholas Cusanus*. The Deputies of the Council urg'd earnestly, That he should be oblig'd to receive its Decrees; and the Ambassadors of the Princes; That they would surcease the Decison of the Process against *Eugenius*. After much contest the Assembly receiv'd the Decrees of the Council, except those that were made against the Pope; and the Deputies of the Council promised that it would consent to the desire of the Emperor, the Kings and Princes, on condition that they would engage to continue the Council after its Translation upon the same foot, according to the same Laws, the same Order and Customs which were observ'd at *Basil*, and that in case *Eugenius* did not acknowledge the Truths establish'd by the Council within the time that should be prefix'd, nor execute what the Council had Ordain'd, they would abandon him and assist the Council, and adhere to its Decision. The Bishop of *Quenza* said, That the Pope could not accept these Conditions, and that the Princes would never consent to them: And thus the Deputies of the Council retir'd without making any agreement. After their departure two Deputies of the Pope's Legats arriv'd at *Mayence*, and would have them revoke the Resolution of the Assembly about the Decrees of the Council of *Basil*; which not being able to Compass, they oppos'd them, and made great Complaints, That the Princes maintain'd the Fathers of *Basil* to the prejudice of the Pope's Autority

During this Negotiation at *Mayence*, the Divines which were at *Basil* disputed this Question, *viz.* Whether *Eugenius* could be declar'd a Heretick, upon the account of his Disobedience, and the Contempt he had shewn to the Orders of the Church? Some held the Affirmative, and others the Negative, and among them who maintain'd the Affirmative, some held him simply Heretical, and others an Apostate; at last after much Dispute, they drew up eight Theological Propositions or Conclusions express'd in these words. First, It is a Truth of the Catholick Faith, That the Holy General Council has Power over the Pope, and every other Person. Secondly, The General Council being lawfully Assembled, cannot be Dissolv'd, Translated, or Adjourn'd, by the Authority of the Pope without its own consent: This is a Truth of the same nature with the former. Thirdly, He that does obstinately resist these Truths ought to be accounted Heretical. These three Propositions are about Law; the other five concern the Facts and Person of *Eugenius*, and are as follows. Fourthly, The Pope *Eugenius* the 4th has opposed these Truths, when he attempted to Dissolve, or Translate, the first time, the Council of *Basil*, by the plenitude of his Power. Fifthly, Being admonished by the Holy Council, he hath revok'd the Errors contrary to these Truths. Sixthly, The Dissolution, or Translation of the Council, attempted the second time by *Eugenius*, is contrary to these Truths, and contains an inexcusable Error in the Faith. Seventhly, *Eugenius* renewing his attempt to Dissolve, or Translate the Council, has relaps'd into the Errors which he had revok'd. Eighthly, Being admonish'd by the Council to revoke the second Dissolution, or Translation which he attempted, and persisting in his Disobedience after he had been Contumacious, and holding a Conventicle at *Ferrara*, he has discover'd his Obstinacy.

The Disputes of the Divines at Basil about the Authority of a Council.

These eight Conclusions, being read in the Assembly, rais'd great Disputes among the Fathers of the Council, some meaning to approve, and others to reject them. The Archbishop of *Palerma*, who had formerly been one of the great Adversaries to *Eugenius*, having receiv'd Orders from the King of *Arragon*, was at the Head of those who would have them rejected.

The Disputes of the Divines at Basil about the Authority of a Council.

He acknowledg'd this Truth, That the Council is above the Pope, but he maintaind, That this Doctrin ought not to pass for an Article of Faith: He confess'd, That *Eugenius* had done wrong, but he did not believe that he ought to be look'd upon and treated as a Heretick.

Dr. *John* of *Segovia* maintain'd on the contrary, That this Truth was a matter of Faith, and that *Eugenius* by opposing it had fall'n into Heresy. *Amedæus* Archbishop of *Lyons* Ambassador from the King of *France*, accused also *Eugenius* of Heresy; on the contrary the Bishop of *Burgos* Ambassador from the King of *Spain* endeavour'd to excuse him. An Abbot of *Scotland* and *Thomas* of *Curcellis* maintain'd what the Archbishop of *Lyons* had advanc'd, and defended the Conclusions. The Grand Almoner of the King of *Arragon* oppos'd to them divers Difficulties. At last after many Deliberations, the eight Conclusions, were approv'd by the three first Deputations. The 4th would receive only the three first; and to hinder the matter from passing by plurality of Voices, they delay'd to give their Opinion. On the day of the General Congregation, the Contests were renew'd; the *Italians* and *Spaniards* opposed stoutly the reception of these Articles, and made Protestations. The Cardinal of *Arles* President of the Council, was of opinion, That the three first Articles should be receiv'd which concern the Doctrin, and that the Publication of the last which concern the Person of *Eugenius* should be put off. The Archbishop of *Aquileia*, the Archbishop of *Lyons*, and *John* of *Segovia* supported his Opinion. At last, notwithstanding the noise made by the *Italians*, and *Spaniards*, the Cardinal of *Arles* concluded for the reception of the three first Articles. After these Transactions the Ambassadors return'd from the Assembly of *Mayence*, and were to oppose this Conclusion: The Cardinal of *Arles* caused it to be read in the Congregation before they entred upon it. This reading rais'd new Complaints and Contests; but the Cardinal of *Arles* being no ways terrified, caused it to be read a second time at the end of the Assembly, and appointed in the next Congregation, the Session to be held on the 16th of *May*.

The Council of Basil.

This was the 33d Session of the Council of *Basil*, wherein the three first Conclusions which establish'd the Doctrin of the Authority of the Council above the Pope, as a matter of Faith, were publish'd. The Ambassadors of the Princes demanded, That the Deposition of *Eugenius* should be put off for four Months, which was granted them; but when they demanded also that nothing should be Decreed but the first Conclusion, this was refus'd; upon which refusal they withdrew. None of the Prelats of the Kingdom of *Spain* and *Arragon* were present at this Session, and there were but two Bishops of *Italy*; but the Doctors of these Nations were present, with 20 Bishops from the Nations of *France* and *Germany*. The Decree was read by the Bishop of *Marseilles*, and the Bishop of *Albenga* read a Protestation against it. At last the Ambassadors of the Princes, and particularly those of *Germany* and *France*, in the General Congregation *May* the 22d, approv'd the Decree made in this Session. All the Bishops almost came over also to the same Opinion, and many more of them came to the Council, chiefly from the Dominions of the Duke of *Savoy*. The Ambassadors of the Princes demanded in the Congregation held *May* the 23d, That they should delay to make any Process against *Eugenius*, and that the Council should agree in the choice of a third Place. Both the one and the other were refus'd by the Assembly, which confirm'd the five other Conclusions, and cited *Eugenius* to appear at the Session held the 26th of the same Month, which the Ambassadors could not hinder.

The Deposition of Fugenius.

In pursuance of this Citation which was affix'd upon the Gates of the Church, the Council consisting of 39 Prelats, and almost 300 Ecclesiasticks of the second Order, pronounc'd in the 34th Session held the 26th of *May*, the Deposition of *Eugenius*, by declaring him notoriously Contumacious, and Disobedient to the Commands of the Universal Church, one that persists in his Rebellion, a violator and contemner of the Holy Synodical Canons, a Disturber of the Peace and Unity, one that gives open Scandal to the whole Church, Simoniacal, Perjur'd, Incorrigible, Schismatical, Heretical, Obstinate, a Destroyer of the Rights and Revenues of the Church, a bad Administrator of the *Roman* Papacy, and Unworthy of all Title, degree of Honour and Dignity; They forbad him for the future to take upon him the Title of the Bishop of *Rome*, or to execute the Functions belonging to it, and prohibited all Christians, of whatsoever Quality or Condition they were, to obey him, declaring all that he might have done or ordain'd contrary to this Decision to be Null and Void. The Fathers of the Council resolv'd after this to send Deputies to all the Princes of Christendom, to acquaint them with the Deposition of *Eugenius*, and perswade them to execute this Decree. Sometime after they received Letters from the King of *France*, who complain'd that the Council had not delay'd, upon his Request, the Proceedings against *Eugenius*, whereby they seem'd to refuse that Peace which the Princes so ardently desir'd. They answer'd him, That his Majesty should know by the Deputies of the Council the Reasons they had, and that they doubted not but he would approve them, and so much the rather, because they could not give Peace to the Church to any good purpose, but by restoring it to Liberty, and that they would pray him to send the Prelats of his Kingdom to the Council, to consult about the Ecclesiastical Affairs.

The Council of Basil.

The Fathers of the Council deliberated for some time after this, whether they should proceed immediately to the Election of a new Pope, upon the account of the Pestilence which was then very violent in the City of *Basil*, or whether they should wait 60 days longer, as the Council it self had order'd. It was thought to be more convenient to wait the ordinary time. In the mean

time

time a Seſſion was held on the 13th of *July*, wherein it was reſolv'd, That they ſhould remain in the Council until the matters for which they were aſſembled ſhould be finiſh'd, and that the Council could not be Diſſolv'd upon any pretence whatſoever, but by the advice of two Thirds of thoſe who had a Vote in it; That in the mean time they ſhould conſider of the Election of a Pope, which ſhould be made 60 days after the Depoſition of *Eugenius*; That until that time all thoſe who had adher'd to the Party of *Eugenius* and the Council of *Ferrara* might have liberty to come over and joyn with thoſe at *Baſil*. *The Council of Baſil.*

The Peſtilence continuing carried off many Members of the Council, and among the reſt the Patriarch of *Aquileia*, the Biſhop of *Lubeck*, the Apoſtolical Protonotary, the grand Almoner of *Arragon*, and many others of the firſt and ſecond Order, inſomuch that the Cardinal of *Arles* propos'd on the 22d of *Auguſt* to Adjourn the Aſſemblies until the end of *September*, and to put off the Election of a new Pope until the 1ſt of *November*: When they had conſulted about this Matter, they were of Opinion to continue the Seſſions without interruption. This reſolution being taken, the Council choſe Deputies to be ſent to an Aſſembly, which was to be held at *Frankfurt* on the 1ſt day of *Auguſt*, and others for the Provincial Council which was to be held at *Mayence* on the 15th of the ſame Month, and others for the Aſſembly appointed at *Bourges* by the King of *France*, and others to be ſent to the Emperor and the King of *Spain*. On the laſt day of *Auguſt* the Council revok'd all the Grants of vacant Benefices, and the Nominations to Benefices made by *Eugenius*. On the ſame day a Phyſitian coming in the Habit of a Hermit to *Baſil*, brought thither ſome Propoſitions extracted from a Book, *Of the ſimple Soul*, accuſing *Eugenius* of maintaining them, and of hindring any perſon to oppoſe them.

The Deputies of the Council of *Baſil* who went into *Germany*, cauſed the Decree of the Depoſition of *Eugenius* to be fix'd upon the Gates of the Churches of *Strasburgh*, *Spire* and *Worms*; but having done the ſame at *Mayence*, the Decrees fix'd up were torn in pieces, and they were forbidden to ſet up any more. They could not after this cauſe the Decree of the Council againſt *Eugenius* to be receiv'd in the Aſſemblies of *Frankfurt* and *Mayence*; and tho they ſpoke againſt the Neutrality, yet they had no other Anſwer, but that for the preſent nothing could be chang'd; and thoſe who made up this Aſſembly, fearing leſt they ſhould make uſe of the Cenſures Enacted by the Council againſt them, declar'd, That they Appeal'd to a more General Council, to Pope *Eugenius*, to the Holy See, or to thoſe to whom of Right it belong'd.

On the 17th of *September* the 36th Seſſion was held, wherein it was declar'd, That the Opinion of the Immaculate Conception of the Virgin *Mary* was a pious Opinion, agreeable to the Worſhip of the Church, to the Catholick Faith, to Right Reaſon, and to the Holy Scripture; That all Catholicks ought to approve it; That no Perſon ſhall be permitted to Teach or Preach the contrary, and that the Feaſt of the Conception ſhall be Celebrated on the 8th of *December*.

While theſe things were a-doing at *Baſil*, the Pope who remain'd all this while with his Cardinals and ſome Prelats at *Florence*, renew'd the Decree which he had publiſhed at *Ferrara* againſt the Aſſembly at *Baſil*; declar'd all thoſe who had been preſent there after his Prohibition, to be Depriv'd of all Dignities, Honours and Benefices; treated them as Schiſmaticks and Rebels, and Null'd all that they had Ordain'd and defin'd in the two laſt Seſſions. The Fathers of *Baſil* made an Apology againſt this Decree which they call an *Invective*, wherein they ſhew, That the Propoſitions which they have defin'd are true, and that they had Reaſon to depoſe *Eugenius*. It was alſo propoſed, That they ſhould condemn his Decree as Heretical; but this was put off to another time. *The Decree of the Council of Florence againſt that of Baſil.*

In the Month of *October*, ſome Prelats came to *Baſil*, and the Emperor cauſed it to be demanded of the Council, That the Election of a new Pope ſhould be ſtop'd; but notwithſtanding his deſire, the Cardinal of *Arles* cauſed three Perſons to be appointed on the 14th of *October*, to make choice of thoſe who ſhould give their Votes in the Election of a Pope; theſe three Perſons were an Abbot of *Scotland*, *John* of *Segovia*, and *Thomas* of *Curcellis*; and becauſe the *Germans* had made a ſcruple of approving this choice, theſe three Perſons joyn'd to themſelves a *German* Doctor according to the permiſſion that was given them. They took an Oath that they ſhould chooſe no perſons but ſuch as were capable of making this Election, and engaged themſelves not to declare to any perſon whatſoever, thoſe that had been choſen, until they were oblig'd to make publication of them in the Conclave, and they made choice of 28 Perſons who were to proceed to the Election together with themſelves, on condition, That there muſt be two Thirds of the Voices to to make a Pope. *The Council of Baſil.*

In the 37th Seſſion held the 24th of *October*, divers Orders were made about the future Election of a Pope.

In the 38th held the 30th of the ſame Month, a Decree was made againſt the Invective of *Eugenius*, forbidding to publiſh or approve it, and in it the choice of the Electors of a future Pope appointed by the four Deputies was confirm'd. The Cardinal of *Arles* was one by Law, and was not comprehended in this number; which conſiſted of 11 Biſhops, 7 Abbots, and 14 Benefic'd men or Doctors, drawn forth equally from the Nations, beſides the Officers of the Conclave, the Nomination of which was alſo approv'd in this Seſſion.

Theſe Electors entred the ſame day into the Conclave, on which it was built for them in the City of *Baſil*, after they had taken the uſual Oaths, and choſe for Pope 6 days after *Amedæus* Duke of *Savoy*, who had retir'd into the ſolitude of *Ripaille* in the Dioceſs of *Geneva*, where he liv'd as an Hermit, and had the Title of Dean of the Militia of St. *Maurice*. The Fathers of *The Election of Felix V.*

The Election of Fœlix V.

the Council confirm'd their Election in the Thirty Ninth Seſſion, held the 17th of *November*, and ordain'd, That he ſhould be acknowledg'd for Pope. They ſent to him a Deputation of Twenty five Perſons, and the Cardinal of *Arles* at the head of them, to acquaint him with his Election, and to pray him to conſent to it. They arriv'd at *Ripaille* the 20th of *December*, and having laid open before him their Commiſſion, he made ſome ſcruple of taking the Oath that was requir'd of him, of leaving off his Habit, and changing his Name; yet he did not long demurr upon it, but took upon him the Name of *Fœlix* V. receiv'd the Pontifical Robes, and wrote about his Election to the Council of *Baſil*, and the Chriſtian Princes.

The Council of Baſil.

In the mean time, the Emperor *Albertus* of *Auſtria* dying on the 27th of *October*, the Electors of the Empire promis'd their Protection to the Council, but they would not approve of their Decrees againſt *Eugenius*, and continu'd ſtill in the Neutrality. Theſe aſſembling afterwards at *Frankfurt*, choſe for Emperor on the 2d of *February*, *Frederick* Duke of *Auſtria*. The Deputies of the Council of *Baſil*, who were preſent at that Aſſembly, deſir'd that they would acknowledge *Fœlix* for Pope; but the new Emperor and the Princes would alter nothing of their Reſolution, and ſaid only that they would ſo manage Things as to procure the Peace of the Church. *Fœlix*, that he might come to *Baſil* with the greater State, created four Cardinals, who were approv'd by the Council, and the conſent which they had given to his Election was read and confirm'd in the Fortieth Seſſion, held on the 26th of *February*, in the Year 1440. whereby all thoſe were Excommunicated which would not acknowledge him for Lawful Pope; the Decrees made againſt *Eugenius* were renew'd, and all the Acts by him were declar'd Null. It was propos'd in the Council, That ſome Proviſion ſhould be granted the Pope and the Court of *Rome* in lieu of Annates, but the *French* oppos'd this Propoſal. The Letters wherein *Fœlix* continu'd the Legatſhip and the Preſidency of the Council to the Cardinal of *Arles* were read, and becauſe they did not pleaſe the Aſſembly others were drawn up. At laſt, *Fœlix* came in Perſon to the Council, and arriv'd at *Baſil* the 24th of *June*.

The Conſtitutions of Eugenius for the Armenians, Jacobites, &c.

Eugenius, to advance his own Party, and ſet up ſuch Creatures as might oppoſe *Fœlix* and the Council, created Seventeen Cardinals; among whom there were many worthy of Commendation for their Learning. At the ſame time, there arriv'd at *Florence* Deputies on behalf of *Conſtantine*, Patriarch of the *Armenians*, whom the Pope had ſollicited by the Conſul of *Caffa* to ſend, to make a Re-union of the Churches of *Armenia*. Theſe Deputies preſented their Credential Letters to the Pope, on the Month of *November*; and after ſome private Conferences with three Cardinals, and ſome Doctors, they receiv'd the Inſtruction; Entitled, the Decree for the *Armenians*, which was publiſh'd in the Aſſembly of Prelats, held on the 22d of *November*: It contain'd the Creed of *Conſtantinople* with the Addition, the Definition of the Council of *Chalcedon*, and of the ſixth Council; an acknowledgment of the Oecumenical Councils celebrated ſince that of *Epheſus*; an Explication of the ſeven Sacraments, which treated of their Matter, their Form, their Miniſter, their Neceſſity, and their Effects; the Creed attributed to St. *Athanaſius*, the Decree of the Union made with the *Greeks*, and an Order to celebrate the Feaſt of the Annunciation of the Virgin, on the 25th of *March*; the Nativity of St. *John*, on the 24th of *June*; the Feaſt of Chriſtmas, on the 25th of *December*; the Circumciſion on the 1ſt of *January*, the Epiphany on the 6th of the ſame Month, and the Purification on the 2d of *February*; and in fine, an Approbation of all that was held and taught by the Holy Apoſtolick See, the *Roman* Church, the Doctors and Fathers whom it Honoured, and a Condemnation of the Doctrins and Perſons which it rejected. There came alſo the next Year a Deputy on behalf of the Patriarch of the *Jacobites*, to *Alexandria*, whom *Eugenius* caus'd to be invited to the Council; at which he gave a long Expoſition of Faith, wherein is inſerted a Catalogue of the Canonical Books, which includes ſuch as the Jews do not acknowledge; an Explication of the Doctrin of Oecumenical Councils, and the Decrees for the *Greeks* and *Armenians*. This Inſtrument was not finiſh'd and publiſh'd till the 4th of *February*, 1441. There appear'd alſo at *Florence* in this Year, a Man who call'd himſelf Abbot of the *Ethiopians* of *Jeruſalem*, entruſted with Letters from the King of *Ethiopia*, call'd *Preſter-John*, who gave hopes, That he would come in Perſon into *Italy*; but it does not appear what Iſſue this Negotiation had. When *Eugenius* return'd to *Rome*, he made alſo Conſtitutions in the Year 1444. for the *Syrians*, the *Caldeans* of *Cyprus*, for the *Neſtorians* and the *Maronites*, who follow'd the Doctrin of the *Monothelites*, which he gave to ſome Perſons who call'd themſelves Deputies on their behalf; inſomuch that he would have re-united all the Sects of the Eaſt to the Church of *Rome*, if theſe Decrees had been receiv'd in theſe places; but by Misfortune they had not that Effect, and all theſe Sects remain ſtill no leſs addicted to their own Errors, nor leſs contrary to the *Roman* Church than they were before.

The Cenſures of Eugenius againſt Fœlix.

To return now to what concerns the Affairs of the Weſt: Aſſoon as Pope *Eugenius* underſtood the Election of *Amedeus*, he did not fail on his part to proceed againſt him; to declare him Heretical and Schiſmatical, and to Excommunicate his Electors, Favourers or Partizans, if they did not forſake his Faction, within fifty Days, by a Decree dated the 23d of *April*; but the Fathers of the Council of *Baſil* gave him a *Rowland* for his *Oliver*, by nulling this Decree, and forbidding to bring it there, by another Decree publiſh'd in the 41ſt Seſſion, held

The Council of Baſil.

the 23d of *July*. The next Day, *Fœlix* was Conſecrated and Crown'd Pope, and to the end, he might have where-withal to maintain his Dignity, while he could not yet touch any of St.

Peter's

Peter's Patrimony; it was resolv'd in the 42d Session, held the 6th of *August*, that for five Years, the Tenth Penny of the Revenues of Benefices should be granted him.

It was not enough to create a Pope, but he must be acknowledg'd by the Princes, for without that he was but a vain Phantom without Authority; and therefore the Fathers of the Council bestirr'd themselves very vigorously to this purpose; and *Eugenius* on his part forgot nothing which might divert this Storm: Both the one and the other sent Deputies to the Assembly which *Charles* the 7th, King of *France*, had appointed at *Bourges*. The Legats of *Eugenius*, who were the Archbishop of *Crete*, the Bishop of *Digna*, of *Grenada*, and the Abbot of *Cernai* desir'd four things of the King: First, That he would reject the Council of *Basil*, since its Translation to *Ferrara*, and that he would approve the Council of *Ferrara*, and what was done in it. Secondly, That he would not approve the Deposition of *Eugenius*, nor the Election the Council had made of the Duke of *Savoy*, but on the contrary reject it. Thirdly, That he would send no Ambassador to the Assembly which was to be held at *Mayence*, without the consent of *Eugenius*. Fourthly, That he would suspend and abrogate the *Pragmatick*, and then *Eugenius* would provide for the Benefices of the Kingdom as he should desire. The next Day, the Envoys of *Felix*, and the Council of *Basil*, who were *Gerard*, Bishop of St. *Pons*, the Abbot of *Vezelai*, *Hugo* Archdeacon of *Metz*, and *Thomas* of *Curcellis*, Doctor and Canon of *Paris*, were heard. The last made a long Discourse to prove, First, That the Doctrin of the Council of *Basil*, about the Authority of General Councils is true and certain; Secondly, That it was just to condemn *Eugenius*, who oppos'd this Doctrin, and that the Sentence given against him is well-grounded and legal: Thirdly, That they had duly proceeded to the Election of another Pope, that it was made after a Canonical manner, and that there was just and sufficient Cause for choosing him to this Dignity. He concludes his Discourse with shewing, of what Consequence it would be to maintain what had been done by the General Council, and how beneficial to the Church, the Union and good Understanding of *Felix* and the Council would be; and that the only Means to put an end to the Schism, and procure the Peace of the Church, was to acknowledge the New Pope.

The Assembly of Bourges.

The Assembly having consulted for six Days about this Affair, made Answer: First, The Most Christian King Protested, That he following the Foot-steps of his Ancestors, was always ready to hear the Church being lawfully Assembled: Secondly, He had always held the Council of *Basil* to be lawful; That he had sent his Ambassadors to it; That this Council had made many good Constitutions which he approv'd; and that he never had own'd, nor did own the Assembly of *Ferrara* for a Council: That as to the Deposition of *Eugenius*, and the Election of *Felix*, because many Persons of Probity and Authority, doubted whether his Suspension and Deposition, and the Election which follow'd upon it, had been done justly, canonically and lawfully; and whether at such time as this was done, the Congregation did sufficiently represent the Universal Church, to do so considerable Acts as these, which concern the whole Church; therefore the King not being sufficiently inform'd about these things, did still persevere and remain in the Obedience of *Eugenius*; but if he should be inform'd of the Truth of this Cause by the Oecumenical Council, or by another General Council, or even by a more numerous Assembly of the *Gallican* Church with its Dukes, Barons and other Lords, or in an Assembly of all the Christian Princes, that then having known and examin'd the Truth, he would adhere to it; and therefore he pray'd, That Pope *Eugenius* would call together and celebrate a Council, and that he would be there himself in Person: Thirdly, That he would consider what was to be done at a convenient time and place about the Embassy of *Mayence*: Fourthly, That as to the Pragmatick Sanction he would have it to be inviolably observ'd, That if any thing in it appear'd too rigid to the Council of *Basil*, it might be moderated. He advis'd also the Ambassadors of the Council of *Basil*, That they would endeavour the Celebration of another future Council. This Answer was given in the Assembly of *Bourges*, in the presence of the King, assisted by *Charles*, Duke of *Anjou*, and the other Princes of the Blood, on the 2d of *September*, 1440. and accompanied with a Discourse which the Bishop of *Clermont* made, wherein the King testifies his Displeasure against the Heats and Animosities which were between the Pope and the Council; That he should have been glad, if it were in his Power, to favour the Duke of *Savoy*, who was his Kinsman; but that he could do nothing against Justice; that he exhorted the Fathers of the Council to seek after Peace, and not to trouble his Subjects with Censures; Lastly, That he hop'd the Duke of *Savoy* would accommodate this Affair by his ordinary Prudence.

How Christendom *stood affected towards* Eugenius *and* Felix.

The Deputies of *Basil* were not well satisfy'd with this Answer, which lower'd the Expectations of *Felix*'s Party; but they were rais'd again by the Letter they receiv'd in *October*, from the King of *Arragon*, wherein he gave the Title of General Council to the Council of *Basil*; by the Letter from the Queen of *Hungary*, *Sigismund*'s Widow, to Pope *Felix*; and yet more by the acknowledgment of *Albert*, Duke of *Bavaria*, and *Albert*, Duke of *Austria*, Kinsmen to *Frederick*. *Felix*, to make himself more Creatures depending upon him, created Eight Cardinals in the Month of *October*, and Six others that were *French*-Men in *November*, among whom was *John* of *Segovia*, and *Nicolas* Archbishop of *Palerma*.

The Resolutions of divers Assemblies of States about the Difference between Felix and Eugenius.

The University of *Paris*, the Universities of *Germany*, and that of *Cracovia*, wrote in Defence of the Authority of the Council above the Pope, and acknowledg'd *Felix*. He was also own'd by the *Carthusians*, and by a Party of the Order of Friars Minors.

Many

The Reſolutions of diver's Aſſemblies of States about the Difference between Fœlix and Eugenius.

Many Prelats and Princes of *Germany* favour'd alſo his Party; but in the Aſſembly which was held at *Mayence*, in *April* 1441. the Deputies on both ſides being heard, no other Reſolution was taken, but that a General Council ſhould meet the next Year in the Month of *Auguſt*, in another place than *Baſil* and *Florence*, and in a City of *Germany* or *France*, and that the Emperor ſhould invite the Competitors to be there preſent. But this Propoſal had no Effect, for the Emperor referr'd the Affair to the Aſſembly of *Frankfurt*, which was held in the Month of *May*, the next Year, where the Emperor was preſent in Perſon; and having heard the Deputies of the Council, and *Eugenius*, confirm'd the Reſolution that was taken to call a Council, and in the mean time to remain in the Neutrality. In purſuance of this, he ſent Ambaſſadors to *Eugenius*, and the Council, to perſuade them to yield to the Celebration of a Council, and he himſelf came to *Baſil*. The Fathers of the Council agreed upon the Tranſlation of the Council, and to name many Cities, whereof the Emperor ſhould chooſe one. But *Eugenius*, after he had conſulted a long time, made anſwer, in the Year 1445; That it was no ways neceſſary to call a New Council, ſince there was one already call'd; That in the mean time, to ſatisfie the Emperor, aſſoon as he ſhould come to *Rome*, he would call together in the Palace of the *Lateran*, whither he had tranſlated the Council, a great number of Prelats, with whom he would conſult whether it were expedient to call another. The Emperor *Frederick*, ſeeing that neither the Fathers of *Baſil*, nor *Eugenius* would conſent to what he deſir'd, wrote a Letter to all Chriſtian Princes in *June*, 1443. wherein he deſires their Conſent for a General Council which he would appoint, and prays them to ſend their Ambaſſadors to the Diet, which was to be held at *Nuremburg*, at the St. *Martin*, that they might there conſult together of the Means for putting an end to the Schiſm. This Aſſembly was not numerous; *Fœlix* ſent thither his Legats; but there was no treating about this Affair, which was put off to another time. In the mean time, *Alphonſus*, King of *Arragon*, the *Venetians*, the *Florentines*, the *Senneſe*, and the other People of *Italy* ſollicited the Emperor to conſent, That a General Council ſhould be held in the Church of St. *John* of *Lateran*; and ſome time after, the Emperor alſo ſent *Æneas Sylvius* to Pope *Eugenius*, to promiſe him to take off the Neutrality. *England* had no great ſhare in the Tranſactions at the Council of *Baſil*, there being no Prelats in the Council from that Nation. The Council had ſent Deputies into this Kingdom before the Election of *Fœlix*, to whom the *Engliſh* gave almoſt the ſame Anſwer with the *French*, That they honoured the Council, and approv'd its Decrees, except thoſe which had been made againſt *Eugenius*, whom they acknowledg'd for lawful Pope. The Fathers of the Council ſent thither alſo other Deputies after the Election of *Fœlix*; to whom ſome hopes were given, but they had no poſitive Anſwer. *Scotland*, except ſome Lords, declar'd for *Eugenius*, and the Prelats of this Kingdom being Aſſembled in a Provincial Council, Excommunicated *Fœlix*, and the Fathers of the Council of *Baſil*. *Poland* promis'd to acknowledge *Fœlix*, if he would give to their King the Title of King of *Hungary*, and remit to the Lords the Mony which had been gather'd by Indulgences granted for the Union of the *Greeks*. No Body thought that he had Power to grant theſe Deſires; yet this prov'd favourable to *Fœlix*, and the King of *Poland* forbad any to obey *Eugenius*. *Italy* continu'd firm to *Eugenius*, except *Piemont* and *Savoy*. The Duke of *Milan* begun a Treaty with *Fœlix*, and ſeem'd to have agreed with him upon Conditions; but it was not concluded. *Ferdinand*, Duke of *Calabria*, ſent an Ambaſſador to the Council, who was order'd to promiſe Obedience to *Fœlix*. *Francis Sforza* caus'd great Promiſes to be made, which came to no Effect. *Alphonſus*, King of *Arragon*, perceiving that *Eugenius* would favour *Charles* of *Anjou*, in the Pretenſions he made to the Kingdom of *Naples*, declar'd for *Fœlix* in the Year 1441. and promis'd by a Letter written in *October* to the Council, That he would cauſe him to be own'd in his ſix Kingdoms, and gave hopes alſo of doing ſomething more if a Legat were ſent unto him. But he made theſe Offers for no other reaſon, but only to engage *Eugenius* in his Intereſt; for after he had treated with the two Competitors, he declar'd himſelf for the latter, who gave him more advantageous Conditions, and was better able to perform them; and when the Treaty was Sign'd, he caus'd to be publiſhed a Declaration, *June* the 20th, 1443. importing, That after he had been a long time doubtful about the Affairs of the Church, God at laſt had diſcover'd to him that *Eugenius* was the true Pope, and that he revok'd the Declarations he had made in favour of *Fœlix*, and the Council of *Baſil*: At the ſame time he gave Order to the Archbiſhop of *Palerma*, the Biſhops of *Tortoſe* and *Vic*, who had been promoted to the Dignity of Cardinals by *Fœlix*, and to the other Biſhops of his Dominions, to retire from *Baſil*, and go into *Italy*, or to their own Dioceſſes.

The Council of Baſil.

While the Deputies of the Council being ſent to all Chriſtian Princes, us'd their utmoſt Endeavours to make them acknowledge him for Pope, whom the Council had choſen, which was the grand and principal Affair; the Prelats that remain'd at *Baſil*, continu'd their Meetings, and held their Seſſions from time to time, tho' they were leſs frequented than before. *Fœlix* preſided in the private Congregations held in 1441. in the abſence of the Cardinal of *Arles*, who was ſent into *Germany*, and there made the following Orders: Firſt, That the Preſident of the Aſſembly ſhould always be the moſt ancient Prelat: Secondly, That no regard be had to the Collations of Ordinaries, unleſs it be evident, That there was Time enough from the Death of the laſt Incumbent unto the Date of the Collation, wherein the Collator might be inform'd of his Death, and that the Acts of Collation were not paſs'd before by a Notary: Thirdly, That the Doctors or Nobles who have a Benefice of 300 Livres or more in Revenue, cannot obtain

obtain a Dispensation to possess two incompatible Benefices; and that those who are not of this Quality, and have a Benefice of 200 Livres, cannot have two Cures, two Dignities, or two Canonries. Fourthly, That the Doctors or Nobles can have but two Prebendaries in the Metropolitan Churches, three in the Cathedral, or four in the Collegiate; and that those who are not of that Quality, can have but one in the Metropolitan Churches, two in the Cathedral, and three in the Collegiate; that the former can have but eight simple Benefices, and the latter but three. Fifthly, That the Cardinals who have 6000 Livres of Rent can have no Benefices in *Commendam*, nor the Patriarchs who have 4000 Livres, nor the Archbishops who have 3000, nor the Bishops and Protonotaries who have 2000, and the Abbots who have 1000. Sixthly, That Ordinations shall not be made too lightly in the Council, but Persons shall be chosen to examine those who present themselves to be Ordain'd. *Felix* having desir'd that the Reservations of the Benefices of *Savoy* might be granted him, was deny'd. *The Council of Basil.*

There was a long Consultation about the Celebration of the Feast of the Visitation of the Virgin, which was Instituted by *Boniface* IX. in the time of the Schism: At last, a Decree was drawn up, and publish'd in the Name of the Council, and not in the Name of the Pope, as some would have it, in the Forty Third Session, held the 1st of *July* 1441.

In the Year 1442. the Pope *Eugenius* transtated the Council from *Florence* to *Rome*, in the Church of St. *John* of *Lateran*, by his Bull dated *May* the 3d. The Council of *Basil* on its part publish'd a long Decree in the Forty Fourth Session, held the 10th of *August*, for securing the Instruments and Persons of the Council, and voiding and nulling all that might be done against them, or to their prejudice. Towards the end of the Year *Felix* retir'd to *Lausane*, with a part of his Cardinals; In the mean time, the Council continu'd to make Congregations at *Basil*, and in them to regulate several private Affairs: It condemn'd many Propositions advanc'd by the Friars Mendicants against the Rights of Curates, and particularly this, That those who die in the Habit of St. *Francis*, remain in Purgatory but one Year, because St. *Francis* descends thither once every Year, and brings forth all those of his Order. The Council invited *Felix* to return to *Basil*, but whatever importunity they us'd, he would not return; and he created four New Cardinals. At last, the Wars of *Germany*, the departure of the Bishops subject to King *Alphonsus*, the Importunity of the Emperor for holding of another Council, the Absence of *Felix*, and the small assistance the Prelats could expect while they stay'd at *Basil*, oblig'd them to break up after they had appointed the future General Council to be held three Years after in the City of *Lyons*; and they continu'd this of *Basil*, if it could be done, in that City, or the City of *Lausane*, by the Decree publish'd in the Forty Fifth Session, the 16th of *May* 1143. *The Transactions of the Councils of* Basil *and* Florence.

Thus ended the Councils of *Basil* and *Florence*, rather weary'd with the Struggle than overcome, for neither the one nor the other would yield; and they found a way to put an end to their Disputes without making Peace or any Accomodation, by transtating themselves in appearance to another place, where scarce any thing more was done: Nevertheless the Schism continued still until upon the Death of *Eugenius* IV. (which happen'd *February* the 23d, in 1447.) *Nicholas* V. was chosen in his room *March* the 6th, who was a meek Man, and of a peaceable Temper; and readily comply'd with the Proposals of Accommodation which were made to him by the Christian Princes, and chiefly by the *French* King, who did with great Vigor promote the Peace of the Church, by making application both to this Pope and *Felix*, and the Prelats Assembled at *Lausane*: For altho' *Savoy* had been given to *Nicholas* V. who had granted Indulgences to those who would assist him to conquer it, and upon this account Politick Reasons should have prevail'd with him to push Things to extremity against *Felix*; yet he preferr'd Justice and the Peace of the Church before his own Interest, concluded an Accommodation upon Conditions very advantageous to both Parties, which were, That *Felix* should renounce the Papal Dignity, but he should be the first of the Cardinals, and Perpetual Legat to the Holy See in *Germany*; That they should revoke on both sides all the Excommunications, Censures and other Penalties, enacted by the Councils, or by the Contending Popes, against those of the opposite Party; That all those on both sides should be maintain'd, who were in Possession of Dignities, Benefices and Ecclesiastical Offices, and that to this purpose all the Collations, Provisions, Postulations, Elections, *&c.* made in each Obedience should be confirm'd; That likewise the Dispensations, Indulgences, and other Graces granted by the Councils, or the Popes of the two Obediences, as also the Decrees, Dispositions, and Regulations they had made should be confirm'd; That the Archbishops, Bishops, Abbots, and other Beneficiaries, should remain peaceable Possessors of the Benefices they were in Possession of, and all Sentences, Judgments and Processes to the contrary should be made Null and Revok'd; That the Cardinals of both Obediences shall remain in their Dignities, and Provision should be made for those who had one and the same Title, as was done at the time of the Council of *Constance*; That the Officers of both Courts shall remain in their Offices, and where there shall be found two promoted to the same Office, he shall be recompens'd who shall be oblig'd to Resign; Lastly, That *Nicholas* V. shall engage to Call a General Council in *France* seven Months after the Accommodation. *The end of the Schism under the Pontificat of* Nicolas V.

All these Conditions, except the last, were granted and executed; and *Felix* after he had confirm'd the Collations, and other Acts he had done during his Pontificat, and revok'd by his Bulls dated *April* the 5th, 1449. the Censures past against *Eugenius*, *Nicholas* and their Adherents,

The end of the Schiſm under the Pontificat of Nicolas V.

rents, Renounc'd on the 9th of the ſame Month the Papal Dignity, and all the Right which he could pretend to it: The Fathers of the Council of *Lauſane* approv'd of his Demiſſion, revok'd alſo the Excommunications and other Cenſures enacted by the Council of *Baſil* againſt *Eugenius*, elected and acknowledg'd *Nicholas* V. for Pope: And after this, *Nicholas* V. on his part revok'd by his Bulls publiſh'd the 18th of *June*, all the Cenſures, Excommunications, and other Penalties enacted againſt the Fathers of the Council of *Baſil* and *Lauſane*, againſt *Fœlix* and their Adherents, confirm'd all the Collations and Diſpoſitions made by theſe Councils, and by *Fœlix*; maintain'd in their Dignities, Prelacies and Benefices all thoſe that Poſſeſs'd them in that Obedience, and appointed *Fœlix* to be the firſt Cardinal, and perpetual Legat to the Holy See in *Germany*. Thus a full end was put to the Schiſm, and *Nicholas* V. was acknowledg'd by all for Lawful Pope. He ſpent the reſt of his Pontificat in allaying the Commotions in *Italy*, and died the 25th of *March*, in the Year 1455.

From this time to the end of this Century, nothing conſiderable was tranſacted about Eccleſiaſtical Matters in the Church of *Rome*; and the Popes were more taken up with the Wars of *Italy*, the Projects of Deſigns againſt the *Turk*, the Cares of aggrandizing their Temporal Power, and Settling their Families than with Eccleſiaſtical Affairs. Nevertheleſs, many Letters and Bulls were written in their Name, about the Affairs which are commonly carried to the Court of *Rome*, as the Canonizations of Saints, the Privileges of Monaſteries, the Affairs of Religious Orders, of Diſpenſations, Proceſſes between Churches, *&c.* the greateſt part of which has been collected by *Rainaldus*, and the other Annaliſts, and in the *Bullarium*. I ſhall only add the Names of the Popes, who ſucceeded *Nicholas* V. together with the time of their Advancement to the Pontificat, and of their Death.

Calliſtus III. *Alphonſus Borgia* of *Catalonia*, a Cardinal of the Promotion of *Eugenius* IV. in 1440. was choſen in the room of *Nicholas* V. on the 8th of *April*, in the Year 1455. and was call'd *Calliſtus* III. He declar'd War againſt the *Turks*, and eſtabliſh'd the Feſtival of the Transfiguration of our Lord. Being very old when he was advanc'd to the Papal Dignity, he did not govern long the Holy See, but died *Auguſt* the 6th, in the Year 1458.

Pius II. To him ſucceeded *Æneas Sylvius* Cardinal, of the Family of the *Picolomini*, who was choſen the 19th of *Auguſt*, in the ſame Year, and nam'd *Pius* II. We ſhall have occaſion to ſpeak of him among the Writers of this Century, among whom he holds a conſiderable Rank. He died *Auguſt* the 14th, 1464.

Paul II. *Paul* II. a *Venetian*, Nephew by his Mother's ſide to *Eugenius* IV. who was nam'd before *Peter Barbo*, ſucceeded *Pius* II. and govern'd the Church of *Rome*, from the beginning of *September*, in the Year 1464. till the 25th of *July*, 1471. and then died of an Apoplexy. Some hold that he was the firſt Author of that Inſtitution, that the Cardinals ſhould wear Red Hats. In the Year 1467. he created Cardinal *Francis* of *Rouere*, a Monk of the Order of Friars Minors, and Vicar-general of his Order in *Italy*, deſcended of an Illuſtrious Family in *Savonna*,

Sixtus IV. who ſucceeded him under the Name of *Sixtus* IV. This Pope made two Decrees about the Conception of the Virgin, one wherein he grants Indulgences to thoſe who ſhall celebrate the Feaſt of the Conception, and ſay the Office compos'd by *Nogarol*, a Canon of *Verona*: The other wherein he forbids under pain of Excommunication, the Sentence being reſerv'd to the Pope, to treat with Hereticks, or accuſe thoſe of Mortal Sin, who believ'd or maintain'd, That the Virgin was conceiv'd without Sin. He ordain'd, That for the future a Jubilee ſhould be granted every Twenty five Years. Before he was made Pope, he had written ſome Treatiſes, *viz.* a Book of the Blood of Jeſus Chriſt, a Treatiſe of the Power of God, printed at *Rome* in 1471. an Explication of the Treatiſe of *Nicholas Richard*, about the Indulgences granted for the Souls of Purgatory, printed with the Treatiſe it ſelf in 1487. He died the 12th of *Auguſt*, in the Year 1484.

Innocent VIII. His Succeſſor was *Innocent* VIII. a *Genoeſe*, who had been made Cardinal in 1473. and died the 25th of *July*, 1492. *Theodorick Borgia*, Nephew to *Calliſtus* III. procur'd his own Election in the room of *Innocent* VIII. by his Canvaſſing, his Mony and the Promiſes he made to the Cardinals, to give them Benefices and Lands, and took upon him the Name of *Alexander* VI. He diſgrac'd his Dignity by his Ambition, his Avarice, his Cruelties, and his Debaucheries, and died on the 18th of *Auguſt*, in the Year 1503. having taken by a miſtake that Poiſon which he had prepar'd for poyſoning the Cardinals whom he had invited.

CHAP.

CHAP. IV.

Of the Eccleſiaſtical Writers that flouriſh'd in the Weſt in the Fifteenth Century.

A Judgment of the Writers of the Fifteenth Century.

IN the Fifteenth Century, the love and reliſh of that true and uſeful Learning, which had been a long time baniſh'd, begun to revive in the World, and produce in it ſome good Effects. That Theology, which is founded upon the Principles of Scripture and Tradition, begun to be cultivated by the moſt able Divines, who applied themſelves to uſeful Queſtions about Doctrin and Morality, and handled them after a clear and ſolid manner, without entangling them with Philoſophical terms, and the thorny Queſtions of *Metaphyſicks*. *Peter* of *Ailly*, *John Gerſon*, and *Nicholas Clemangis* led the way, and ſhew'd an Example, clear'd their Writings of that Barbariſm and Obſcurity, which reign'd before them in the Sums, and the ordinary Commentaries of Theologues; and without inſiſting upon Queſtions purely Scholaſtical, handled divers Matters of Doctrin, of Morality and Diſcipline. In the Diſputes which the *Latin* Church had againſt the *Greeks*, and againſt the *Wiclefites* and *Huſſites*, they had recourſe to Scripture, and the Tradition of the Church for oppoſing them, which occaſion'd the Writers of Controverſie to ſtudy the *Greek* and *Latin* Fathers in their Originals. There were alſo able Men in the *Hebrew* and *Greek* Tongues, ſuch as *Paul* of *Burges*, *Jerome* of St. *Faith*, and *Anthony Lebrixa*, who applied themſelves to explain the Literal Senſe of Holy Scripture; and to reſolve the chief Difficulties that might be rais'd about thoſe Paſſages that were more obſcure. Great pains alſo was taken for reforming the Manners and Diſcipline of the Church; and many Authors ſignaliz'd themſelves by publiſhing excellent Works upon this Subject, wherein they did freely expoſe the Abuſes, and ſhew'd the Remedies that might be applied unto them. The Doctors of the Canon-Law did no longer ſlaviſhly tie themſelves to the Decrees and Decretals, but begun to look higher to the Original Canons, and to inform themſelves of the Ancient Diſcipline. Devotion was advanc'd to the higheſt degree, and by ſome even to thoſe Exceſſes which are not tolerable. In thoſe times indeed there was no perfect Hiſtorian, but there were many moderately good, whoſe Style was tolerable. The *Caſuiſts* had their Riſe almoſt about that time, and from their firſt beginning they introduc'd ſome looſe Opinions, and debated uſeleſs Queſtions; beſides, That the meanneſs of their Style renders them contemptible. Yet there were ſome Authors who wrote upon theſe Subjects with all the Elegance and Sublimity of Style that was poſſible: But the Eloquence of the Pulpit had not the good fortune to be ſo eaſily reſtor'd; all that can be ſaid in honour of the Preachers of this Age, is this, That among many whoſe Sermons were mean, childiſh, and unworthy of bearing the Name of the Word of God, there were ſome that deliver'd ſound Morality and uſeful Inſtructions, but without Eloquence and Loftineſs of Style. The Study of Greek, Latin, Poetry and Polite Learning flouriſh'd towards the end of this Century, which has furniſh'd us with moſt valuable Writers of this kind. This is in general the Idea which may be form'd of the Writers in the Fifteenth Century: We ſhall now ſay ſomething of each in particular, and inſiſt upon the Works of thoſe who deſerve to have Extracts taken out of them, paſſing ſlightly over the reſt of them. We ſhall begin with three famous Theologues of the Univerſity of *Paris*.

Peter of Ailly, (Petrus de Aliaco) Cardinal.

The firſt is *Peter* of *Ailly*, born at *Compiegne*, in the Year 1350. of a very obſcure Family, who roſe by his Merits to the Dignity of Cardinal. He owes this Advancement to the College of *Navar*, which receiv'd him into the number of its Burſars, about the Year 1372. From that time he begun to make himſelf known by his Writings of Philoſophy, wherein he follows the Principles of the Nominals. Afterwards, in the ſame place, he explain'd the Maſter of the Sentences towards the Year 1375. His Reputation procur'd him to be choſen to aſſiſt at a Synod in *Amiens*, where he made a Diſcourſe to the Prieſts of that Dioceſs, tho' he himſelf was yet but Sub-deacon. He receiv'd the Doctor's Bonnet at *Paris*, the 11th of *April* 1380; and the next Year made a Diſcourſe before the Duke of *Anjou*, in the name of the Univerſity, wherein he prov'd that it was neceſſary to Call a General Council to put an end to the Schiſm. The ſame Year he was made Canon of *Noyon*, and ſtay'd there till the Year 1384. when he was call'd back to *Paris* to be the Superior of the College of *Navar*; he diſcharg'd the Duty of the Place with Honour, and deſerv'd Commendation for his Leſſons and Sermons. Out of his School came *John Gerſon*, *Nicholas Clemangis*, and *Giles* of *Champs*, the moſt celebrated Theologues of this Time. The Univerſity of *Paris* could find no Perſon more fit than this Doctor, to maintain their Cauſe againſt *John Monteſon*, at the Tribunal of Pope *Clement* VII; whom therefore they deputed to the Court of *Avignon*, where he pleaded himſelf the Cauſe of the Univerſity againſt *Monteſon*, with ſo much Vigor, That the Pope and Cardinals confirm'd the Judgment of the Univerſity. Being return'd from this Deputation, in the Year 1389. he was honoured with three conſiderable Dignities, *viz.* of Chancellor of the Univerſity, Almoner and Confeſſor to King *Charles* VI. In the Year 1394. he was appointed Treaſurer of the

Peter *of* Ailly *Cardinal.*

Holy Chappel, and ſent by the King to *Benedict* XIII. to labour for the Peace of the Church. After this, he was choſen ſucceſſively to two Biſhopricks, in the Year 1395. to that of *Puy* in *Velay*; and in the Year 1396. to that of *Cambray*; he took Poſſeſſion of the latter, and laid down his Office of Chancellor of the Univerſity in favour of *John Gerſon*. He took great pains afterwards to extirpate the Schiſm, and aſſiſted at the Council of *Piſa*. In fine, *John* XXIII. made him Cardinal by the Title of St. *Chryſogone*, in the Year 1411; and in this Quality he was preſent at the General Council of *Conſtance*, and was one of thoſe that had a great Hand in all that was done there. There he compos'd ſome Treatiſes, and made many Sermons about the Matters which were handled in the Council; and afterwards he return'd to *Cambray*, where he died in the Year 1425.

There are many Works of *Peter* of *Ailly*, Printed and in Manuſcript. The Printed are as follows. Short Commentaries upon the four Books of the Sentences, Printed a-part in the Year 1500, and at *Stratsburgh* in 1490, together with the following Treatiſes, Queſtions or Principles upon the four Books of the Sentences, a Recommendation of the Holy Scripture, Principles upon the Courſe of the Bible, and chiefly upon the Goſpel of St. *Mark*. *Quæſtio Veſperiarum*, Whether the Church of Jeſus Chriſt is govern'd by the Law? The Queſtion *de Reſumpta*, Whether the Church of St. *Peter* is govern'd by a King, regulated by a Law, confirm'd by the Faith, and has a Right to Dominion. In the ſame year, and at the ſame place there were alſo Printed many Treatiſes of Piety, by the ſame Author, which have been alſo Re-printed at *Douay*, in 1634, *viz.* the Mirror of Conſideration which contains twelve Chapters; A Compend of Contemplation divided into three Treatiſes, whereof the 1ſt conſiſts of 12 Chapters of the 2d of the 2d of St. *Thomas*; the 2d is of the Spiritual Genealogy of *Jacob*, and the Figures which ſerve for Contemplation; the 3d of the Spiritual Senſes of a Man elevated to Contemplation; A work of the four ſteps of a Spiritual Ladder taken from St. *Bernard*; A ſhort Diſcourſe upon the Book of Pſalms; Meditations upon the thirtieth Pſalm, upon the Pſalm, *Judica me Deus*, upon the ſeven Penitential Pſalms, upon the Canticles, upon the *Ave Maria*, upon the Songs of the *Virgin*, *Zachary* and *Simeon*; together with an Epilogue of the four Spiritual Exerciſes; A Treatiſe of the Lord's Prayer, a Tract of the twelve Honours of St. *Joſeph*: The Treatiſe of the Soul, Re-printed at *Paris*, in 1505. Twenty Sermons, among which is a Sermon of the Trinity, Preach'd in the year 1405. at *Geneva*, before *Benedict* XIII. wherein he perſuades him to cauſe the Feaſt of the Holy Trinity to be celebrated in every Church, with a Conſtitution of this Pope upon this Subject, and a Treatiſe of the form and manner of chooſing a Pope, which was made in the time of the Council of *Conſtance*, as alſo his Treatiſe of the Reformation of the Church, preſented to the Fathers of this Council in the year 1415, Printed in the Collection Entituled, *Faſciculus rerum expetendarum*, and a Treatiſe of the Authority of the Church and Cardinals among the Works of *Gerſon*. There is alſo a Sacramental, which goes under the Name of *Peter* of *Ailly*, printed at *Lovain* in 1487. and the Life of St. *Peter* of *Moron*, or *Celeſtine*, printed at *Paris* in 1539. A Treatiſe of Eccleſiaſtical Power; A Treatiſe of the Interdict; A Treatiſe of the Permutation of Benefices, of Laws, and of a General Council; Some Queſtions about the Creation; An Anſwer to the Concluſions of Friar *Matthew*, for the Sect of Whippers, together with the Book of the Agreement of Aſtrology and Theology: Theſe two laſt are among the Works of *Gerſon*, the other have been printed at *Collen*, with ſome other Treatiſes of Aſtronomy: A Treatiſe of the Sphere printed at *Paris* in 1494. and at *Venice* in 1508; A Treatiſe upon the Meteors of *Ariſtotle*, and the Impreſſions of the Air, printed at *Strasburg* in 1504. and at *Vienna* in 1509. He had a great eſteem of Judicial Aſtrology, and refers to the Stars not only Civil Events, but alſo Changes of Religion, and the Birth of Hereſies; and he believ'd, That by the Principles of this Science, a Man might even foretel, the Birth of Hereticks, Prophets, and of Jeſus Chriſt himſelf.

The Manuſcript Works of *Peter* of *Ailly*, which are to be found in the Bibliotheque of the College of *Navar*, according to *Monſieur Launoy*, who has made a Catalogue of them, are as follows; A Queſtion decided in the Schools of *Navar*, *viz.* Whether it be Heretical to ſay, That 'tis lawful to give or receive Mony for obtaining a Right to Preach; A Propoſition made before the Pope againſt the Chancellor of the Univerſity of *Paris*, which begins with theſe Words, *Lord, I ſuffer Violence*; A Queſtion upon the Reprimand which St. *Paul* gave St. *Peter*; An Anſwer made in the *Sorbon* upon this Queſtion, *viz.* Whether it be a Perfection to be three Subſiſtences in one and the ſame Nature; Another Queſtion to which he anſwer'd in the *Sorbon*, *viz.* Whether the erroneous Conſcience of a reaſonable Creature can excuſe its Action; An Anſwer made in the Hall of the Biſhoprick, *viz.* Whether he that has a Power which Jeſus Chriſt has given him can be juſtly damn'd; Another Queſtion, *viz.* Whether the Liberty of reaſonable Creatures is equal before and after the Fall; An Invective of *Ezechiel* againſt Falſe Preachers; A Sermon made in the Chapter of the College of *Navar* upon this Text, *Truth is gone out of the Earth*; A Sermon upon St. *Bernard*; A Sermon upon theſe Words, *The Kingdom of Heaven belongeth to them*; A Sermon preach'd in the Synod of *Amiens*, when he was yet but Subdeacon, upon this Text, *Let your Prieſts be cloth'd with Righteouſneſs*; Another Sermon preach'd in the Synod of *Paris*; A Treatiſe upon *Boetius*'s Book of Conſolation; Two Treatiſes upon the Falſe Prophets, in the latter of which he treats of Hypocriſie, of Knowledge, of the Diſcourſe of good and bad Angels, and of Judicial Aſtrology; A Diſcourſe of the Viſion of the Garden of Scripture, which ſerves as a Preface to his Commentary upon the

the Canticles; Two Diſcourſes ſpoke before the Pope and the Conſiſtory of Cardinals, againſt Friar *John* of *Monteſon*; A Treatiſe made in the Name of the Univerſity of *Paris*, againſt the Errors of the ſame Friar, whereof the greateſt part is printed at the end of the Maſter of the Sentences.

Peter *of* Ailly *Cardinal.*

The moſt conſiderable Work of *Peter* of *Ailly*, is his Treatiſe of the Reformation of the Church, which is nothing but an Abridgment of many other Works which he wrote upon the ſame Subject. He ſhews in the Preface the neceſſity of Reforming the Church, becauſe of the Diſorders which abound in the greateſt part of its Members, which will ſtill encreaſe unleſs a ſpeedy Remedy be applied. The Body of the Work is divided into ſix Chapters, the firſt is, about the neceſſity of Reformation in the Univerſal Church; for which end he ſhews, That General Councils muſt be celebrated oftner than they have been in Times paſt, and that Provincial Councils muſt be held every two Years: The ſecond concerns what muſt be reform'd in the Head of the Church, *i. e.* in the Pope and the Court of *Rome*, wherein there are many Things to be reform'd: Firſt, That Abuſe which has been the Origin of Schiſm, that one Nation ſhould detain the Pope in their Country for a conſiderable time to the prejudice of the reſt of *Chriſtendom*; and to prevent this, he thought it would be convenient, That no more Cardinals ſhould be made of one Nation than Another. Secondly, That to hinder the Cardinals from alledging, they had made the Election of a Pope thro' fear or violence; a Time muſt be fix'd, after which this Exception ſhall be no more receiv'd; and that the Council muſt judge to whom it belongs to take cognizance of it. Thirdly, That a Remedy muſt be applied to the three principal Grievances that the other Churches object againſt the Church of *Rome*; and which conſiſt in the great number of Exactions, of Excommunications and Conſtitutions. Fourthly, That care muſt be taken as to Collations and Elections of Benefices, to retrench many Exemptions which the Court of *Rome* had granted to Abbots, Convents and Chapters; and to aboliſh many Rights which the Officers of the Court of *Rome* had uſurp'd. The third Chapter is concerning the Reformation of the Church in its Principal Parts, *i. e.* the Prelats of the firſt Order; there he explains the Qualities which Biſhops ought to have, after what manner they ſhould live; he proves the Obligation they lie under to Reſide in their Dioceſs, and ſhews what care they ought to have to avoid all appearance of Simony, and to take nothing for Orders, nor for the Adminiſtration of the Sacraments; He adds, That it would be expedient to declare, That many things which paſs for Commands of the Church are only Counſels, to moderate the Laws of the Church, to abridge and purge the Divine Offices, to retrench a part of the Images and Feſtivals, and not to Canonize ſo many new Saints. The fourth Chapter is about the Reformation of the Religious Orders: He thinks it would be convenient that there ſhould not be ſo great a Number of them, nor ſo many different Orders, particularly of the Mendicants, whoſe great Number is burdenſome and prejudicial to the other States of the Church: That the begging of Preachers ſhould be ſuppreſs'd, which renders the Word of God contemptible, and the Monks muſt be hindred from going out of their Houſes, under pretence of Study: That it was alſo neceſſary to reform the Military Orders, and to bring them back to their ancient Inſtitution: That as to the Nuns no Monaſteries ſhould be ſuffer'd, which have not ſufficient Revenues to maintain the Nuns that are ſhut up in them, for want of which they are forc'd to go abroad. The fifth Chapter is about the Reformation of mere Eccleſiaſticks; he deſires that Benefices ſhould be fill'd with Perſons capable and worthy to poſſeſs them, That Dignities ſhould not be given but only to thoſe who are Doctors in Divinity or Law: He believ'd alſo, That the Univerſities wanted Reformation, and that they ſhould retrench the uſeleſs Studies that were in uſe there. He wiſh'd that the Manners of Eccleſiaſticks were reform'd, which were very diſorderly; That Archdeacons were oblig'd to do their Duty; That the Order of Prieſthood ſhould not be given but only to thoſe who were Qualified, and of good Morals. That for the Inſtruction of thoſe who are already Ordain'd, Lectures ſhould be made in Latin and French, about thoſe things of Religion which are moſt neceſſary, as about Vertues and Vices, about the Articles of Faith, the Sacraments, the manner of Confeſſing, and that they ſhould be publiſh'd in the Synods; That there ſhould be in each Church a Reader in Divinity, and a number of ſufficient Books. The ſixth Chapter is about the Reformation of Lay-men, and chiefly of Chriſtian Princes, where he gives them excellent Inſtructions concerning their Behaviour towards the Church and the General Council.

John Charlier Gerſon.

John Charlier ſirnam'd *Gerſon*, from the name of a Village in the Dioceſs of *Rhemes*, near *Rhetel*, in which he was born *December* the 14th, 1363. was Educated in Piety by his Father *Arnulphus*, and his Mother *Elizabeth*. When he arriv'd at the Age of Fourteen Years at *Paris*, he was receiv'd into the Society of Artiſts of the College of *Navar*, and after he had ſtudied there Humanity and Philoſophy he was receiv'd in the Year 1382. into the Society of Divines: And having ſtudied Divinity for Ten Years under *Peter* of *Ailly*, and *Giles Deſchamps*, he took his Degrees in the Faculty of Theology, and receiv'd the Doctors Cap in the Year 1392. Some time after, he ſucceeded *Peter* of *Ailly* in the Dignity of Chancellor and Canon of the Church of *Paris*. The Murder of *Louis*, Duke of *Orleans*, who was Maſſacred in the Year 1407. by Order of the Duke of *Burgundy*, ſtirr'd up the Zeal of *Gerſon* againſt *John Petit* a Divine; who, by a baſe Compliance had undertaken to juſtifie this Action. *Gerſon* made many Sermons againſt this Sanguinary Doctrine, caus'd it to be Cenſur'd by the Faculty of Theology, and

John Charlier *ſurnam'd* Gerſon.

the Biſhop of *Paris*: He beſtirr'd himſelf vigorouſly for the Extirpation of the Schiſm before the Council of *Piſa*, but chiefly in the Council of *Conſtance*; at which he aſſiſted in the Quality of Ambaſſador from the King of *France*, and of Deputy from the Univerſity of *Paris*, and the Province of *Sens*. He wrote ſeveral things, and ſpoke many Diſcourſes during the time of the Council, and was there look'd upon as the moſt able of all the Divines. There he oppos'd ſtoutly the Error of *John Petit*, and caus'd him to be condemn'd by the Council, which brought upon him the Indignation of the Duke of *Burgundy*; inſomuch that he durſt not return to *Paris*, and was forc'd to retire into *Germany* Diſguis'd in the Habit of a Pilgrim. There he ſtay'd for ſome time, but at laſt he return'd to *Lyons*, where he ended his Days on the 12th of *July* 1439. at the Age of 76 Years.

Gerſon wrote many Books which have been Printed many times in *Germany*, at *Colen* in 1483. at *Strasburg* in 1488. and in 1444. at *Baſil* in 1489. and in 1518; by *Martin Flacius*, in 1502. by *John Knoebauch* in 1514; and twice at *Paris*, in 1521. in the *Gothic* Letter, and in 1606. Theſe Editions were divided into four Parts.

The firſt contains the Treatiſes concerning Faith and the Eccleſiaſtical Power. Before it there is plac'd an Encomium of the Works of *Gerſon*, after which follows a Concordance of the four Evangeliſts. The firſt of the Treatiſes about Eccleſiaſtical Power, is the Work which he compos'd upon this Subject at *Conſtance* while the Council was held, Entitled, Of the Eccleſiaſtical Power, and the Origin of Right and Laws. It contains Thirteen Conſiderations: In the firſt he gives the Definition of Eccleſiaſtical Power expreſs'd in theſe Words: The Eccleſiaſtical Power is a Power that was conferr'd ſupernaturally and ſpecially by Jeſus Chriſt to his Apoſtles, and their Diſciples, to paſs to their Lawful Succeſſors to the end of the World, for the Edification of the Church Militant according to the Laws of the Goſpel, and for obtaining Eternal Life. He diſtinguiſhes in the ſecond Conſideration two ſorts of Eccleſiaſtical Power, the Power of Order, and the Power of Juriſdiction; and divides the former into two, the Power of Order as to the Myſtical and true Body of Jeſus Chriſt and its Conſecration, and the Power of Order as to the Myſtical Body of Jeſus Chriſt in its Members, *i. e.* the Church. The Power of Juriſdiction is alſo divided into two, that which concerns the External Court, and that which concerns the Internal; and the former is either ſuch as Jeſus Chriſt did immediately appoint, or ſuch as Human Conſtitutions have ordain'd. The Power of Order which concerns the Conſecration of the Body of Jeſus Chriſt is equal in the Prieſts and the Biſhops; but as to the Power of Confirmation and the Ordination of Miniſters, that belongs to the Biſhops, at leaſt in its Plenitude and Perfection, and is equal in them and in the Pope, as *Gerſon* proves in the third Conſideration. He treats in the fourth of the Power of Juriſdiction in the External Court, which is Exercis'd over Chriſtians whether they will or no, but with reſpect to Eternal Happineſs; ſuch is the Power of Excommunicating and Interdicting. He ſays, That this Power was given by Jeſus Chriſt to his Church to be Exercis'd by a General Council; That altho' it was conferr'd upon St. *Peter* and his Succeſſors, yet it was chiefly given to the Church: Firſt, Becauſe the Church is infallible, which cannot be ſaid of the Pope: Secondly, Becauſe the Church can ſet Bounds to the Power of the Pope, which the Pope cannot do to the Power of the Church: Thirdly, Becauſe the Church comprehends all the Eccleſiaſtical Powers, even that of the Pope: Fourthly, Becauſe the Church can make Laws to oblige the Pope and reform him, whereas the Pope cannot judge the whole Church, nor ſet any Bounds to its Power. As to the Effects of the Eccleſiaſtical Juriſdiction, *Gerſon* ſays, That the laſt Penalty that the Church can inflict is Penal Excommunication, and that it has no Right to make uſe of any Corporal Puniſhment, but by the Conceſſion of Princes; wherefore he does not approve that ſo many Cenſures have been us'd for maintaining this Juriſdiction. He treats in the fifth Conſideration of the Power of Juriſdiction in the Internal Court, which is Exercis'd over thoſe that voluntarily ſubmit to it; by enlightening and perfecting them with Inſtructions, and the Adminiſtration of Sacraments, and Purifying them by Baptiſm and by Penance. After he has Eſtabliſh'd theſe Principles, he applies them in the following Conſiderations. The Eccleſiaſtical Power conſider'd in it ſelf is unvariable, and continues the ſame from the beginning of the Church unto the end, and comprehends all the different Powers, even the Authority of the Pope: The ſame Power conſider'd reſpectively in its particular Subjects is variable, ſince the Subjects are chang'd by Natural or Civil Deaths, by Depoſition, Renunciation, *&c.* The Pope himſelf may voluntarily reſign the Pontificat, or be Depos'd. The Power which reſpects the Inſtitution of Miniſters has very much varied in the Church, and the Ambitious Deſires of Men has caus'd ſo great Confuſions about it, that 'tis difficult to diſtinguiſh what is in it of Jeſus Chriſt's Inſtitution from that which is of Human appointment: The Hiſtory of the Popes, of General Councils, and the Decretals of the Pope plainly diſcover this variety. But we ought to conſider the many Proceſſes about Benefices which buſie the Court of *Rome*, the Collations and Seals of the Pope, the Annates, and an infinite number of Practices, by which the Pope would uſurp the Inſtitutions, the Rights, the Offices and the Benefices of all the Churches; they ought to remember, That God has not given them a Power but to Edification; they have a Right to reform Abuſes, to watch over the whole Church, to turn out Intruders, to advance the Humble and Poor without Prayers or Preſents. The Eccleſiaſtical Power conſider'd according to its Uſage and Exerciſe is variable, for tho' it be the Inſtitution of Jeſus Chriſt, yet the Uſe and Exerciſe of it is convey'd from ſome Men to others,

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according to the various Neceſſities of the Church. The Plenitude of this Power is ſubjectively in the Pope only, ſuppoſing that he be Ordain'd, which was given by Jeſus Chriſt to St. *Peter*, for him and his Succeſſors: But the Church and Princes have granted them Rights which they had not by the Inſtitution of Jeſus Chriſt, and the General Councils could make Laws which the Pope could not deſtroy, but only by diſpenſing in caſe of neceſſity or apparent advantage, becauſe Human Laws can never be made ſo general, but they will admit of ſome Exception and Interpretation; *Gerſon* there gives Excellent Rules about Diſpenſation. After this, he proceeds to the Authority of the Church, and a General Council, which he proves to be the Sovereign Authority in the Church, and to have Right to exerciſe the Pontifical Juriſdiction; and alſo to take care of it for a time, tho' they cannot aboliſh it for ever. The twelfth Conſideration is about the Power of the Pope with reſpect to Temporal Revenues. He ſays, That he has no Power to diſpoſe of the Revenues of Clergy-men, and much leſs of thoſe of Lay-men, altho' the Government, Direction and Regulation of theſe Revenus belong to him. He owns, That theſe Doctrins are contrary to two oppoſite Errors, whereof one is, That the Eccleſiaſticks ought not to have Temporal Revenues, that if they have any they are only Alms which are not due, and which they ought not to enjoy, but to live in the Poverty of Jeſus Chriſt; the other is, That the Pope is the Sovereign Lord of Temporals as well as Spirituals; That all Kings receive their Power from him, or at leaſt that he is abſolute Lord of the Eccleſiaſtical Revenues, and that he can diſpoſe of them according to his Will without being guilty of Simony, and without admitting any Appeal from his Judgment. He concludes from all theſe Conſiderations, That the Power of the Pope is much Superior to all other Power Eccleſiaſtical and Temporal; but that the Power of the Church and a General Council is more extenſive and large, not only for its Infallibility, but for the Right it has to Reform the Church in its Head and Members, and to decide as the laſt reſort the Cauſes of Faith. He defines a General Council a Congregation made in any place by a Lawful Authority, of all the Hierarchical Orders of the Catholick Church, from which none of the Faithful are excluded, who has a mind to be heard in order to the Management of what concerns the Government of the Church in Faith and Manners. It belongs to the Pope to call them together except in three Caſes, in which the Congregation of a Council may be made without the Pope: The firſt is, If the Pope be naturally dead, civilly or canonically, if he be Depos'd, Diſtracted, or a Priſoner in any place where he cannot be addreſs'd unto; The ſecond is, If being requir'd to call a Council, he does obſtinately refuſe to do it; The third is, If a General Council being Lawfully Aſſembled appoint the time and place of a ſubſequent Council. The Prelats that ought to be preſent at a Council are thoſe of the firſt Order, *viz.* Archbiſhops and Biſhops who ſucceed the Apoſtles; and Prelats of the ſecond Order who are Succeſſors to the 72 Diſciples: Both the one and the other have a Definitive Voice in the Council, other Perſons have only a Conſultative Voice. By the Prelats of the ſecond Order are underſtood the Pariſh-Prieſts; but this cannot be extended to the Regulars, who Exerciſe no Hierarchical Functions but by Privilege. The thirteenth Conſideration contains the Definition and Diviſion of the differen ſorts of Laws of Juriſdiction and Government. This Treatiſe of *Gerſon* was written and repeated in the Council of *Conſtance* 1417.

John Charlier ſurnam'd Gerſon.

The ſecond Work of the ſame firſt Part is a Diſcourſe ſpoken at the ſame Council in 1415. upon occaſion of the Proceſſions that were made for the happy Voyage of the King of the *Romans* to *Peter de Luna*; wherein he explains the Progreſs which the Council made towards Peace, by removing the Obſtacles which hindred the Extirpation of the Schiſm and Hereſie, and the Reformation of Manners. In it he confirms the Authority of the Council above the Pope in Matters of Faith, and as to the Reformation of Manners.

The third Treatiſe is Entitled, *de Auferibilitate Papæ ab Eccleſia*, the Subject whereof is not as ſome imagine, That the Church can take away the Pope for ever; but that there are many Caſes wherein the Church may be for a time without the Pope, and that there are ſome Caſes wherein he may be Depos'd. He takes for the Text of his Diſcourſe the Words of Jeſus Chriſt in St. *Mark Ch.* 2. *The time will come when the Bridegroom ſhall be taken away from you*, whereupon he enquires; Firſt, Whether Jeſus Chriſt who is the Bridegroom of the Church can be taken from the Church and its Members. And firſt, he lays it down for certain, That he cannot be taken away from the whole Church according to the Ordinary Law; Secondly, That tho' he may ceaſe to be the Spouſe of particular Believers in the Church Militant, yet he cannot ceaſe to be the Spouſe of the whole Church Collectively; Thirdly, That he cannot ceaſe to diſpenſe continually his Graces to the whole Church, and every one of its Living Members; Fourthly, That it was not poſſible, That Jeſus Chriſt ſhould be taken away from the far greateſt part of his Spouſe, ſo that the Church ſhould ſubſiſt in one Woman only, or in the Sex of Women only, or in Lay-men only. This is what concerns Jeſus Chriſt. Now follow the Propoſitions which concern the Pope his Vicar; Firſt, The Monarchical State of the Church Eſtabliſh'd by Jeſus Chriſt cannot be chang'd. Secondly, A Pope may ceaſe to be the Vicar of Jeſus Chriſt by Ceſſion or Reſignation of the Pontificat. Thirdly, He may be remov'd by a General Council, even againſt his Will in ſome Caſes; and tho' the Council cannot take from' him the Power of Order, yet it may Deprive him of the lawful Execution of the Power of Order, and of his Juriſdiction. Fourthly, The Council has Power to do this legally and with Authority. Fifthly, The Pope may be Depos'd as a Heretick and Schiſmatick, tho'

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John Charlier *ſirnam'd* Gerſon.

he be only mentally ſo, in ſuch Caſes as he may be preſum'd and judg'd to be ſuch. Sixthly, He may in ſome Caſes be depriv'd of the Pontificate without any Fault of his, though not without cauſe, as if he become incapable of doing his Duty, if he do not prove that his Election was Canonical; if his Deprivation be a means to procure the Peace of the Church, or the Re-union of a great many People; or if he has promis'd to reſign. Seventhly, The Church cannot take away the Vicar of Jeſus Chriſt unto the end of the World, ſuppoſing that it ſhall laſt yet for ſome time: From whence he concludes, That thoſe who contribute to maintain a Schiſm, oppoſe the Order of Jeſus Chriſt, becauſe they hinder the Church from having a lawful Head.

The 4th Treatiſe of *Gerſon*, is about the manner of our Behaviour during a Schiſm; where he ſhews, That when it is doubtful which of the Competitors is the true Pope, we ought to abſtain from Condemning one another, and endeavour to procure the Peace of the Church, either by obliging the Competitors to reſign their pretended Rights, or by withdrawing our Obedience to them; but above all things, we ought not to divide the Communion of one from the other. At the end of this Treatiſe, he has added an Appendix, wherein he gives a Catalogue of the Schiſms of the Church of *Rome*.

The 5th Work, is a Treatiſe of the Unity of the Church, wherein he ſhews with what Zeal we ought to ſeek after Union with one ſole Head the Vicar of Jeſus Chriſt; and of what importance it is to procure it.

After this follows a Treatiſe of the different States of the Eccleſiaſticks, of their Duties and Privileges; Firſt, With reſpect to the Pope, who hath the Supremacy in the Church, tho' he be ſubject to the Laws of General Councils; and ought alſo to pay a Deference to other poſitive Laws. Secondly, With reſpect to the Biſhops, who are of Divine Inſtitution, and exerciſe their Power in Subordination to the Pope, yet ſo that he cannot deſtroy it, nor deprive the Biſhops of it without Reaſon, or reſtrain their Rights or Juriſdictions beyond reaſonable Bounds. Thirdly, With reſpect to Pariſh-Prieſts, who ſucceed the 72 Diſciples, and who are alſo inſtituted by Jeſus Chriſt, who, although they be inferiour to Biſhops, yet are ſuperiour to the Regulars, having a Right to Preach and Adminiſter the Sacraments. Fourthly, With reſpect to the Regulars, who are priviledg'd, and have been choſen to Preach, and hear Confeſſions a long time after the Eſtabliſhment of the Church; a Privilege which they ought to uſe Charitably, and not from a Principle of Intereſt, Emulation or Ambition, and to the Prejudice of the Pariſh-Prieſts, and not at all but when they are approv'd by the Biſhop.

The next Treatiſe is a Work purely of Morality, wherein *Gerſon* collects many Chriſtian Maxims for all Eſtates; after which follows a Sermon preach'd at *Conſtance*, wherein he relates divers Signs of the approaching Deſtruction of this World; among which he places the Pomp, Pride and Tyranny of the Prelats of his time, and the Novelty of Opinions.

After this we find a Catalogue of the Faults of Eccleſiaſticks, which are many: The plurality of Benefices is not forgotten there, nor the Tricks and Sollicitations that are us'd to obtain them, the Abſence of Biſhops from their Dioceſſes, the Negligence of Eccleſiaſticks in performing their Office, and reading Divine Service; their Ignorance, the worldly Life which they lead, the Pomp and Pride of Cardinals and other Prelats, and an infinite number of Diſorders both in the Manners and Behaviour of the Eccleſiaſticks.

The three following Treatiſes were Compos'd before the Council of *Conſtance*, at ſuch time as *Benedict* XIII. was yet acknowledg'd by *France*; wherein he proves the Right that *Benedict* had to the Pontificat, and would have him put an end to the Schiſm, by way of Com-promiſe or Ceſſion, rather than by a General Council.

Gerſon being ſent to Pope *Benedict* by the Univerſity of *Paris*, preach'd before him two Sermons at *Taraſcon*, in the Year 1404. one on the day of our Lord's Circumciſion, and the other about the Peace of the Church; wherein he undertakes to perſuade the Pope that he ought to embrace all ways for procuring it, even by reſigning, if need were, his Right to his Adverſary. This Diſcourſe was ill taken, wherefore *Gerſon* was forc'd to juſtify himſelf by two Letters which he wrote; whereof one is addreſs'd to the Duke of *Orleans*, and the other to the Biſhop of *Cambray*. In theſe Letters he ſpeaks of another preceding Sermon, deliver'd before the ſame Pope at *Marſeilles*; wherein he declares the Occaſion of his Embaſſy, which is printed after the other two, whereof we have now ſpoken, although it ſhould be before them; and there is alſo among them a Diſcourſe which was not preach'd by *Gerſon* till a long time after, in the preſence of *Alexander* V.

The other Pieces of *Gerſon* about the Schiſm, are a Diſcourſe ſpoken in the Name of the Univerſity of *Paris*, in 1408. in the preſence of the Embaſſadors from *England*, who were going to the Council of *Piſa*, wherein he congratulates them, that they were going to this Council to endeavour after the Peace of the Church, exhorts them to make a Peace, and ſhews them the means of procuring it. There is a Trialogue of his about the matter of the Schiſm; wherein he introduces Zeal, Good-will and Diſcretion, diſputing together, about the means of putting an end to Contention; a Letter in the Name of the Univerſity of *Paris*, againſt the Letter in the Name of the Univerſity of *Tholouſe*; and a Letter in the Name of the King of *France*, to juſtify his Subſtraction of Obedience from *Peter de Luna*.

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After theſe Works follow many Sermons preach'd at *Conſtance* during the time of the Council. In the ſecond he ſets himſelf againſt the Partizans of the Duke of *Burgundy*, who would hinder the Council from Examining and Condemning the Errors of *John Petit*; and ſhews by many Reaſons that 'tis very neceſſary to be done. At the end of this Sermon there is a ſmall piece wherein he recollects divers Errors, chiefly about this Precept of the Decalogue, *Thou ſhalt not kill*; againſt which ſome had advanc'd many cruel and ſanguinary Propoſitions, prejudicial to the Security of Princes; and about the Validity of Confeſſions made to Friars Mendicants. The Duke of *Burgundy* having caus'd the Propoſition of *John Petit* to be maintain'd by *Peter* Biſhop of *Arras*, That it was lawful to kill Tyrants; *Gerſon* reply'd to him in the Name of the King of *France*, in a long Diſcourſe ſpoken in an Aſſembly of the Fathers of the Council, on the 5th of *May* 1416. and made two other Sermons, wherein he ſearches this Matter to the bottom, and refutes at large the Propoſitions of *John Petit*, and relates the Cenſure of it, made at *Paris*, both by the Biſhop and the Doctors. John Charlier *firnam'd* Gerſon.

The three following Treatiſes are not concerning the Affair of the Schiſm, but the Principles of Faith: The firſt is entitled a Declaration of the Truths which muſt be believ'd, and according to him they are as follow; Firſt, All that is contain'd literally in the Canonical Books; Secondly, All that is determin'd by the Church, and receiv'd by Tradition from the Apoſtles; not all that it tolerates, or permits to be read publickly, but only what it defines by a Judgment, condemning the contrary; Thirdly, The Truths which are certainly reveal'd to ſome private Perſons; Fourthly, The neceſſary Concluſions of Truth which are eſtabliſh'd upon the preceding Principles; Fifthly, The Propoſitions which follow from theſe Truths by a probable Conſequence, or which are deduc'd from a Propoſition of Faith, or any other ſuppos'd to be true; Sixthly, The Truths which ſerve to cheriſh and maintain Devotion, though they be not perfectly certain, provided they be not known to be falſe. From theſe Propoſitions he draws the following Corollaries; Firſt, That 'tis falſe and heretical to affirm, That the literal Senſe of Scripture is ſometimes falſe; Secondly, That 'tis Blaſphemy and Hereſie to maintain, That nothing that is evidently known can be of Faith; Thirdly, That 'tis alſo Heretical and Blaſphemous to ſay, That the Precepts of the Decalogue are not of Faith, and that the contrary Propoſitions are not Heretical; Fourthly, That the Learned are obliged to believe with an explicite Faith many Propoſitions that are the Conſequences of the prime Truths, which the common People are not oblig'd to believe; Fifthly, That the Paſtors, Doctors, and other Perſons plac'd in Eccleſiaſtical Dignity, are oblig'd to believe explicitly the Precepts of the Decalogue, and many other Points of Faith, which other Chriſtians are oblig'd to believe only implicitly. The ſecond Treatiſe is entitled, *Of Proteſtation or Confeſſion in Matters of Faith againſt Hereſies*; where he treats of Proteſtations both general and particular, and of Revocations and Retractations which we are oblig'd to make in Matters of Faith; and ſhews, that a general Proteſtation is not ſufficient to juſtifie a Man when he is guilty of particular Errors; that a particular Proteſtation which is conditional, and expreſs'd in theſe Words, *I would believe this Truth if it were known to me to be ſo*, does not juſtifie neither before God nor Men. He that revokes an Error which he hath held, ought not to ſatisfie himſelf with making a particular Proteſtation of the contrary Truth; but ought to mention, that he retracts the Error which he maintain'd; and this Revocation does not hinder him from being an Heretick before: Yet this is not neceſſary with reſpect to thoſe who have been in Error, but did not know it, nor maintain it obſtinately. Laſtly, A Retractation does not hinder but he who has made it may ſtill be ſuſpected of Hereſie, if he diſcovers by external Signs that his Revocation is not ſincere. The third Treatiſe contains the Characters of Obſtinacy in Matters of Hereſie. In it he defines Obſtinacy, a Depravation of the Will caus'd by Pride or ſome other Vice, which hinders him that is in Error from ſeeking carefully after the Truth, or embracing it when it is made known to him. The Signs of Obſtinacy are theſe, when he who is in Error ſuffers Excommunication; when being Cited he does not appear; when he defends an Error contrary to the Truth, which he is oblig'd to believe with an explicit Faith; when he hinders the explaining and defining of the Truth; when he declares himſelf an Enemy to thoſe who would have the Matter decided; when he denies a Truth which he had formerly taught; when being requir'd to explain the Truth to the Doctors or Judges, he will not follow their Advice; when he ſtirs up Wars and Seditions, becauſe the Truth has been explain'd; when he declares, That he would rather die than change his Opinion; when he defends or maintains a Heretick, knowing that he is in an Error; laſtly, when one does not oppoſe an Error as he may, or ought, either by his Office, if he be a Judge, or from brotherly Charity. Theſe, according to *Gerſon*, are the 12 Signs of Obſtinacy.

The Treatiſe upon that Queſtion, Whether it be lawful to appeal from the Judgment of the Pope in Matters of Faith? was compos'd by *Gerſon*, after the Election of *Martin* V. upon occaſion of that Pope's refuſal to condemn the Propoſitions, of which the *Polanders* deſired the Condemnation. There he maintains the Affirmative, becauſe the Judgment of the Pope is not infallible, as that of a General Council is; wherefore in Matters of Faith, no judicial Determination of any Biſhop, or even of the Pope himſelf, does oblige the Faithful to believe a Truth as of Faith; although it oblige them under pain of Excommunication not to be Dogmatical in affirming the contrary, unleſs they have evident Reaſon to oppoſe againſt the Determination founded on the Holy Scripture, or Revelation, or the Determination of the Church and a General

John Charlier *ſirnam'd* Gerſon.

General Council; but in every Caſe, as we may appeal from the Judgment of a Biſhop to the Pope, ſo we may appeal from the Judgment of a Pope to a General Council.

The following Pieces are concerning the Proceſſes made againſt *Peter de Luna* in the Council, to ſhew that he is Perjur'd, Schiſmatical, one that gives Scandal to the Church of God, and is ſuſpected of Hereſie, and that as ſuch he ought to be depos'd.

In the laſt Piece he examins this Propoſition, Whether the Sentence of a Paſtor, tho' it be unjuſt, ought to be obſerv'd; and he maintains, That it is falſe, erroneous, ſuſpected in Matter of Faith. He explains alſo this other Propoſition, Unjuſt Sentences are to be fear'd, that is, that they may ſometimes be the occaſion of fear, with reſpect to timerous Conſciences, but not that they are in themſelves formidable.

The Treatiſe of the Incarnation, which follows, conſiſts of two Parts; in the firſt, he treats of the Natural Incarnation of Jeſus Chriſt; and in the ſecond, of the Euchariſt. In the former he ſpeaks of the immaculate Conception of the Virgin, of the Perfections and Graces which ſhe receiv'd from Jeſus Chriſt, who gave her all thoſe, which he in his Wiſdom thought convenient, but not all thoſe which he could have given her. As, for inſtance, he gave her not the perfect uſe of her Reaſon immediately after her Conception or Birth, which would be a raſh Aſſertion. In the ſecond Part he treats of the actual Reception of the Body of Jeſus Chriſt in the Euchariſt; he examines what we ought to think of the Spiritual Sentiments of Love, and the Tenderneſs which ſome of the Faithful feel; and ſhews, that they are not neceſſary, that often times they are Illuſions, that when one gives himſelf up to them, he is liable to fall into Extravagances and Errors.

John Rusbroek had fallen into this Exceſs, in the third part of his Book about the Ornament of the Spiritual Marriage; where he advances many Propoſitions about the Union of the Contemplative Soul with God. *Gerſon* refutes him in the Letter which he wrote to a *Carthuſian*; wherein he ſhews how dangerous it was to make uſe of new Terms to expreſs the more ſublime Truths of Divinity; and that thoſe who have not ſtudied the Doctrins of Religion, how contemplative ſoever they may be, ought not to meddle with Teaching, or talking of ſpeculative Truths, becauſe they are liable to fall into dangerous Errors, or at leaſt to advance many Propoſitions that are falſe and ill-expreſs'd, which give occaſion to the common People to fall into Error. *John Schonhow* wrote a Piece to defend the Treatiſe of *Rusbroek*; to which *Gerſon* anſwer'd in a ſecond Letter, wherein he ſhews, that theſe Novelties cannot be excus'd, nor maintain'd. This Piece of *John Schonhow*, and the Anſwer of *Gerſon* follow the firſt Letter whereof we now ſpeak.

The two Lectures upon St. *Mark* are Diſcourſes, wherein he handles divers Queſtions of Morality and Diſcipline; as, about the Validity of Confeſſions made to Friars Mendicants, the Reiteration of Confeſſion, the literal Senſe of the Scripture, the Cauſes of Errors, *&c.*

He ſhews in a Piece about the Communion of the Laity under both kinds, that though the Scripture is the Rule of Faith, yet it may admit ſome Interpretations; and that it belongs to the Church to explain it. In the ſecond Part of this Piece he oppoſes the Error of thoſe who maintain'd, That it was neceſſary to Salvation for the Laity to communicate under both kinds; and relates the Reaſons for juſtifying the taking away the Cup from them.

The two next Treatiſes are very uſeful for eſtabliſhing ſuch genuine Principles, whereby we may diſtinguiſh true Doctrin from that which is falſe. The former is entitled, *The Tryal of Spirits*; and the latter, *The Examination of Doctrins*: In the former, he gives Rules for diſtinguiſhing falſe Revelations from true; in the latter, he lays down the Maxims by which we may know, to whom it belongs to examine a Doctrin, and what Rules they are to follow in this Examination. A General Council is the Sovereign Judge of Doctrins of Faith; after it the Pope, whoſe Authority nevertheleſs is not infallible, and each Biſhop in his own Dioceſs, whoſe Deciſion is different from that of the Pope; ſo that the Authority of the firſt extends to the whole Church, whereas the two laſt can oblige only thoſe that are ſubject to their Juriſdiction. The Doctors alſo have an Authentick Judgment in Matters of Doctrin; and each Perſon inſtructed in Scripture and Tradition may alſo give his Judgment, and teach even the Pope and Prelats thoſe Truths which he knows. The ſame is to be ſaid of thoſe who have the Spirit of Diſcretion and Underſtanding. The Rules which we are to follow in judging of a Doctrin, whether it be ſound or no, are theſe: Firſt, That it be agreeable to Scripture and Tradition: Secondly, That he who Teaches have Authority to do it, and be worthy of Credit; upon which account the Viſions and Revelations of Women are commonly ſuſpected, becauſe they may be eaſily ſeduc'd: Thirdly, That we ought to examine the Deſign of him that publiſhes a Doctrin, whether he be acted by Pride, Intereſt or Pleaſure. In the end of this Treatiſe he relates the Example of a Woman in a Town of *Breſſe*, who perſuaded many Perſons that ſhe had deliver'd Souls out of Hell, by feigning Extaſies and wonderful Things, and by uſing extraordinary Abſtinence; and who being taken, confeſs'd that ſhe feign'd all theſe things to get a Livelihood. He adds afterwards other Rules very uſeful to preſerve us from theſe ways of Seducing.

He makes an Encomium of St. *Bonaventure*, in a Letter written 1426, to a Friar Minor at *Lyons*, and in another Letter written 1424. to *Oſwald a Carthuſian*.

In

In the Letter addreſs'd to the Students of the College of *Navar*, he gives his Opinion about the Studies a Divine ought to follow. As to the Schoolmen, he adviſes them to read *William Auxerres*, St. *Bonaventure*, *Durand*, *Henry* of *Gandavo*, and St. *Thomas*, chiefly in his 2d of the 2d. He blames theſe Authors and the like, only for one thing, That they have handled Queſtions purely Phyſical, Metaphyſical, or even Logical, in Theological terms. As to Morality, he adviſes them to read Matters of Hiſtory, the Dialogues of St. *Gregory*, the Conferences and Lives of the Fathers, the Confeſſions of St. *Auſtin*, and the Legends of the Saints: As to Preaching, the Myſtical Expoſitions of the Fathers; ſuch as the Morals and Paſtoral care of St. *Gregory*, the Commentary of St. *Bernard* upon the Canticles, and ſome Works of *Richard* of St. *Victor*, and of *William* of *Paris*. As to the Works of Prophane Authors, he would not have a Chriſtian give his Mind wholly to them; but only look into them, and curiouſly run them over, like a Traveller, to pick up their moral Sentences, to form a Style, and to render himſelf moderately skill'd in Hiſtory and Poetry. John Charlier *firnam'd* Gerſon.

In a Letter written to the ſame, he gives them Inſtructions, and exhorts them not to oppoſe the Re-eſtabliſhment of the French Preachers in the Univerſity of *Paris*, but to favour it.

Gerſon being conſulted by a *Carthuſian*, if he might quit his Convent, or forbear to repeat ſome part of his Office, that he might have more time to read and ſtudy, and about the Books which he ſhould read; anſwers this Regular in Eighteen Propoſitions, whereof the Twelve firſt tend to ſhew that the Deſign of this Regular is dangerous and irregular, and the Six laſt to inform him in the Studies he ſhould follow. Upon this occaſion he refers him to his Book about the Examination of Doctrins, adviſes him to read Spiritual Books, as moſt agreeable to his Profeſſion; among the reſt, the Works of St. *Bernard*, the Morals of St. *Gregory*, the Spiritual Works of *Richard*, and *Hugo* of St. *Victor*, and of *Bonaventure*.

In another Tract he notes the Books which muſt be read with Precaution; among which are the Works of the Abbot *Joachim*, of *Ubertin* of *Caſal*, of *Raimund Lully*, and among the Ancients the Ladder of *John Climacus*.

In another Treatiſe he gives the Signs for diſcerning between true and falſe Viſions; the Firſt is Humility; the Second, Submiſſion; the Third, Patience; the Fourth, the Truth of all the Predictions and Things which are ſaid to be reveal'd; and the Fifth, Charity.

The Trilogue of Aſtrology Theologiz'd, is a Dogmatical Work, wherein he treats of the Heaven, the Stars, their Influences, of the Angels; and eſtabliſhes Principles for confuting Judicial Aſtrology.

In the next Treatiſe he oppoſes the ſuperſtitious Opinions of thoſe who believ'd certain Days to be happy or unhappy; and in two other Treatiſes, the Superſtition of two Phyſicians of *Montpelier*; whereof one made uſe of a Medal, whereon was engraven the Figure of a Lyon, for curing Diſeaſes; and the other would not make uſe of his Remedies but on certain days.

In a fourth Treatiſe about this Matter, he confutes the Errors of the Magical Art by very ſolid Principles; and proves that this Art is equally falſe and criminal. He relates at the end of this Treatiſe, a Cenſure of the Theological Faculty at *Paris*, made the 19th of *September*, 1398. againſt 27 Propoſitions which tend to juſtifie the Practice of Magick.

A Regular of the Order of Friars Preachers, nam'd *Matthew Grabon*, of the Convent of *Weimar*, in the Dioceſe of *Mersbourg* in *Saxony*, having aſſerted ſome Propoſitions, which advanc'd the State of the Regulars ſo far above that of the Seculars, that he affirm'd there could be no Perfection out of the Religious Orders; and that the Evangelical Counſels, and the Vertue of Poverty could not be practis'd in the World: This Doctrin was condemn'd by the Cardinal of *Cambray*, about which *Gerſon* relates his own Opinion, and founds it upon ſix Propoſitions: Firſt, That the Chriſtian Religion can only be properly call'd a Religion: Secondly, That it does not oblige Men to the Obſervation of the Evangelical Counſels: Thirdly, That it may be perfectly obſerv'd without a Vow, which obliges to the practice of theſe Counſels: Fourthly, That particular Rules are not neceſſary for the more perfect Obſervation of the Chriſtian Religion: Fifthly, That 'tis an improper Speech to ſay, That Religious Orders inſtituted by Men, are a State of Perfection: Sixthly, That the Pope, Cardinals and Prelats, ought to obſerve the Chriſtian Religion more perfectly than the Regulars. From theſe Principles he draws Concluſions contrary to the Propoſitions of Friar *Matthew Grabon*. This Affair being examin'd in the time of the Council of *Conſtance*, this Regular was forc'd to Retract; and his Retractation follows afterwards in the Treatiſe of *Gerſon* againſt theſe Errors.

The next Treatiſe is againſt the Sect of Whippers, and the publick Whippings. He obſerves at firſt, that the Law of Jeſus Chriſt ought not to be burden'd with ſervile Works, nor mingled with Superſtitions; that its Vertue proceeded from Mercy and the Grace which is produc'd by the Sacraments; from whence he concludes, that the Whippers who maintain, that Whipping is of more Vertue for Remiſſion of Sin, than Confeſſion, and who equal it to Martyrdom, are in an Error: He ſays, 'tis to be fear'd leſt this Effuſion of the Blood of Eccleſiaſtical Perſons, and in holy Places, ſhould make the former fall into Excommunication or ſome Irregularity, and profane the latter; that when it is forbidden to impoſe publick Penance upon Clergy-men, it is much leſs lawful to chaſtiſe them publickly with Whippings, which are contrary to Modeſty and Decency; that to make theſe Whippings lawful, they ſhould be impos'd as a Penance by ſome Superiour; that 'tis convenient they ſhould be us'd by the hand of ano-

John Charlier *ſirnam'd* Gerſon.

ther with Moderation, without Scandal, without Oſtentation and Effuſion of Blood, as it is practis'd in ſome approv'd Convents, and by devout Perſons; that publick Whippings are a dangerous Novelty condemn'd by the Church, and are the cauſe of infinite Miſchiefs, as the contempt of Prieſts and Sacraments, the Idleneſs, the Robbery, the Lewdneſs, *&c.* From whence he concludes, That a ſtop muſt be put to this Practice leſt it ſhould revive and prevail, by oppoſing it with Preaching, with Laws, and by Chaſtiſing the Diſobedient; and beſides, as it is not lawful to cut off any Member unleſs it is for the Health of the Body, ſo neither does it ſeem to be lawful to draw Blood out of the Body by Violence, unleſs it be by the way of Medicine. After this Treatiſe, follows a Letter addreſs'd to St. *Vincent Ferrier* of the Order of Friars Predicants, which does not ſo vigorouſly oppoſe this Uſage, but rather recommends the Care of it to him; and deſires him to come to *Conſtance*, there to procure the Condemnation of this Sect of Whippers. Theſe things were written in the Year 1417.

The next Treatiſe, againſt the Proprietors, who make Profeſſion of the Rule of St. *Auſtin*, is falſely attributed to *Gerſon*. This is the laſt Piece of the firſt part of his Works.

The ſecond part conſiſts of Moral Writings: The firſt is entitled, *Moral Rules*, and is a Collection of many Axioms and Maxims upon different Subjects, which appear not to have *Gerſon*'s Style, as neither has the next Treatiſe, which is an Abridgment of Speculative and Moral Theology.

The Tripartite Work, wherein he treats of the Precepts of the Decalogue, of Confeſſion, and the Art of dying well, was found ſo uſeful, that the Biſhops of *France* made choice of it in their Synods, to ſerve for an Inſtruction to Prieſts, and to the Faithful of their Dioceſes; recommended it to the Curates to be read in their Exhortation, and inſerted into the Rituals. The firſt part contains an eaſie Expoſition of the Articles of Faith, and a very uſeful Explication of the Precepts of the Decalogue; the ſecond, the different Sins of which one may accuſe himſelf in Confeſſion; and the third, Exhortations and Prayers to aſſiſt a Man at the time of Death. Theſe things are handled in this Piece, after a plain, but ſolid and inſtructive manner.

The Treatiſe of the Difference between Venial and Mortal Sins, was written in French by *Gerſon*, and tranſlated into Latin by ſome Perſon at the ſame time. To diſtinguiſh between theſe two Sins, he lays down as a Principle, That among the Commands of God, there are ſome which we are oblig'd to practiſe, under pain of forfeiting his Grace, and incurring eternal Damnation, *viz.* thoſe which bind us to the Obedience we owe to God, and thoſe which maintain Society among Men, as the Commands of loving God, of not Killing, not Stealing, *&c.* There are other Commands which have only a temporal Penalty annex'd to them; to violate the former is a mortal Sin, and to tranſgreſs, the latter is only a venial Sin. But a Command may be violated either upon mature Deliberation, with certain Knowledge and an expreſs Conſent, or through Ignorance from a firſt Motion, and without a formal Conſent; and in this Caſe they do not always Sin mortally by tranſgreſſing one of the former Commands, becauſe it is the Conſent that makes the Sin: And thus theſe Sins which are call'd Mortal, are not always ſo. Vain-glory of it ſelf is only a Venial Sin; but it becomes a Mortal Sin, upon the account of the end, or the Action wherein the Vain-glory is ſought for. He diſtinguiſhes the Caſes wherein it is a Mortal Sin, and wherein it is not. He runs over alſo the other Capital Sins, and examines what Circumſtances render them Mortal or Venial. He ſhews alſo on what occaſion Ignorance or Sincerity excuſes from Sin. He gives many Inſtructions about Confeſſion, and the Sins which are committed in the way of Traffick, about the Obligation to take off the Excommunication which is incurr'd, and having no Commerce with thoſe who are excommunicated. Laſtly, he proves that we ſhould avoid all kind of Sins, and explains by a Compariſon which are Mortal, and which Venial.

The following Treatiſes are concerning the Sacrament of Penance. In the firſt, entitled, *Of the Art of hearing Confeſſion*, he gives divers Rules to Confeſſors concerning their Office: In the ſecond, he teaches them after what manner they ought to behave themſelves, to make their Penitents confeſs the Sin of Debauchery. In the third, he teaches them divers Remedies which they may apply to hinder a Relapſe. In the fourth, he reprimands a Cuſtom of the Order of the *Carthuſians*, whereby the Confeſſors of that Order did not grant Abſolution, but only for Venial Sins; and as to Mortal Sins, referr'd them to their Superiours. In the fifth, he treats of the different kinds of Excommunication, and of Irregularities, and of the manner of granting Abſolution. In the ſixth, he treats of the form of Sacramental Abſolution, of the other Abſolution, of Excommunication, of Indulgencies and their Effect. In the next Piece he enquires whether a dead Man may be abſolv'd. In the eighth and ninth, he ſpeaks of reſerv'd Caſes. In the tenth, he explains wherein conſiſts the Power of binding and looſing. In the following Treatiſes he decides divers Caſes about Irregularities and Abſolutions. Laſtly, he treats of Indulgencies in two particular Tracts, wherein he has very uſeful Diſcourſes about Indulgencies and their Effects. After all he concludes, that a Man ought not to be Prodigal of them, leſt they ſhould become contemptible; that he ought to give them only for the publick Good, and that he ought to take heed leſt he appear to grant them out of Intereſt.

In another Treatiſe he reſolves four Queſtions, *viz.* Firſt, If it be always a Sin to ſpeak Evil of another in his Abſence; Secondly, If he that has made a feign'd Confeſſion be oblig'd to confeſs all his Sins anew; Thirdly, Whether the Perſon Confeſſing being ſuſpected of not examining

examining his Conſcience ſufficiently, may be Abſolv'd without putting other Queſtions to him; Fourthly, If the Euchariſt may be celebrated upon broken Altars, with Girdles which are not Bleſſed, or patch'd Prieſtly Garments. John Charlier *ſirnam'd* Gerſon.

He anſwers to the firſt, That we ought to conſider the end which he has who ſpeaks Evil of his Neighbour; which may be, Firſt, The Inſtruction or Information of thoſe to whom he ſpeaks, that they may ſhun theſe Faults, or that they may not be deceiv'd by thoſe of whom he ſpeaks; Secondly, The profit of thoſe who are abſent, that thoſe to whom it is ſpoken, may advertiſe them of it, or pray for them; Thirdly, Curioſity, or an itch of talking; Fourthly, Hatred or Envy. One may ſpeak Evil of his Neighbour without Sin, nay, and deſerve well, when he does it from the two former Motives; the third is ſeldom free from Sin, and ſometimes it is Mortal; the laſt is always a Sin. For reſolving the ſecond he diſtinguiſhes four ſorts of Fictions in Matter of Confeſſion; The firſt, which is made by a pernicious Lye; the ſecond, by a deceitful Reſervation; the third, becauſe he has not a true Reſolution to forſake his Sin; the fourth, becauſe he has not duly examin'd himſelf. The firſt of theſe Fictions renders the Abſolution null, and the ſecond alſo, if it be done with a deſign of Fraud, and to deceive the Confeſſor; but not in Caſe ſome Sin be conceal'd, which the Penitent believes he ought not to diſcover to this Confeſſor for certain good Reaſons. The third renders alſo the Confeſſion null; the fourth does not always render the Confeſſion null. As to the third Queſtion, he ſays, That if the Confeſſor be not a Curate, he may delay the Confeſſion, or refer the Penitent to another Confeſſor; but if he be a Curate, and be oblig'd to grant him Abſolution, and the Penitent will not anſwer his Queſtions, he ought to grant it him with a tacit Condition, That it ſhall be of no uſe to him if he conceals any Sin; but if the Penitent be willing to be examin'd and ask'd Queſtions, he ought to do it with Prudence. Laſtly, as to the fourth he anſwers, That he muſt follow the Cuſtoms of the place.

He reſolves many other Queſtions in the next Tract, whereof the principal are theſe. Firſt, Whether one does Sin mortally with reſpect to the Vow of Obedience? To which he anſwers, No, becauſe it is not credible, That thoſe who command others, would oblige them under the pain of Mortal Sin; and ſo at leaſt when there is no formal Contempt of the Command, there is no Sin. Secondly, If any can be certain that God has remitted his Sins at leaſt as to Guilt, and if he cannot, how long time he ought to bewail his Sin? He anſwers, That no Body can be certain of this, but that we are to believe that he who confeſſes his Sins, and is firmly reſolv'd to Sin no more, is in a State of Grace; and that when he has compleated the Penance impos'd upon him, he ought no more to reflect upon his paſt Sins, but go on to perfect himſelf in Vertue, except when he is tempted with Pride. Thirdly, Whether a Prieſt who has a private Maſs to ſay, can celebrate it for all the People? And if he do celebrate it for all the People, whether the Sacrifice is more for all the People, than for thoſe to whom he is ſpecially oblig'd? He anſwers, That the Prieſt ought not to trouble himſelf about theſe things, but leave it to God to make Application of the Sacrifice, as if he ſhould ſay, *Lord have pity of all, as thou knoweſt needful, and as thou canſt, and as thou thinkeſt fit, be willing, O Lord I pray thee*: Beſides, That Maſs ought not to be celebrated but when we pray for all thoſe that are in the Communion of the Church; and if any would reſtrain the Efficacy of it to ſome particular Perſons, this ought to be done without prejudice to the whole Church; and laſtly, That it were better to make a General Prayer to God, than to reſtrain your ſelf to particular Perſons; That it is not convenient during Maſs to think particularly of this or that Man, becauſe it may be the cauſe of Diſtraction; That we ought to think of them before Maſs, and 'tis ſufficient when we ſay it, to recommend in General thoſe for whom we ought to pray, unleſs we be oblig'd to pray for one that is Dead. After this, he reſolves divers other Caſes about what may happen during the Celebration of the Maſs; and then proceeds to the Sacrament of Penance, as to which he anſwers many Queſtions, about the Power of an Abbot in Confeſſion; about the ſecrecy of Confeſſion, that he would not have it reveal'd in any Caſe, or for any Reaſon; about impoſing of Penance, the Circumſtances of the Sins whereof he is accus'd, admiſſion into a Convent, *&c.* After this Treatiſe here follow two ſmall Tracts, one about Venial and Mortal Sin, and the other about the Rebuke of our Neighbour.

The Treatiſe of the manner of conducting Children to Jeſus Chriſt, contains ſeveral Precepts very uſeful for their Education.

The Treatiſe about Contracts contains certain Rules for judging of the Juſtice and Injuſtice of Contracts, founded upon the Principles of Nature and Reaſon; where he treats alſo of difficult Queſtions, about different kinds of Contracts.

The Treatiſe of Simony is about another Matter which is yet more nice, where he handles divers Caſes about Simony, and the means which a Council ought to uſe for the Extirpation of it. There he condemns the Annates of Simony, becauſe it is an Exaction which the Pope impoſes for granting the Proviſions of a Benefice; and tho' he believes that the Mony may be excus'd from abſolute Simony, which is given or receiv'd for things which have a certain Price, as the Diſpatches of Letters, Men's Care and Pains; yet he does not approve that any thing ſhould be given or exacted upon this Pretence: Nevertheleſs he does not condemn the Cuſtom of giving or receiving ſomething from thoſe to whom the Sacraments are Adminiſtred; provided it be not the Principal Motive of Adminiſtring them, and that it be done without Scandal, and without appearance of Covetouſneſs.

John Charlier *firnam'd* Gerſon.

In the next Treatiſe, Entitled, *Of the Care of Eccleſiaſticks*, addreſs'd to the *Celeſtines*, he reſolves Sixteen Queſtions about the foundations of Prayer and Divine Service; the Application of Maſſes to thoſe who give a Recompence to the Prieſt, the Intention we ought to have in Prayer for Founders or Benefactors.

The next pieces are Tracts of Piety, *viz.* Twelve Conſiderations to make a Chriſtian Sacrament, a Letter about diſpoſing of his Books after his Death, another Letter to the *Celeſtines* to deſire their Prayers, the Eſtabliſhment of an Anniverſary in the Church of St. *Paul* at *Lyons*, granted to *Gerſon* by the Archbiſhop, the daily Teſtament of a Pilgrim in Proſe and Verſe; a Letter of Conſolation in Verſe to his Brother *John* a Monk of St. *Remigius* of *Rhemes*, upon the Death of *Nicholas* one of their Brothers who was a *Celeſtin*, and a Treatiſe of Preparation for the Maſs.

The Works which follow are concerning Diſcipline; A Treatiſe of Celibacy, and the Chaſtity of Eccleſiaſticks; An Apology of the Order of *Carthuſians* againſt thoſe who attack'd it; A Letter to juſtifie this Order, as to what was objected, That they are never permitted to eat Victuals; Many Deciſions of a Caſe propos'd about a Married Soldier in Debt who was made a *Carthuſian*; A Treatiſe of the Moderation that Eccleſiaſticks ought to obſerve in their Table and Habit; A Sermon about the Life and Behaviour of Clergy-men; Many Sermons Preach'd on Holy-*Thurſday*, *viz.* A Sermon of Humility, A Sermon of Penance, A Sermon of Evangelical Dominion, A Sermon againſt the Covetouſneſs of Clergy-men, A Sermon about the Reſurrection Preach'd on *Eaſter*-Day, A Diſcourſe of the Office of Paſtors ſpoken in the Council of *Rhemes*, in the Year 1408. A Treatiſe of the Viſitation of Prelats, and the Care they ought to take of their Curates, A Sermon upon the Dedication of a Church, Many Sermons upon the Feaſt of All-Saints, A Sermon for the Day of Our Lord's Nativity, Two Sermons Preach'd on the Day of Septuageſima; Panegyricks of St. *Bernard* and St. *Louis*, A Sermon upon Prayer Preach'd to the Council of *Conſtance*, A Sermon of the Holy Spirit, A Treatiſe upon the Words of Our Lord, *Come unto me all ye that are in Pain, and Affliction*, A piece containing the Reaſons why he would quit the Dignity of Chancellor, A Diſcourſe to the Licentiates of Law, A Treatiſe of Nobility, and an Inſtruction for Princes.

There are alſo in this part three Books which are not *Gerſon's*, *viz.* A Treatiſe of the Conception of the Virgin *Mary*, A Dialogue between an *Engliſh*-man and a *French*-man, and ſome Reflections upon the Victory at *Pucelle* in *Orleans*.

The third Part of the Works of *Gerſon* begins with a Book, which is Entitled, The Imitation of *Boethius*, *Concerning the Conſolation of Death*, which he compos'd during his Exile in *Germany*, partly in Verſe, partly in Proſe, by way of Dialogue; wherein he collects many Principles of Chriſtian Philoſophy, to ſerve him for Meditation and Conſolation.

The ſecond is an Apology, or rather Complaint by way of Dialogue, That the Doctrin of *John Petit*, who affirm'd it to be lawful to kill Tyrants, was not condemn'd in the Council.

After theſe Treatiſes there follow ſome Poetical Pieces, and among the reſt a Poem of the Life of St. *Joſeph*, after which there is a Diſcourſe of the Nativity of the Virgin.

The Centilegium of Idea's is a Work purely Philoſophical. The Treatiſe of the Spiritual Life of the Soul, is not ſo much Myſtical, but rather a Work of Morality and Diſcipline; wherein he handles many important Queſtions, about the nature and diſtinction of Mortal and Venial Sin, the different kinds of Laws and their Obligation: There he maintains, That Laws purely Human, and which have no foundation in the Divine Law, cannot oblige under pain of Sin, unleſs in caſe of Scandal or Contempt.

In the next Work he treats of the different kinds of Impreſſions which Men receive either from God, or Angels, or Evil Spirits.

In the Treatiſe of Myſtical Theology, he handles this Science Methodically, and by way of Principles, and afterwards gives Rules as to what concerns the Practice: To theſe are joyn'd ſome Explications upon the ſame Subject. In this Treatiſe he avoids the Exceſſes of Myſtical Divines, and advances nothing but what is rational; and there he lays down very uſeful Maxims to hinder Men from falling into theſe Follies and Errors, into which the Myſtical Authors are many times led by an indiſcreet Devotion.

In the next Treatiſe addreſs'd to *William Minand*, formerly Phyſician to the Cardinal of *Saluzzes*, and then a *Carthuſian*; he reſolves divers Queſtions which he had put to him, as to the manner, in which the Prior of the *Carthuſians* ought to behave himſelf upon different occaſions towards his Regulars.

In the Treatiſe, Entitled, *A Theological Queſtion*, viz. *Whether the Light which ſhines in the Morning begot the Sun?* He treats of the Practice of Evangelical Counſels, and the Perfection of their State who take upon them a Vow to Practiſe them; and ſhews, That the State of Prelats and Curates is more perfect than that of Monks and Regulars. The ſame Queſtion he handles in the Treatiſe of the perfection of the Heart which is written by way of Dialogue.

The following Treatiſes are Works of Piety, whoſe Titles diſcover their Subject: *viz.* A Treatiſe of Meditation, A Treatiſe of Purification, or Simplicity of Heart, A Treatiſe of Uprightneſs of Heart, A Treatiſe of the Illumination of the Heart, A Treatiſe of the Eye, A Treatiſe of the Remedies againſt Puſillanimity, Scruples, falſe Conſolations, and Temptations, written

written in French, and tranſlated into Latin; A Treatiſe of divers Temptations of the Devil, tranſlated alſo out of French, An Inſtruction concerning the Spiritual Exerciſes of ſimple Devotioniſts, A Treatiſe about the Communion, A Piece againſt a Regular Profeſs'd, who was Diſobedient, and another about the Zeal of a Novice, Eight Spiritual Letters, A Treatiſe of the Paſſions of the Soul, Two Spiritual Poems, A Treatiſe of Contemplation which was alſo tranſlated out of French, A Conference of a Contemplative Man with his own Soul, whereof the ſecond Part contains ſeveral Prayers and Meditations, A Letter to his Siſters, about the Thoughts we ought to entertain every Day, An Act of Appeal from the Juſtice of God to his Mercy, A Treatiſe of Prayer and its Effects, An Explication of theſe Words in the Lord's Prayer, *Pardon our Sins*, &c. A Prayer of a Sinner unto God, Many Treatiſes upon Scripture-Songs, particularly upon the *Magnificat* and the Canticles, A Treatiſe of the Elevation of the Soul to God, or the Alphabet of Divine Love, A Treatiſe upon the ſeven Penitential Pſalms, *Donatus* Moraliz'd, that's to ſay, Moral Queſtions in the form of *Donatus*'s Grammar, A Poem of a Solitary Life. Theſe are the Books contain'd in the ſecond Part of *Gerſon*'s Works, at the end of which are put two Epitaphs of the Author, and a Letter from his Brother *John* the *Celeſtine*, about *Gerſon*'s Works; after which follows a Catalogue which contains a Great Part of the Works whereof we have ſpoken. John Charlier *firnam'd* Gerſon.

The fourth Part contains many Sermons, ſome Letters and divers Treatiſes. The firſt Sermon is a Diſcourſe about the Angels, rather Dogmatical than Moral; after which follows a Conference about the Angels, A Sermon about Circumciſion, and the Panegyricks of St. *Louis* and St. *Nicholas*, Two Diſcourſes for the Licentiates in Law, A Sermon upon the Supper of Our Lord, A little Tract wherein he adviſes to read the Ancients rather than the Moderns, Three Letters about Spiritual and Contemplative Writers to *Peter* of *Ailly*, Biſhop of *Cambray*, A Supplement to a Sermon which begins with theſe Words, *A Deo exivi*, A Memorial about the Duty of Prelats during the Subtraction, Two pieces containing divers Propoſals for the Extirpation of Schiſm, A Tree of Right and Laws, and the Eccleſiaſtical Power, containing their Diviſions, A ſecond Panegyrick of St. *Louis*, and a Letter to *John Morel*, Canon of St. *Remigius* of *Rhemes*, about the Life of a Holy Woman which he thought not convenient to publiſh.

The Treatiſes which follow are more conſiderable; the Firſt contains a Definition of all the Terms of Speculative and Moral Divinity, and alſo of the Vertues, Vices and Paſſions; the Second is an Addition to the Treatiſe of Schiſm; the Third is a Letter addreſs'd to the Abbot of St. *Denis*, to perſuade him to ſuppreſs a Placard injurious to the *Pariſians*, wherein he accuſes them of an Error and a Fault about the Relicks of St. *Denis*; the Fourth contains ſome Propoſals about the Extirpation of Schiſm; the Fifth, two Lectures againſt Curioſity and Novelty in Matters of Doctrin; the Sixth, a Treatiſe againſt Horoſcopes and Judicial Aſtrology; the Seventh, a Sermon for Holy-*Thurſday*; the Eighth, another Sermon upon the Feaſt of St. *Louis*; the Ninth, two Letters about the Celebration of the Feaſt of St. *Joſeph*; the Tenth, a Treatiſe of the Marriage of St. *Joſeph* and the Virgin, with the Office of the Maſs for that Day; the Eleventh, divers Concluſions about the Power of Biſhops in Matters of Faith; the Twelfth, a Treatiſe of the Illumination of the Heart; the Thirteenth, a Reſolution of a Caſe, *viz.* whether it be lawful for the Regulars of St. *Benedict* to eat Victuals in the Houſe where they uſe to do it; to which he anſwers affirmatively; the Fourteenth, a Tract againſt the Superſtition of thoſe who affirm, That ſuch as will hear Maſs on a certain Day, ſhall not die a ſudden Death. The Fifteenth, Inſtructions to *John*, Major Preceptor to *Louis* XI. Dauphin, about his Duty; the Sixteenth, a Sermon preach'd at *Lyons* in 1422. about the Duty of Paſtors; the Seventeenth, a Treatiſe to juſtifie what he had written of Laſcivious Pictures, againſt the Writing of one who would juſtifie this Cuſtom; the Eighteenth, a Treatiſe of Good and Evil Signs to diſcern where a Man is Juſt or Unjuſt; the Nineteenth, an Imperfect Sermon about the Nativity of the Virgin; the Twentieth, of Principles againſt a certain Monk who preferr'd the Prayers of a devout Woman and Lay-men before thoſe of Eccleſiaſticks who are Sinners; the Twenty firſt, a Sermon Preach'd the Day after *Pentecoſt*; the Twenty ſecond, a Rule for a Hermit of Mount *Valerian*; the Twenty third, an Oppoſition made to the Subtraction of Obedience from *Benedict* XIII; the Twenty fourth, a Letter written from *Bourges* in the Year 1400. about the Calamities of the Church; the Twenty fifth, the Articles for the Reformation of the Univerſity; the Twenty ſixth, the *Centilegium* of the final cauſe of the Works of God; the Twenty ſeventh, a Treatiſe of Metaphyſicks and Logicks.

After theſe Treatiſes follow many Sermons preach'd in French by *Gerſon*, and tranſlated into Latin by *John Briſcoique*, after which there are printed alſo ſome other Tracts, *viz.* a Treatiſe of Conſolation upon the death of his Kindred; A Diſcourſe ſpoken in the *Louvre*, in the preſence of King *Charles* VI. the Dauphin, and the Court, containing many Inſtructions for a Prince, to which are join'd Ten Conſiderations againſt Flatterers; Another Diſcourſe ſpoken alſo before the ſame King, in the Year 1408. about the Peace of the State and the Church; A third Diſcourſe about Juſtice; A Sermon upon the Paſſion, preach'd in the Church of *Notre Dame* in *Paris*; A Treatiſe againſt the Romance of the Roſe; Some Concluſions againſt the Sport of Fools, that's to ſay, againſt the Cuſtom which was introduc'd of going diſguis'd into the Churches on certain days; An Admonition to the Duke of *Berry*, to cauſe the Feaſt of St. *Joſeph* to be celebrated; Some devout Meditations upon the Aſcenſion

of

John Charlier *ſirnam'd* Gerſon.

of our Lord; Certain means by which thoſe who could not go to *Rome* in the Year of Jubilee, might make this Pilgrimage in a ſpiritual manner; An Inſtruction for the Government of the Tongue; The means of Conceiving and Nouriſhing of Jeſus Chriſt within us; A piece in Proſe, entitled, *The Mirrour of a good Life*; A Diſcourſe in favour of the Hoſpital of *Paris*; Several Conſiderations againſt Blaſphemers; A Complaint of the Dead who are in Purgatory, addreſs'd to the Living, to deſire their Prayers; An Admonition to Regulars; Inſtructions about Tribulation; Advices about Scruples; Twelve Conſiderations upon Prayer; A Treatiſe about ſhameful Temptations, and a Dialogue in Proſe, between Reaſon, Conſcience, and the Senſes.

From the time of St. *Bernard*, the Church had never an Author of greater Reputation, more profound Knowledge, and more ſolid Piety than *Gerſon*. His Style is harſh and careleſs; yet he is methodical, Reaſons well, and exhauſts the Subjects which he handles: He founds his Reſolutions upon certain Principles drawn from Scripture, or natural Reaſon: He handles Morality, ſometimes Dogmatically, ſometimes in a moving and myſtical manner: He defends the Truth upon all Occaſions with an admirable and undaunted Courage: He ſuffer'd a cruel Perſecution for a righteous Cauſe, and died in Exile for maintaining it with Vigour. His Reputation was ſo great, that in the Council of *Conſtance*, he was own'd and commended by Cardinal *Zabarella*, as the moſt excellent Doctor in all Chriſtendom. Yet it muſt be confeſs'd, that all his Works are not of equal Strength, that there are ſome of them which are inconſiderable, and that he does not always take the right ſide of the Queſtions which he handles and decides. Nevertheleſs, many of his Books are excellent, and Divines cannot profit more than by reading them diligently; this Study would be very uſeful to them, and from them they might draw a great many Principles and Maxims which would be very ſerviceable to them: It were to be wiſh'd, that his Books were more common, and that this Author were not ſo much neglected, ſo little known, and ſo little read as he is at preſent. The new Edition of his Works, which Mounſieur *Hercuval* a Canon Regular of St. *Victor* had undertaken to publiſh from many Manuſcripts, might have render'd them more Correct and more Common, if his Deſign had been put in Execution.

Nicholas Clemangis *a Doctor of* Paris.

Nicholas Clemangis, or, of *Clemange*, which is the Name of a Village in the Dioceſe of *Chalons*, was ſent to *Paris* at twelve Years of Age, to follow his Studies there, in the College of *Navar*; where he had for Maſters *John Gerſon*, *Peter* of *Nogent*, and *Gerard Machet*. His Accompliſhments were chiefly Eloquence and Poetry, and he was created Rector of the Univerſity in the Year 1393. About this time he apply'd himſelf to Writing; and the firſt of his Pieces, was a Letter which he addreſs'd to King *Charles* VI. about the Schiſm of the Church; wherein he diſcovers three ways for putting an end to it. After this he wrote upon the ſame Subject to Pope *Clement* VII. and after this Pope's death, to the Cardinals. *Benedict* XIII. who ſucceeded *Clement* VII. ſent for him to come and live with him. He defended ſtoutely his Party, and wrote to King *Charles* VI. to diſſwade him from ſubtracting his Obedience. He was ſuſpected of having compos'd the Letter which *Benedict* XIII. wrote againſt the King and Kingdom of *France*, dated in the Month of *May*, 1407. though he had retir'd two Months before from this Pope's Court to *Genoa*, and did afterwards return into *France* to take Poſſeſſion of a Canonry, and the Treaſurers's Place in the Cathedral Church of * *Langres*, to which he was promoted during his Sojourning at *Avignon*: Though he aſſerted that he was not the Author of this Letter, yet he was believ'd to be ſo, and was oblig'd to hide himſelf in the Convent of the *Carthuſians*, at *Valfonds*, or *the Fountain in the Wood*. In this Retirement he wrote the greateſt part of his Treatiſes and Letters, without returning to the Court of Pope *Benedict*, though he was earneſtly ſollicited to do it. Having obtain'd favour of the King, he return'd to *Langres*, where he ſojourn'd a long while. He was afterwards Chantor of the Church of *Baieux*, and at laſt retir'd towards the end of his Life into the College of *Navar*, where he died before the Year, 1440.

* Lingones.

The greateſt part of *Clemangis*'s Works have been publiſh'd by *Lydius* a Proteſtant Miniſter, and printed in *Holland* by *Elzevir*, in the Year 1613. The firſt is a Treatiſe, Entitled, *Of the corrupt State of the Church*, written about the Year 1414. the deſign of which Treatiſe is to reprove the Vices and Diſorders of the Eccleſiaſticks. He ſays, That while he was reading the firſt Epiſtle of St. *Peter*, he light upon theſe Words, *Now is the time that Judgment ſhall begin at the Houſe of God*; That they ſham'd and aſtoniſh'd him, and made him reflect upon the Afflictions and Calamities which the Church endur'd; That at the ſame time ſome very juſt Cauſes of theſe Miſeries were preſented to his Mind, while he thought of the Miniſters of the Church, whereof Jeſus Chriſt alone is the Portion; That they ought to be free from all Luſt; That 'twas reaſonable, that thoſe who handled, conſecrated, and diſtributed the Celeſtial Sacraments, and the moſt excellent Price of the Redemption of Mankind, ſhould be chaſte and without ſpot; That thoſe who repreſent a Judge who is merciful, juſt and humble, ſhould have his Vertues, and that thoſe who are Mediators of the Peace and Agreement between God and Man, ſhould live in Peace and Union; Laſtly, that thoſe who are appointed to inſtruct others, ought to ſhew themſelves an Example and Pattern of Vertue; and yet theſe very Perſons are defil'd with all kind of Vices, Why then ſhould we wonder, that Miſeries befall them, ſince their Crimes bring upon them the Wrath of God? After this he undertakes to diſcover and rebuke theſe Diſorders; and beginning with Luſt, which is the Fountain and

Root

Root of all Vices, he ſays, that the Contempt of the Riches and Goods of this World, which the Miniſters of Jeſus Chriſt expreſs'd in the Primitive Church, brought upon them the Bleſſing of Heaven, the liberal Gifts of Princes, and the Riches of this Life; that it was by this means only that the Church became Powerful, that Monaſteries, Chapters, Cathedral and Parochial Churches were founded and eſtabliſh'd; the Eccleſiaſticks, who had obtain'd theſe Goods by their Vertues, did not employ them to profane Uſes, but for Alms and Exerciſes of Charity; they had no other Treaſure but that of their good Works; no Veſſels of Gold or Silver, nor any Equipage, and then they enjoy'd all kind of Proſperity: That than Charity, Innocence, Faith, Piety, Juſtice, and ſincere Friendſhip reign'd upon the Earth, and that Fraud and Calumny were baniſh'd out of it, becauſe the Paſtors inſtructed their People in theſe Vertues by their ſound Doctrin, and their holy Life; but that Abundance having produc'd Luxury and Pride, Religion grew cold by degrees, and Avarice took Poſſeſſion of the minds of Men, and extinguiſh'd Charity in them; that after this, the Salvation and Edification of the Faithful was not deſign'd in the Eccleſiaſtical Offices of Divine Service, but only the great Revenue of Benefices; that the greateſt part of benefic'd Men, thought only of Raviſhing the Profit without putting themſelves to the trouble of diſcharging the Office. Afterwards he enters upon the particular Abuſes which Luſt has introduc'd among the Eccleſiaſticks, and begins with thoſe which the Paſſion of domineering and enriching themſelves, has introduc'd into the Court of *Rome*: Such as are the Collations of all Benefices, which the Popes have engroſs'd in their own Hands to the prejudice of Elections; the Sums which the Apoſtolick Chamber hath exacted for theſe Collations; the Promiſes of vacant Benefices which they have granted to unworthy Men, who have rendred the Prieſt-hood contemptible; the Rights of Vacancy, the Tenths, and the other Taxes of Pence which have been exacted with an unparallel'd Rigor; an infinite number of Proceſſes which the Court of *Rome* hath given Birth to, and maintain'd by its Tricks; the Pride and Pomp of Cardinals, who being formerly imploy'd for burying of the dead, are now ſo highly advanc'd that they deſpiſe not only the Biſhops, whom they call in deriſion Little Biſhops, but even the Archbiſhops, the Primats and Patriarchs; who heap together an infinite number of incompatible Benefices, uniting in their own Perſons the Titles of Monks and Canons, Regular and Secular, and poſſeſſing Benefices of all ſorts of Order and Nature, not only to the Number of two or three, but even to twenty, nay a hundred or more of the moſt conſiderable and richeſt Benefices; while a great number of poor Eccleſiaſticks have not whereupon to live, and are forc'd ſometimes to purchaſe Benefices of them. He accuſes them of being the Authors and Cauſes of Schiſm, of ſelling their Votes, of making Creatures and Dependents by the Benefices which they give. After this he proceeds to other Prelats, and reprehends the Ignorance and Avarice of ſome, the abſence of others from their Benefices, and the neglect of diſcharging their Duties; the Diſorders of ſome Canons, the Exceſſes of ſome Monks, and the Pride of ſome Religious Mendicants. He deſcribes in Words very ſharp, and apparently paſſionate, the Diſorders which were in ſome Monaſteries of the Regulars. Laſtly, having compar'd together the Manners of the Chriſtians of his time, and thoſe of the Primitive Church, for fear leſt what he had ſaid ſhould be abus'd; he adds this Caution, That his Intention was not to comprehend all Eccleſiaſticks without Exception, as being guilty of the Diſorders which he had ſpoke of; That he knew that Jeſus Chriſt who cannot lie, had ſaid, *Peter, I pray for thee, that thy Faith fail not*; That he was perſuaded there was in each State many juſt and innocent Perſons, who have no hand in the Diſorders of which he had complain'd, although he believ'd that the Number of wicked Men was far greater. After this, he aggravates the Diſorders of the Pope's Court at *Avignon*, and the miſerable Conſequences of the Schiſm; and ſays, That we muſt have recourſe to God, and pray him to reunite his Church, and heal the Breaches which were among its Members: He concludes all with a Prayer directed to Jeſus Chriſt for this purpoſe. After this Work follows a poetical Piece in Hexameter Verſe; wherein he bewails the Schiſm of the Church, and exhorts Pope *Benedict* XIII. to extinguiſh it.

Nicholas Clemangis *a Doctor of* Paris.

The Treatiſe of the Falling and Reſtauration of Juſtice, addreſs'd to *Philip* Duke of *Burgundy*, is a Work rather Political than Theological, wherein he ſhews that without Juſtice a State cannot be maintain'd; he deteſts the Civil Wars, the Contempt of Juſtice and Religion, and the other Diſorders which reign'd then in *France*, and enquires after Means to remedy them.

The third Dogmatical Treatiſe of *Clemangis*, is about the Infallibility of a General Council. This he wrote when the Council of *Conſtance* was ſitting, and the Univerſity of *Paris* did vigorouſly maintain the Infallibility of General Councils. *Clemangis* wrote then two Pieces by way of Conferences with a Scholaſtical Divine of *Paris*; wherein he propoſes the Difficulties and Doubts which there are about this Queſtion, and the Reaſons which are brought to prove this Infallibility: He ſays himſelf at the end of this Work, That he has no deſign to affirm any thing, but only to propoſe his Doubts and Difficulties, that the Matter may be clear'd up; and that he is ready to retract or amend what he has written upon this Subject, if it ſhall be found contrary to Truth, or be the cauſe of Scandal. This Temper may ſerve to excuſe what he has written ſo boldly in this Treatiſe againſt the Infallibility of General Councils, though he does not oppoſe the Infallibility of Councils in Matters of Faith, which he acknowleges but only in Queſtions of Fact about Morality or Diſcipline.

To

Nicholas Clemangis *a Doctor of* Paris.

To theſe three Treatiſes muſt be join'd his Book about Theological Studies, publiſh'd by Father *Dom Luc Dachery*, in the Seventh Tome of his *Spicilegium*. It is addreſs'd to *John* of *Piemont*, Bachelor of Divinity, who had conſulted him whether he ſhould Commenſe Doctor. He anſwers him in this Book, That we muſt diſtinguiſh between him who is truly a Doctor, and him who has only the external Marks of that Degree; that undoubtedly he would do well to be a Doctor in the firſt Senſe, that's to ſay, to be capable of Teaching, and doing the Office of one by his Diſcourſes, and by his Life; but if he enquir'd whether he ought to take upon him the exteriour Marks of one, *i. e.* the Degree and Cap of a Doctor, he muſt conſult himſelf, and reflect upon his own Mind and Deſign, becauſe it was a thing which might be well us'd or abus'd; yet he muſt examine what Motives mov'd him to aſſume this Degree, and ſearch the ſecret Corners of his Heart, that he might diſcover the Springs of this Action: From thence he takes occaſion to explain to him what ought to be the Object and End of a Divine's Studies; he blames thoſe who ſtudy this Science out of Intereſt or Vanity, and think of nothing but to enrich themſelves by this Means: He would have a Divine who is a Preacher, to be in Truth the ſame thing which he ſays; to live according to God, and give an Example of that Life which he Preaches; that his Sermons ſhould be the Effect of the Charity of the Holy Spirit ſpread abroad in his Heart; that he ſhould read continually the Scriptures, and the Books of the Holy Fathers: He complains of the Divines of his own time, that they read the Holy Scriptures negligently, and imploy their Wit and Time in barren Subtilties: He ſays that the Ancient Fathers aſſerted nothing which they did not ground upon the Holy Scriptures; whereas the greateſt part of the School-men valu'd them ſo little, that they laugh'd at theſe Diſcourſes which are founded upon Authorities; which render'd them ſo lazy, and ſo unfit for Preaching and Inſtruction, which ought to be the end of a Divine's Studies: " For, ſays he, " he ought not only to ſtudy to underſtand Divinity, which would be a vain Curioſity; nor to " purchaſe the Favour and Applauſe of the People, which would be Vain-glory; nor to ac- " quire Reputation, which would be a barren Commendation; nor to gain Revenues " and Riches, which would be Covetouſneſs; nor to be advanc'd to Honours and Dignities, " which would be Ambition; nor to be honoured with the Title of Maſter, which would be " Vanity; nor to meditate in Peace and at Leiſure, which would conſopite his Mind and make " it more remiſs; but he ought to ſtudy to improve that Talent of Doctrin which God has " entruſted with him, by uſing it faithfully, and conducting as many as he can to Life eter- " nal; and herein conſiſts true Charity. He admoniſhes Divines therefore to take good heed, " that they do not aſpire to the Title of Doctor by a blind Ambition; as may be ſeen in ma- " ny, ſays he, at this day, who will have high Titles, not that they may Teach, but that they " may gain Riches, even to exceſs: They make their Court to Prelats, and obtain Beneficcs by " their Importunity; of which they are ſo Covetous, that there is nothing which they will not " do to obtain them; I dare not ſay after what manner they uſe them, after they have got " into Poſſeſſion." Certainly it had been much better for this People never to have aſpir'd to the Title of Doctor, than thus to be thrown down by their Ambition into ſo many Pains and Diſorders. After this he enquires which is the moſt excellent Employment and moſt conducing to Salvation, to Preach to the People; or after they have taken a Doctor's Degree, to ſtay in the Univerſity, and read Lectures there. He confeſſes there is one whom the School calls a Solemn Doctor, who prefers the latter; but he is not of his Opinion, but eſteems the former much more Excellent and more Uſeful. Above all, he blames thoſe negligent Paſtors who excuſe the little Care they take of their Flocks with a pretence of Study, and thoſe benefic'd Men who cloak the Plurality of their Benefices with the ſame Pretence: Nevertheleſs, he confeſſes, that the Office of Profeſſors is neceſſary; but he ſays, it belongs to thoſe who are not call'd to other Employments to diſcharge that Office; and he does by no means approve that thoſe who are call'd to the Care of Souls, ſhould neglect it for Studying or Teaching Divinity.

Of the five other Treatiſes of *Clemangis*, printed among his Works, there are three of Morality, *viz.* the Diſcourſe of the Parable of the Prodigal; wherein he diſcovers the bad Uſe which Men make of the Benefits of God; the Treatiſe of the Advantage of Solitude, and that of the Improvement of Adverſity, wherein theſe things are handled with as much Eloquence and Politeneſs, as Beauty and Strength: The two other are concerning two important Points of Diſcipline; the former to ſhew, that 'tis not convenient to appoint new Feſtivals; and the ſecond, againſt the Simony of Prelats.

In the former, he undertakes to prove, That it was not convenient in his time to appoint new Feſtivals in the Church, chiefly without neceſſity, becauſe they are become ſo numerous already, that it were more expedient to retrench ſome of them than to add to them; and ſo much the rather, becauſe things that are rare, are more eſteem'd, whereas thoſe that are common become contemptible. " It remains only to be conſider'd, ſays he, with how little Devotion Chri- " ſtian People do celebrate theſe Feſtivals: Few come to Church on theſe days; many hear " not Maſs at all, others hear but a part of it, and go away before the Prieſt ſays, *Ite, miſſa* " *eſt*: Some ſatisfie themſelves with entring into the Church, and taking there a little conſe- " crated Water, or falling down on their Knees for a moment, ſaluting the Image of the Vir- " gin, or of any Saint, or adoring the Body of Jeſus Chriſt during the Elevation. As to the " Office of Mattins or Veſpers, few Perſons are preſent at it, and often times the Prieſt re-

" peats

" peats alone with an Under-Clerk; ſcarce one can be found ſometimes to anſwer at the Maſs. Some go to their Houſes in the Country, others go about their Affairs, the greateſt part go to Fairs, which they ſeldom do, but on theſe days; many take the diverſion of a Comedy, or a Play: The Rich make Feaſts on theſe Days with great Pomp and Magnificence, but take no care to purge their Conſciences. The meaner ſort of People profane the Holineſs of theſe Days by going to the Alehouſe, where they Swear, Blaſpheme, Quarrel, and Beat one another, and ſpend Night and Day in Riot and Luxury. The younger ſort of People come to Church on theſe Days only to ſee the Women, who are better Dreſs'd on theſe Days than others. In fine, an infinite number of Crimes are committed on theſe Days. Thoſe are ſevetely puniſh'd who labour in the Vineyard, or in digging the Ground on theſe Feſtival Days; and yet they are not puniſh'd at all, who violate the Holineſs of theſe Days by their Crimes; tho' St. *Auſtin* affirms, that it is leſs Criminal to Till the Ground, than to Dance on a Feſtival Day. *Clemangis* concludes from all this, that theſe Diſorders are almoſt inevitable; that it was expedient to retrench the Feſtivals which are not neceſſary, rather than to add to them, as the Church has aboliſh'd the Vigils which were formerly us'd in Churches with much advantage to Piety, becauſe they became the occaſion of Debauchery, whereof there are ſtill remaining ſhameful Examples in ſome Churches. He explains afterwards the Reaſon of the Inſtitution of Feſtivals, and the manner in which they ſhould be Celebrated. " There comes no benefit to the " Saints, ſays he, from our Worſhip, nor from the Praiſes we give them; they did not themſelves " rejoyce in the Glory they had upon Earth, which they deſpis'd, when they were Cloath'd with " this Mortal Fleſh; all the advantage of their Feſtivals is for us, if we Celebrate them as we " ought to do: They are appointed for our Salvation, to excite our Devotion, that being de- " liver'd on theſe Days for a little time from the Cares of the World, and the Labour of the " Body, we may take pains for the good of the Soul.

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" And becauſe it rarely happens but in our daily Labours, and the Care of our Domeſtick Af- " fairs, we fall into ſome Sin, either thro' Infirmity, or Weakneſs, or by Negligence, therefore " the Lord's Day and other Feſtivals are appointed, that Men being freed from ſuch Cares on theſe " Days, may deſcend into their own Breaſt, recollect themſelves, examine their own Conſcience, " reflect upon their Sins, and blot them out by their Contrition, waſh them with their Tears, " drive them away by Prayer, ranſom them by Alms, and by praying to God for Pardon, thro' " the Invocation of Jeſus Chriſt, and the Saints, and for Grace to forſake them for the time to " to come; for he is not a true Penitent, nor worthy of Pardon, who has not a firm Reſolution " to forſake his Sins. Now to the end that the Heart may be quickned to this Devotion, the " Faithful muſt be aſſiſted on theſe Days with Holy Myſteries; they muſt hear Maſs, and the " Word of God, which is able to ſoften the hardeſt Hearts, if they hear it with attention; they " muſt Meditate on the Actions and Vertues of the Saints, whoſe Feſtival is Celebrated, that they " may imitate their Example. 'Tis probable, that the Saints are more favourable to thoſe who " Pray to them, who Honour them on the Days of their Feſtivals, than at other times; and that " Jeſus Chriſt has then a greater regard to their Interceſſion: But the Faithful muſt ſo prepare " themſelves, that the Saints may Pray to Jeſus Chriſt for them, and that Jeſus Chriſt may hear " their Prayers. He declaims afterwards againſt the Profaneneſs of the greater part of Chriſtians in his time on theſe Days, and the Diſorders which they committed. But ſince it might be objected to him, that tho' many Perſons had abus'd the Feſtivals, yet there were many others who Celebrated them with Devotion, and ſpent theſe Days in Prayer, and Good-Works: That the Feſtivals being chiefly appointed for Perſons of Piety, it was not convenient to aboliſh them, but that even new ones might be added to them, to procure farther means of Edification, and ſo much the rather, becauſe the Adminiſtrations of the Church are chiefly deſign'd for the benefit of the Elect, which herein follow the foot-ſteps of its Head: He propoſes therefore this Objection, and before he anſwers it, he obſerves that there is a great deal of difference between the Commandments of God, and the Traditions of Men, as to what concerns their Obſervation, or Neglect; that the Commandments of God cannot be abrogated by any Human Inſtitution, upon any pretence of profit whatſoever, becauſe no Man has a Right to change the Law of God: But as to Eccleſiaſtical Conſtitutions, altho' they have been appointed for juſt and ſufficient Reaſons, they do not oblige ſo indiſpenſably, but they may often be chang'd, with reſpect to Times, Places, and Cuſtoms, by the Univerſal Church, or even by particular Churches. He alledges Images for an Example, which were thought to be forbidden in the Primitive Church, for fear leſt the Faithful, who were newly Converted from Paganiſm, ſhould believe that there was ſome Divinity in them, and which were afterwards allow'd, when the Faithful were confirm'd in the Faith, and this Inconvenience was no more to be fear'd. He adds, that about four years ago, *Michael* Biſhop of *Antiſiodorum*, a Prelate of great Vertue, and lately deceas'd, had taken away by his Synodical Decrees many Feſtivals which were wont to be Celebrated in his Dioceſs, upon the account of the Diſorders which were committed at them, and the neceſſities of the Common People, that this Retrenchment did not hinder Pious Perſons from Celebrating them with Devotion, and aſſiſting at the Office; that 'tis true, the Church ought to manage all things for the good of the Elect, but then it ought not to deſpair of any Man, nor to look upon any Chriſtian as a Reprobate while he lives upon Earth; that it ought to take care of the good, and the bad; that according to the Goſpel, we ſhould rather cut off our Hand, or our Foot, and pluck out our Eye, than give offence to the leaſt of our Brethren: How much more Reaſon is there then to take away a thing which gives Scandal

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both to Great and Small. He intimates alſo, that the Conſideration of the Miſeries to which the Common People in his time were reduc'd, was ſufficient Reaſon for aboliſhing theſe Feſtivals, which depriv'd them of the means of gaining their livelyhood. Laſtly, he blames the New Feſtivals, whoſe Rents they cannot enjoy, without Celebrating them in their Churches; an Abuſe which had ſo ſubverted the Divine Service in the greateſt part of the Churches, that the Office for the Day was ſcarce any more regarded, becauſe theſe New Saints had Engroſs'd all the Days, and ſometimes had even taken up the Days of the Feſtivals Conſecrated to God; from whence it came to paſs, that the Holy Scripture was no more read in the Office, but only the Hiſtory of the Saints; and that there was a neceſſity of changing every day the Ancient Offices, and the Order of the Church. He complains that theſe Novelties were introduc'd into the greateſt part of the Churches, and even into the Cathedrals, except that of *Lyons*, which he ſays did not receive theſe Novelties. Laſtly, he Conjures thoſe who had more Zeal than was neceſſary for the Inſtitution of the New Feſtivals, to reflect upon theſe Reaſons, and if they found them Juſt, to acquieſce in the Truth; if they found any thing in them worthy to be blam'd, to acquaint him wherein he was deceiv'd, and declares that he was ready to Correct what he had written, if it were againſt the Rule of the Church; and proteſts that he had not Compos'd this Book to contradict their Affection, which he believed to proceed from a good Intention, but to diſcover the Scandal and Miſchief which ariſe from this multiplication of Feſtivals, for the inſtruction and ſatisfaction of thoſe, who not conſidering them, procure theſe Novelties out of a good Zeal, but not according to Knowledge.

In the Treatiſe of *Simoniacal* Prelates, Addreſs'd to *Gerſon*, he declaims earneſtly againſt the Cuſtom of ſome Biſhops in his time, who took and exacted Mony for Conferring of Orders, under pretence of diſpatching the Letters, or otherwiſe. "Tell me, O Biſhops, ſays he, who are "not aſham'd to ſell Doves in the Church of Jeſus Chriſt, wherefore think ye that Eccleſiaſtical "Benefices were Appointed? Was it not for the performing of ſome Office? And what is the "Office for which ye were Ordain'd? Ye will not tell me that it was to Baptize, to Conſecrate "the Euchariſt, to hear Confeſſions, to give Abſolutions, to Celebrate Marriages, ſince this is "common to you, with the Curates and Prieſts of your Dioceſs. Neither will you ſay, that it "was to Preach; for altho' it belongs to you to diſcharge this Duty, yet ye do it very rarely, and "negligently, and commonly turn it over to others: What then is the Office which is not com-"mon to you with others? 'Tis chiefly to Conferr Orders in your Dioceſs, this is the Principal "End for which ye were Ordain'd Biſhops. How comes it to paſs then that ye do not diſcharge "this Duty *gratis*, having ſo great Revenues of your Biſhopricks for this very Reaſon? As to what "might be objected to him, that there were many Biſhops of great Piety that us'd to do this; "and that it was Authoriz'd in ſome Places by an Ancient Cuſtom. He anſwers, That no Cu-"ſtom nor Preſcription ought to be alledg'd againſt the Law of God, the Holy Decrees of Coun-"cils, the Commands of the Holy Fathers, and againſt Decency, and Good Manners. He re-"futes alſo the excuſe which ſome alledge, who would defend this Uſage. We do not, ſay "they, ſell the Orders, it is not for Orders that the Money is given, but for the Letters, the Seal, "and the Notary. Theſe, ſays he, are Fictions, and not Truths; for it often happens, that "thoſe who refuſe to take the Letters to ſhun this Simony, have nevertheleſs been oblig'd to give "the Mony to be Ordain'd; what ſay I, to be Ordain'd? Their Names are not ſo much as ſet "down in the Catalogue of thoſe who are to receive Orders, unleſs they pay what is demanded "of them: Whether this turn to the profit of the Biſhop, or his Secretary, God is witneſs, and "the Secretary may be alſo. But ſuppoſe that this turn to the profit of the Secretary, is it juſt "that the Biſhop ſhould pay to him anothers Mony; and among ſo many Officers, cannot he "maintain a Secretary at his own Charges? Beſides, that it is expreſly forbidden in the Canons "to take any thing, not ſo much as for the Writing, which excludes all kind of pretence. In "fine, he affirms, that this Abuſe is the Fountain of all the Diſorders that are in the Church; for "whence, ſays he, comes the Indevotion of the People, the Contempt of Prieſts, the Aboliſhing "of the Rights and Liberties of the Church, but becauſe it is full of contemptible Perſons, and "unworthy of their Miniſtration? Whence comes it to paſs that an infinite number of ignorant "Perſons, are admitted to the Prieſthood, who underſtand no Latin, and ſcarce can Read; and "who in Repeating or Singing the Prayers, know not whether they Bleſs or Curſe the Lord, "and ſo many others of bad Morals, who live in all ſorts of Debauchery. The Biſhops are the "chief Cauſe of theſe Diſorders, becauſe they admit to Orders indifferently all ſorts of Perſons, "without examining their Learning, or their Manners; and they are ſatisfy'd with puniſhing "them in their Purſe, without endeavouring to reform their Faults. And after all this, can any "one wonder, that the Eccleſiaſtical State ſhould be trampled upon, deſpis'd, hated, afflicted, "oppreſs'd, robb'd, and Perſecuted? Theſe are the words which *Clemangis* makes uſe of to exaggerate the Diſorders of the Eccleſiaſticks in his time, which thanks be to Heaven, to the Decrees of Holy Councils, and chiefly to that of *Trent*, and to the Paſtoral Vigilance of our Biſhops, are now Corrected and Reform'd in our Age, which abounds with Eccleſiaſticks of ſingular Learning, and extraordinary Piety.

The Collection of *Clemangis*'s Letters contains 137. all Written with much Elegance and Chaſtity, and full of Chriſtian, Moral and Politick Inſtructions; of the Deſcriptions of Vices, and Vertues, of Draughts of Hiſtory, of Critical Queſtions, of wholſom Advices, and Complements. The moſt conſiderable, with reference to Eccleſiaſtical Matters, are thoſe which were written

written about the Schiſm, and about the State of the Church, *viz.* the firſt, addreſs'd to King *Charles* VI. wherein he exhorts him in a moſt Pathetical manner to labour for the Reformation of the Church, and the Extirpation of Schiſm. The ſecond, addreſs'd to Pope *Benedict* XIII. lately choſen, written with a great deal of Art upon the ſame Subject. The third, wherein he makes an Apology for the former. The thirteenth, addreſs'd to *Benedict* about the Inconveniences of the Subſtraction. The fifteenth, to *John Gerſon*, about the danger in which the Church was. The ſeventeenth, to King *Charles* VI. to diſſuade him from the Subſtraction, which is very long and eloquent. The twenty ninth, addreſs'd to *Peter* of *Ailly*, Biſhop of *Cambray*, about the Afflictions of the Church. The fortieth, addreſs'd to *Renald* of *Fountains*, to juſtifie, That he was not the Author of the Letter which *Benedict* ſent into *France*, for Excommunicating the King and the Kingdom. The forty ſecond, to the Univerſity of *Paris*, upon the ſame Subject. The forty third, to *Renald* of *Fountains*, to clear himſelf of ſome other things which he was accus'd of writing in Letters intercepted. The forty fourth, forty fifth and forty ſixth, about the Perſecution which he ſuffer'd upon this occaſion. The fifty fifth, againſt the Enemies of Pope *Benedict*. The hundred ſecond, of the Qualifications which Deputies ought to have that are ſent to a General Council. And the hundred twelfth, addreſs'd to the Council of *Conſtance*, wherein he praiſes the Fathers of that Council who were already Aſſembled for two Years, and exhorts them not to part till they had procur'd the Peace of the Church; and inſinuates to them towards the end of the Letter, That it would be more convenient to chooſe one of the Competitors, than not to conclude the Peace of the Church; ſignifying withal, That he did not approve the Decree, which ſome ſaid they had made, That they would not chooſe one of the Competitors.

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Thoſe which are written about the Civil Wars, and the Miſchiefs wherewith *France* was Afflicted at that time by the Diviſions of Princes, are equally ſtrong and beautiful; they are full of Chriſtian Maxims and Politicks about the Peace and Reformation of the State: See the Letters 59, 63, 67, 68, 69, 89, 90, 97, 98, 101, 103, 107, and 132. to which may be added the 56, to *Louis* Duke of *Aquitain*, Eldeſt Son to King *Charles* VI. wherein he exhorts him to Mildneſs and Clemency. The 93d about the Inſtructions of this Prince, addreſs'd to *John D'Arcanval* his Governor, and the 136 to *Henry* King of *England* about Juſtice, and the other Vertues of a Prince.

In many of his Letters he gives lively Deſcriptions of the Diſorders, and Corruption of Manners in the Eccleſiaſticks and Secular Men of his Time: See the 14, 15, 28, 31, 35, 54, 133. In others he treats of important Points of Morality, as in the 9th, of Patience under Afflictions, in the 11th, That the Health of the Soul is preferable to that of the Body, in the 60th, of ſhunning Vain-Glory, in the 62d, of the advantages of Afflictions and Perſecutions; In the 65, 73, 74. of Preaching, of the Fervor and Conſtancy that ſhould be us'd in this Miniſtration, in the 75th, of the Vigilance of Paſtors, and the things wherein they ought to employ themſelves. There he confirms the ſame Principles, which are in his Books of the Corruption of the Church and the Study of Theology; in the 82d, he treats of the uncertainty and ſhortneſs of this Life; and in the 92d, of Alms and Chriſtian Watchfulneſs.

There are ſome Letters, which are not about ſerious Matters, and ſo do not diſcover the Learning and Excellent Wit of *Clemangis*, as the fourth and fifth, in which he refutes what *Petrarch* had affirm'd, That no where but in *Italy* there were any Popes and Orators of Worth; the Twenty third, wherein he enquires, Whether one might make uſe in Latin Letters of the form of Salutation us'd by the Ancients; the Twenty fourth, wherein he deſcribes very pleaſantly a Property he had of ſmelling an Evil Scent in Peſtilential Places; the Twenty ſeventh, wherein he treats Learnedly of the Cauſes of the Peſt; the Thirty ninth, wherein he relates two Stories which had been told him by a Man whom he met in a Journey, one about an Aſſaſſination diſcover'd in an extraordinary manner; and the other, of a Wild and Hairy Man taken in a Foreſt; the Sixty firſt, wherein he relates a Story of a viſible Judgment upon a wicked Wretch.

This Author is no whit inferiour to the Ancients for Eloquence and Nobleneſs of Thought, and as to the Purity of his Words, and the Chaſteneſs of his Latin Style he does even ſurpaſs them: His Diſcourſe is adorn'd with the Natural Ornaments of true Eloquence without Affectation, and abounds in choice Words, rich Thoughts, and happy Applications of the Paſſages of Sacred and Prophane Authors: It is a little too Luxuriant in his Declamations, and too Biting in his Satyrs, but it is pleaſant in his Deſcriptions, poliſh'd in his Narartives, full in his Inſtructions, earneſt in his Exhortations, and wiſe in his Advices. In fine, whatever may be ſaid of him, he will always paſs in any Age whatſoever, for an Author worthy to be read and valued.

Gerard Machet, after he had ſtudied in the College of *Navar*, towards the end of the preceeding Century, took a Doctor's Degree in 1411. He was promoted ſome time after to a Canonry in the Church of *Paris*, and diſcharg'd the Office of Vice-Chancellor in the abſence of *Gerſon*; and in this Quality he was appointed by the Univerſity to harangue the Emperor *Sigiſmund* as he paſs'd through *France*: *Charles* VII. made choice of him for his Confeſſor, and gave him the Biſhoprick of *Caſtres*. He wrote many Letters which are found in Manuſcript in the Church of St. *Martin* at *Tours*, whereof Monſieur *Launoy* ſpeaks in his Hiſtory of the College

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lege of *Navar*, and has given us the Titles of the Chief of them; but he has drawn nothing from them very remarkable as to Eccleſiaſtical Matters.

John de Courtecuiſſe *Biſhop of* Geneva.

John de Courtecuiſſe (in Latin *Brevicoxa*) born in the Country of *Mayence*, was admitted in the Year 1367. into the College of *Navar*, where he took the Degree of Doctor in 1388. and after that was one of the Ambaſſadors from King *Charles* VI. to the Popes *Benedict* and *Boniface*, for obtaining the Peace of the Church: He was afterwards of the Opinion of the Subſtraction, and made a Diſcourſe in 1408. againſt the Interdict under which the Kingdom was laid by *Benedict*, for which he was rewarded with the Office of *Almoner* to the King. He perform'd the Duty of Chancellor to the Univerſity of *Paris*, in the abſence of *Gerſon*, and was afterwards choſen Biſhop of *Paris* in 1420: But becauſe he was not acceptable to the King of *England*, who was then Maſter of that City, he could not continue in the Poſſeſſion of the Biſhoprick, but was forc'd to hide himſelf in the Monaſtery of St. *Germain Deſpres*, and choſe rather to quit *Paris* and go to *Geneva* (whereof he had been made Biſhop) in the Year 1422. than ſubmit to the Domineering of the *Engliſh*. The Year of his Death is not certainly known: His Works are not yet come to Light: Thoſe which are found in Manuſcript, are as follow: A Treatiſe of the Power of the Church and the Council, in the Bibliotheque of St. *Victor*; A *French* Verſion of a Treatiſe about the Vertues of *Seneca*, in the King's Library; Divers Queſtions of Theology, and Lectures upon many places of the Goſpel, in the Libraries of St. *Victor*, and of the Church of *Paris*.

John *of* Lignano *a Lawyer.*

John of *Lignano*, a Lawyer of *Milan*, wrote a Book upon the *Clementines*, and divers other Treatiſes of Eccleſiaſtical and Civil Law, which are to be found in the Collection of Law-Treatiſes, Printed at *Venice* in 1584. Among the reſt, there is a Treatiſe of Friendſhip, a Treatiſe of the Plurality of Benefices, a Treatiſe of Eccleſiaſtical Cenſures, a Treatiſe of the Canonical Hours, a Treatiſe of the Eccleſiaſtical Interdict, and ſome Explications of the Three firſt Books of the Decretals. He flouriſh'd at the beginning of the Fifteenth Century. *Rainaldus* has publiſh'd at the end of the Seventeenth Tome of his Annals, a Treatiſe of this Learned Lawyer in behalf of *Urban* VI. wherein he defends the Election of that Pope.

Nicholas Biart *a Dominican.*

Nicholas Biart, an *Engliſh*-man of the Order of Friars Predicant, flouriſh'd at the beginning of the Fifteenth Century, and wrote ſome Sermons, ſome Moral Diſtinctions, and a Sum about Abſtinence, Works which are to be met with in Manuſcript in *England*.

Adrian *the* Carthuſian.

Adrian, the *Carthuſian*, a Fleming, flouriſh'd at the beginning of this Century, and wrote in imitation of *Petrarch*, a Treatiſe of the Remedies of both Fortunes, Printed at *Colen* in 1471.

Thomas, *Abbot of St.* Andrew *at* Verceilles.

Thomas, Abbot of St. *Andrew* at *Verceil*, of the Order of St. *Benedict*, according to ſome, and according to others, Canon-Regular, wrote a Commentary upon the Books attributed to St. *Denis* the Areopagite, Printed at *Colen* in 1526. with the Commentary of *Denis* the *Carthuſian* upon the ſame Books. There is alſo attributed to him a Commentary in Manuſcript upon the Canticles. He flouriſh'd according to ſome at the beginning of this Century, and according to others in the Thirteenth.

John Petit *Friar Minor.*

John Petit, a Licentiate in Theology, of the Faculty of *Paris*, of the Order of Friars Minors, being a Mercenary Soul, had the Impudence to maintain by word of Mouth and by Writing, the Aſſaſſination of the Duke of *Orleans*, in the Year 1407. by Order of the Duke of *Burgundy*, whoſe Creature this Regular was; He being condemn'd for this, and driven away from the Univerſity of *Paris*, retir'd to *Heſdin*, where he died in 1411. He wrote, beſides this Treatiſe which was burnt at *Paris*, another Book about Schiſm, and ſome Queſtions which are to be met with in Manuſcript in the Library of St. *Victor*.

Martin Poree *Biſhop of* Arras.

At the ſame time, a Regular of the Order of Friars Predicant, call'd *Martin Poree*, undertook to defend the ſame Cauſe, and wrote a Treatiſe upon the ſame Subject, for which he was rewarded with the Biſhoprick of *Arras*. This Treatiſe is to be found in Manuſcript in the Library of the College of *Navar*, together with the Anſwer. *Poree* was one of the Ambaſſadors from the Duke of *Burgundy* to the Council of *Conſtance*, and afterwards made a Journy into *England*. He died *September* the 6th, 1426.

Paul *an* Engliſh *Doctor in Law.*

There was towards the end of the Pontificat of *Boniface* IX. an *Engliſh* Writer nam'd *Paul*, a Doctor in Law, who wrote about the Year 1404. a Treatiſe, Entitled, *A Mirror of the Pope and his Court*, by way of Dialogue, wherein he writes againſt the Abuſes of the Court of *Rome* concerning Collation of Benefices. 'Tis divided into three Parts; in the firſt he treats of the Nature of Benefices, of the Order which is among Prelats, of the Canonical ways of Promotion to a Benefice, of the Injuſtice of Reſervations, and Promiſes of vacant Benefices, of the Simony that is committed for the obtaining of Benefices, and the Enormity of the Crime of Simony, of the Penalties which Simoniacks and thoſe who have a hand in Simony do incur. In the ſecond, he ſhews, That the Pope may commit Simony by receiving Mony for the Collation of Benefices, directly or indirectly. In fine, he alledges in the laſt, That the Court of *Rome* and its Officers, commit Simony by receiving Mony for the Diſpatch of Bulls, of Benefices and Graces; That the Cardinals partake in this Simony; That the Pope cannot be excus'd when he grants Exorbitant Graces, and that the Plenitude of his Power does not give him Right to grant Diſpenſations without Cauſe and without Reaſon. This Treatiſe is printed in the ſecond Tome of the Monarchy of *Goldaſtus*, *Page* 1527.

Abou:

About the same time flourish'd another English-man, call'd *John Lattebur*, of the Order of Friars Minors, who wrote a Moral Commentary upon the Lamentations of *Jeremy*, printed in 1482. and some other Treatises in Manuscript, *viz.* Theological Distinctions, a Moral Alphabet, and some other Pieces which are wholly lost, as Commentaries upon *Jeremy*, upon the Psalms, upon the Acts of the Apostles; some Lectures upon the Scripture, and some Sermons.

John Lattebur *a Friar Minor.*

Richard Ullerston, Doctor and Professor of Divinity at *Oxford*, flourish'd also at the beginning of this Century, and wrote in the Year 1408. a Treatise of the Reformation of the Church, at the desire of *Robert* (*a*) Cardinal Bishop of *Salisbury*. This Treatise is to be found in Manuscript, in a Library at *Cambrige*; (*b*) and the Title of it is, *The Petitions of* Richard, *for the Defence of the Church Militant*. It contains sixteen Articles; the first is about the Election of a Pope, the second of Simony; those that follow are against the Abuses of the Revenues of the Church, against Dispensations, Exemptions, Plurality of Benefices, Appeals, Privileges, about the Life and Manners of the benefic'd Clergy, and the Celebration of Divine Service. In this Piece he speaks boldly against the Disorders of the Court of *Rome*. There is in the same Manuscript (*c*) a Treatise of the Duty of a Souldier, written by the same Author at the desire of *Richard Courtnay* his Master, and dedicated to *Henry* Prince of *Wales*. There is also mention made of some other Treatises of the same Author, which are not to be found, *viz.* a Defence of the Donation of *Constantine*, Commentaries upon the Psalms and the Canticles, of the Ordinary Lessons, and a Treatise upon the Creed.

Richard Ullerston *a Doctor of* Oxford.

(*a*) [Halam]

(*b*) [viz. *in the Library of* Trinity *College.*]

(*c*) Reformation, *as the Title is publish'd by Mr.* Wharton, *Hist. Lit. App.* p. 86.

Some time after, *Boston* a *Benedictine* Monk of the *Monastery* of St. *Edmund* (*d*) [at *Usk* in the Province of *Wales*] wrote a Catalogue of the Writers, which he had found in the Libraries of *England*, which is only in Manuscript. There is also another Treatise attributed to him, entituled, *The Mirror of the Monks, and the Chronicle of his Monastery*, which Works are lost.

Boston *a Benedictine Monk.*

(*d*) *This* Boston *was of the Abby of St.* Edmundsbury, *Whart. Hist. Lit. App.* p. 90.

Theodorick of *Niem*, a *German*, Secretary to some Popes; and according to some, Bishop of *Ferden*, and afterwards of *Cambray*, wrote the History of the Schism of the Popes, from the death of *Gregory* XI. to the Election of *Alexander* V. in three Books; to which he added another Work, entituled, *Nemus Unionis*, which contains the Original Pieces written on both sides about this Schism; and a third, wherein he writes the Life of Pope *John* XXIII. and the Transactions of the Council of *Constance*, until the Deposing of this Pope. The two former were printed at *Basile* in 1566. at *Nuremberg* in 1592. and at *Strasburg* in 1608. and in 1629. the latter was printed at *Frankfurt* in 1620. He wrote also a Treatise of the Privileges of the Empire, as to the Investiture of Bishopricks and Abbies, printed at *Basil* in 1557. and at *Strasburg* in 1609. and 1618. The Exhortation to *Robert* King of the *Romans*, which is in *Goldastus*, is one of the Chapters of his Book about Union. The Style of this Author is harsh and unpleasant; but he is full of Vigour, faithful and exact in his Relations.

Theodorick of Niem, *Bishop of* Ferden.

Jerom of St. *Faith*, a *Spanish* converted Jew, and Physician to *Benedict* XIII. is the Author of two Treatises against the Jews; whereof the one is entitled, *The means of Refuting and Convincing the Jews*; and the other is against the *Talmud*. Both of them have appear'd under the Title of *Hebræo-mastix*, and were printed at *Frankfurt* in 1602. and in the last Bibliotheque of the Fathers. In the former he proves, That the twenty four Conditions, which the Jews acknowledge, should happen at the coming of the Messias, according to Scripture and their own Tradition, are all accomplish'd in Jesus Christ. In the second, he discovers the Errors and wild Conceits of the *Talmud*; and shews that it contains things contrary to Charity, to the Law of Nature, to the Service of God, to the Law of *Moses*, and Blasphemies against Jesus Christ. These two Treatises were written by *Jerom* of St. *Faith* in the Year 1412. and many Jews were converted by reading them.

Jerom *of St.* Faith *a converted Jew.*

About the same time flourish'd another *Spaniard*, who was also a converted Jew, call'd *Paul* of *Carthagena*, a Native of *Burgos*, who was Bishop of *Carthagena*, and after that of *Burgos*, Chancellor of the Kingdoms of *Leon* and *Castile*, and at last Patriarch of *Aquileia*. He had three Children before his Conversion, *Alphonsus*, *Gonsalvus*, and *Alvarus Garsias*: The first succeeded him in the Bishoprick of *Burgos*, the second was Bishop of *Plaisance*, and the last continu'd in a Secular Life. He died in the Year 1435. Aged 82 Years, and in the preceding Year he finish'd a Work, entituled, *The Scrutiny of the Bible*, printed at *Mantua* in 1474. and at *Burgos* in 1591. But his principal Work is an Addition to the Postils of *Nicholas* of *Lyra*, upon the whole Bible, printed with that Gloss. He wrote also a Treatise about the Name of God, printed with the Notes of *Drusius* at *Franeker* in 1604. There is much Jewish Learning in this Work, and they are very useful for the understanding of Scripture.

Paul *Bishop of* Carthagena.

Peter of *Ancharano* of *Bononia* in *Italy*, descended of the Family of the *Farnese*, a Disciple of *Baldus*, and a famous Lawyer, flourish'd from the Year 1410. until about the middle of this Century. He wrote Commentaries upon the Decretals and Clementines, printed at *Lyons* in 1549. and 1553. and at *Bologne* in 1581. and some other Treatises of Law. *

Peter *of* Ancharano *a Lawyer.*

* viz. *Consilia, sive juris Responsa*, printed at *Venice*, in 1568, 1585, 1569, 1599. & *Selectæ Quæstiones omnium præstantissimorum Jurisconsultorum in tres Tomos digestæ*, Francofurt, 1581. Wharton Hist. Lit. App. *p.* 90.

St.

St. Vincent Ferrier *of the Order of F. F. Preachers.*

St. *Vincent Ferrier*, born at *Valence* in *Spain*, of the Order of Friars Predicant, made himſelf famous by his Sermons, by the Holineſs of his Life, and by his Miracles. He was Confeſſor to *Benedict* XIII. and Maſter of the Sacred Palace. He was preſent in 1418. at the Council of *Conſtance*, and died the next Year at *Vannes* in *Brittany*, *April* the 5th. He was Canoniz'd by *Calliſtus* III. in 1455. He was the Author of a great many Treatiſes of Piety; among the reſt, of a Treatiſe of the Spiritual Life, or the Interiour Man, printed at *Magdeburg* in 1493. at *Venice* in 1500. and in many other Places; of a Treatiſe of the Lord's Prayer, printed at *Lyons* in 1523. and at *Antwerp* in 1573. a Treatiſe of the End of the World, or the Ruin of the Spiritual Life, the Eccleſiaſtical Dignity, and the Catholick Faith; and of the two-fold coming of Antichriſt, containing divers Predictions and Threatnings, printed at *Naples*; a Treatiſe of Conſolation in the Changes of Faith, printed with the Treatiſe of a Spiritual Life, and the following Letters at *Valence* in 1591. The firſt of theſe Letters is addreſs'd to *Benedict* XIII. the ſecond to *John de Podio* General of the Order of Friars Preachers; the third, whereof there remains only a Fragment, to *Boniface* General of the *Carthuſians*; the fourth, which is alſo imperfect, to *John Gerſon*; two Letters to the Infant of *Arragon*, ſent to King *Peter* IV. a Letter to *Ferdinand* I. King of *Arragon*. As to the Collection of Sermons, printed under his Name, at *Ulme* in 1475. at *Colen* in 1485. at *Strasburg* in 1493. and 1503. at *Lyons* in 1527. and at *Venice* in 1606. 'tis no ways credible that 'tis made up of the true Sermons of St. *Vincent Ferrier*, thoſe which it contains being unworthy of his Gravity and Piety.

John Capreolus *a Dominican.*

John Capreolus of the Order of Friars Predicant, of the Dioceſe of *Tholouſe*, and Profeſſor in the Univerſity of that City, flouriſh'd from the Year 1415. until the Year 1451. when he was preſent at the Council of *Baſil*. He wrote Commentaries upon the four Books of Sentences, with a Defence of the Doctrin of St. *Thomas Aquinas*, printed at *Venice* in 1484. in 1514. and 1588.

Lupus *of* Olivet *a* Hieronymite.

Loup of *Olivet*, a *Spaniard*, Brother to St. *Vincent Ferrier*, Prior General of the Order of *Hieronymites*, hath fram'd the Rule of his Order, which is to be found among the Works of St. *Jerom*, from whence it is taken, and is the Author of many Manuſcript Sermons; he liv'd till after the Year 1420.

Boniface Ferrier *General of the* Carthuſians.

Boniface Ferrier, of the Order of the *Carthuſians*, another brother to St. *Vincent Ferrier*, General of his Order, wrote a Treatiſe of the Approbation of his Order; a Diſcourſe to ſhew the Reaſon why ſo few of the *Carthuſians* were Canoniz'd, and ſo few Miracles were done in their Order, and ſome Letters. Theſe Works of his were never yet printed.

Antony Rampelogus *an* Auguſtin.

Anthony Rampelogus, Doctor of Divinity, of the Order of Friars Hermites of St. *Auguſtin*; who flouriſh'd at the beginning of this Century, compos'd a Collection for the young Preachers of his Order, entituled, *Figures of the Bible*, printed at *Paris* in 1511. at *Strasburg* in 1516. and at *Lyons* in 1558. and 1570. There he relates the Hiſtory of the Bible, and draws Moralities from them; but there are a great many Fables and Falſities in this Work.

Gobelin Perſona *Dean of* Bilfeld.

Gobelin Perſona, a *German* of *Weſtphalia*, born in the Year 1358. after he had ſtay'd a long time in the Court of *Rome*, was ordain'd Prieſt in 1386. and made Curate of the Church of the Holy Trinity of *Paderborne*: Having preached againſt an Edict of the Magiſtrates of that City, he was drove away from his Benefice; but in Recompence, he was made this Biſhop's Official: He was quickly oblig'd to leave this Employment, becauſe of the Conteſts he had with the *Benedictines*, and then he retir'd to *Bilfeld*, where he was made Dean of the Cathedral Church. He died at laſt, being a Monk, aged 60 Years: He is the Author of the Chronicon, entitled, *Coſmodromium*, from the beginning of the World to the Year 1418. printed at *Frankfurt* in 1599. he wrote alſo the Life of St. *Meinulphus*, printed at *Mayence* in 1616.

Henry *of* Heſſe, *or* Langeſtein, *Canon of* Wormes.

Henry of *Heſſe*, or *Langeſtein*, Licentiate in Theology, of the Univerſity of *Paris*, flouriſh'd there at the end of the preceding Age; and having return'd into *Germany*, he was made Canon of *Wormes*, and call'd to *Vienna* in *Auſtria*, to teach there in the Univerſity. *Trithemius* attributes to him ſome Commentaries upon the Sentences, upon *Geneſis*, a Treatiſe of the Antichriſt and of Schiſm, a Treatiſe of the Inſtruction of the Prieſt-hood, a Treatiſe of the Contemplative Soul, the Mirror of the Soul, a Treatiſe of the Canonical Hours, a Treatiſe againſt Aſtrologers, a Treatiſe of the Lord's Prayer, of the Angelick Salutation, and of the Creed of the Apoſtles; a Treatiſe of the Contempt of the World; a Treatiſe againſt a *Wicklefite* and a Friar, *Teleſphorus*; a Treatiſe of Canons Regular, ſome Sermons and Letters: Some of theſe Treatiſes are to be met with in Manuſcript, in the Library of *Ausburg*. I believe we muſt attribute to the ſame Author, the Rules for diſcerning between Mortal and Venial Sin, printed with the Treatiſe of Inſtructions to the Confeſſors of St. *Antonine*; the Book of Contracts, and of the Order of Rents, which is among the Works of *Gerſon*, and the Treatiſe of the Immaculate Conception of the Virgin, againſt the Diſputes of the Friars Minors, and to vindicate St. *Bernard*, printed at *Milan* in 1480.

Henry *of* Heſſe *a Carthuſian.*

There is another *Henry* of *Heſſe* a *Carthuſian*, who Flouriſh'd ſome time after, and was Prior of the Monaſtery of St. *Mary* in *Guelderland*, to whom *Trithemius* attributes alſo the following Works; a Commentary upon the Maſter of the Sentences, Commentaries upon *Geneſis*, upon *Exodus*, upon the *Proverbs* of *Solomon*, and upon the Revelations of St. *John*, a Dialogue between a Biſhop, and a Prieſt, and ſome Sermons. He died about the Year 1428.

Some

Some pretend that there was a Third *Henry* of *Heſſe*, of the Order of the Hermites of St. *Auguſtine*, to whom they attribute a Treatiſe of the Keys of the Church, and of Indulgences; and others confound him with the Firſt. Henry of Heſſe an Auguſtine.

Thomas of *Walſingham*, an Engliſhman, of the County of *Norfolk*, a Monk of St. *Albans*, wrote two Hiſtories of *England*, one a ſhort Hiſtory, from the year 1273. until the year 1422. and the other more large, from the Conqueſt of *England* by the *Normans*, *i. e.* from the year 1066. to the 6th. year of *Henry* V. being the 1417th. of Jeſus Chriſt. Theſe have been Printed in the Collection of the Hiſtorians of *England*, at *London*, in 1574. and at *Frankfort*, in 1602. he has alſo continued the *Polychronicon* of *Ranulph Higden*. * Thomas of Walſingham, a Benedictine Monk.

* *Whereof Dr.* Wharton *ſaw one Manuſcript Copy, in the Library of* Gonvil, *and* Caius, *which reaches no further than the Year* 1398. *tho' the Hiſtory was continued from* 1342, *to* 1417. Whart. *Hiſt.* Lit. App. *P.* 120.

Nicholas of *Inkelſpuel* of *Suabia*, Rector of the Univerſity of *Vienna*, Flouriſh'd at the beginning of this Century, and was preſent in the Councils of *Conſtance*, and *Baſil*. He wrote a Commentary upon the Four Books of Sentences, and ſome Queſtions upon the ſame Books; but theſe Treatiſes are loſt; there remains now only of his ſome Diſcourſes of Piety, Printed at *Strasburg*, in 1516. *viz.* Eleven Sermons, and Diſcourſes upon the Precepts of the Decalogue, the Lord's-Prayer, upon the Three parts of Penance, upon the Eight Beatitudes, upon the Seven Mortal Sins, and the Tribunal of a Confeſſor. *Trithemius* alſo mentions a Treatiſe of the Seven Gifts of the Holy Spirit, a Treatiſe of Charity, a Treatiſe of the Sins of the Tongue, and of the Eight Capital Vices; and many Sermons which *Æneas Sylvius* ſays were much ſought after in his time. The Treatiſe of the Seven Gifts is to be found in Manuſcript in the Library of *Auſburg*, together with a Treatiſe of Gratitude, and Ingratitude, and a Treatiſe of Sacramental Communion. Nicolaus Dinkelpulius, *Rector of the Univerſity of* Vienna.

At the ſame time Flouriſh'd *Theodoric* of *Ingelhuſe*, a *German*, Canon of *Hildeſheim*, who wrote the *Chronicon* of *Chronicons*, or an Univerſal Chronicon from the beginning of the World, to the year 1420. Publiſh'd by *Macerus*, and Printed at *Helmſtadt*, in the year 1671. Theodoricus Ingelhuſius, *Canon of* Hildeſheim.

Hermani Petri of *Stutdorp*, a *German*, Carthuſian of the Monaſtery of St. *Anne*, near *Bruges*, died in the year 1428. wrote a Treatiſe of the Government of Nuns, and many Sermons; whereof Fifty upon the Lord's-Prayer have been Printed at *Lovain*, in 1484. Herman Petri *of* Stutdorp, *a* Carthuſian.

Thomas Waldenſis, or of *Walden*, a Village in the County of *Eſſex*, in *England*, the Son of *John Netter*, and *Matthilda*, Studied at *Oxford*, and after he had taken the Degree of Doctor, he entred into the Order of *Carmelites*: He was preſent at the Councils of *Piſa*, and *Conſtance*, and was choſen for Confeſſor to *Henry* V. King of *England*, whom he waited upon in his Journey to *France*, where he died at *Roan*, *November* the 3d, 1430. He ſtoutly oppos'd the Errors of *Wiclef*, and confuted them, and eſtabliſh'd the Truth of the Doctrine of the Church; he wrote a great Book, Entituled, *A Doctrinale of the Antiquities of the Faith of the Catholick Church*, againſt the *Wiclefites*, and *Huſſites*, divided into three Tomes, and Printed at *Paris*, in 1532. at *Salamanca*, in 1556. and at *Venice*, in 1571. This Work is Dedicated to *Martin* V. and approv'd by this Pope. In it the Author propoſes to himſelf to relate the Doctrin of Jeſus Chriſt, of the Apoſtles, and the Fathers, againſt the Errors of the *Wiclefites*, and joyns Tradition, and the Teſtimony of the Univerſal Church, and of the Councils with the Holy Scripture, which are the Principles he lays down for his Foundation, in refuting the falſe Maxims of *Wiclef*, who following the foot-ſteps of the Ancient Hereticks, rejected the Tradition and Authority of the Church, pretending that we ought to found our Doctrins upon the Scripture only. Thomas Waldenſis, *or of* Walden, *a* Carmelite.

The Firſt Tome of this Work contains Four Books againſt the Errors of *Wickleſ*. In the *1ſt* he Refutes the Errors of *Wicklif* concerning the Divinity, the Human Nature, and the Incarnation of Jeſus Chriſt. In the *2d*. he Treats of the Preheminence of St. *Peter* among the Apoſtles, of the Church, of the Primacy and Privileges of the Pope, and of the Roman Church; of the Authority, Rights and Prerogatives of Biſhops, and other Paſtors, as well in Matters of Faith, as for the Government of the Church. In the *3d*. he defends the profeſſion of the Regulars; and in the laſt, he juſtifies particularly the Orders of the Regulars *Mendicants*, of thoſe who live by the Labour of their Hands, and of thoſe who have Revenues; and ſhews againſt *Wickleſ*, that the Eccleſiaſticks may poſſeſs Temporal Revenues.

In the Second Tome he lays down the Doctrin of the Church about the Sacraments, and ſhows againſt *Wickleſ*, *1ſt*. that the Conſecration and Adminiſtration of the Sacraments by Miniſters is valid, tho' they be Sinners. After this he Treats of the Euchariſt, and having prov'd the Real Preſence, and Tranſubſtantiation, he ſhews that the Communion under both kinds is not neceſſary. As to Baptiſm, he eſtabliſhes the abſolute neceſſity of it to Salvation, and proves that Infants who die without Baptiſm are Damn'd, and that this Sacrament imprints a Character. As to Confirmation, he inſiſts chiefly upon diſcovering the effects of it, and ſhews that the Biſhops only can Adminiſter it. As to the Sacrament of Orders, he makes it evident that the Diſtinction between Biſhops and Prieſts was Eſtabliſh'd from the beginning of the Church; that the Prieſts ought to be Ordain'd by the impoſition of the hands of the Biſhops; that the Reprobate may Conſecrate as well as others, and that the Celibacy of Prieſts is according to the Spirit and Genius of Holy Scripture, and agreeable to the practice of the Ancient Church. As to Marriage, he

Thomas Waldenſis, *or of* Walden, *a* Carmelite.

he ſhews, That this Sacrament may ſubſiſt between Perſons who preſerve Continence, That it ought to be contracted according to the Forms preſcrib'd by the Church, and with the Benediction of the Prieſt, and diſtinguiſhes between Marriages which are Lawful, and which Unlawful. In the Treatiſe of Penance he defends the neceſſity of Confeſſion, the Vertue of Abſolution, and the Practices of the Church, againſt the Accuſations and Errors of *Wickleſ*. There he Eſtabliſhes the difference between Sins Mortal and Venial, againſt *Wickleſ*, who made no diſtinction between them, but with reſpect to the predeſtination of God, and who admitted no other Mortal Sin but final Impenitence. He ſhews alſo that the Predeſtinate may loſe Charity againſt the Opinion of the ſame Heretick. Laſtly, he ſhews that the Sacrament of Extream Unction was Founded by Jeſus Chriſt, and his Apoſtles; and that the Sacrament produces its effect by its own Vertue, and not only by the Merits of the Prayers of thoſe who Adminiſter or Receive it.

In the Third Tome he Treats of thoſe things which are call'd Sacramentals; and firſt of the Effects and the Neceſſity of Prayer in general. 2. Of Singing Prayers in the Church. 3. Of the Service of the Church. 4. Of the Maſs, and its parts. 5. Of the Ceremonies of the Sacraments of Baptiſm, Confirmation, Orders, and Penance. 6. Of the Obſervances of the Regulars, and the Vow of Obedience. 7. Of the Participation of Suffrages and Prayers among the Living. 8. Of Prayers for the Dead. 9. Of Prayers for the Saints, and the Worſhip that is due to them. 10. Of the Canonizing of the Saints, and the Honour that is given to their Relicks. 11. Of Devout Pilgrimages, and the Feſtivals of the Saints. 12. Of Building of Churches, their Dedication, their Ornaments, of Images, Croſſes, and their Worſhip. 13. Of the Benediction of the Paſchal Wax-Candle, of Bread and Water, and the Firſt Fruits and Exorciſms.

The Laſt part of this Work, which was about Faſts, Indulgences, Rights, and Eccleſiaſtical Privileges, was never Printed.

The Method in which the Author handles theſe Queſtions, is, Firſt, To relate the Errors of *Wicleſ*, or the *Wicleſites*, to oppoſe againſt them paſſages of the Holy Scripture, of the Fathers, or Eccleſiaſtical Writers, which he ſets down at full length, and then to draw from them Concluſions when it is needful, but in few words. So that the ground of this Work is a Collection of Paſſages out of different Authors, about the Matters which he handles, which is the Fountain from which many Writers of Controverſie ſince his time, have drawn thoſe paſſages, which they make uſe of againſt the late Hereticks.

He wrote alſo many other Works, which have never ſeen the light to this day; ſome whereof are mention'd, as follows. A Commentary upon the Four Books of the Sentences, *Poſtils* upon the whole Bible, a Bundle of the Tares of *Wicleſ*, out of which *Balæus* has given us ſome Fragments †; a Treatiſe of the Catholick Truth, Sermons and Commentaries upon the Books of *Ariſtotle*'s Philoſophy. The Titles of ſome other Treatiſes are alſo mention'd, as, Of the Religion of the Perfect, of the Body of Jeſus Chriſt, of Divination, of Preſcience, and Predeſtination, of Faith, of Indulgences, of the Sacraments, of Poverty; a Book addreſs'd to the Council of *Conſtance*, and two Books Entituled, *a Defence of the Peace*; but 'tis not known what's become of theſe Works, neither is it certain if ever there were any ſuch, and whether they be different from ſome Chapters of the *Doctrinal* of the Faith, which are upon the ſame Subjects.

† *And Arch-Biſhop* Uſher *had another Copy of it, as he himſelf tells us*, Whart. Hiſt. Lit. App. p. 88.

Peter *of* Roſenheim, *a* Benedictine

Peter of *Roſenheim*, a German, of the Order of St. *Benedict*, Dedicated to Cardinal *Branda* of *Chatillon*, Legat to the Holy See in *Auſtria*, ſome Moral Diſtichs, Entituled, *a Memorial of Roſes, of Divine Things*, Printed at *Strasburg* in 1544. 'Tis ſaid that he wrote alſo a Sum of Theology, and of the Goſpels in Verſe, with Figures. He Flouriſh'd about the year 1430.

John *of* Imola *a Lawyer.*

John of *Imola*, a Bohemian Lawyer, a Diſciple of *Baldus*, died at *Bologne* the 18th. of *February*, 1436. He is the Author of a Commentary upon 3 Books of the Decretals, upon the 6th. of the Decretals, and upon the *Clementines*, Printed at *Venice* in 1575. to ſay nothing of his Works of the Civil Law.

John Nider, *a* Dominican.

John Nider a German, of the Order of Friars Predicant, Inquiſitor in *Germany*, Flouriſh'd in the Univerſity of *Vienna*, and was one of its Deputies at the Council of *Baſil*, which appointed him to go and Invite the *Bohemians* to come to the Council; He died at *Nuremberg*, in 1438. He wrote divers Tracts of Morality, and Piety, whereof here follows a Catalogue. The Conſolation of a Timorous Conſcience, Printed at *Paris*, in 1494. and at *Rome*, in 1604. *Fornicarius*, or a Dialogue Exhorting to a Chriſtian Life, from the Example of an Ant, Printed at *Paris*, in 1519. and at *Doway*, in 1602. A Treatiſe of the Precepts of the Decalogue, Printed at *Paris*, in 1507. and 1515. and at *Doway*, in 1612. The Alphabet of Divine Love, which is to be found among the Works of *Gerſon*; The manner of Living well, under the Name of St. *Bernard* to his Siſter, Printed at *Paris*, in 1484. and at *Rome*, in 1604. Three Books of the Reformation of the Regulars at *Antwerp*, in 1611. A Treatiſe of the Contracts of Merchants in the Collection of the Treatiſes about Law; Sermons for the whole Year; Two Letters to the *Bohemians*, and other Pieces in the Acts of the Council of *Baſil*. There are many other Works of this Author in Manuſcript.

Nicolaus Auximanus, *a Friar Minor.*

Nicolas Auximanus of *Marca d'Ancona*, of the Order of Friars *Minors*, Flouriſh'd about the Year 1430. He wrote a Summary of Caſes of Conſcience, Printed at *Venice*, in 1484. an Interrogatory of Confeſſors, Printed at the ſame Place, in 1489. He wrote alſo a Commentary upon the Rule of Friars *Minors*, an Abridgment of the Canon-Law, and ſome Sermons never Printed.

St. *Bernardin*

Sr. *Bernardin* of *Siena*, so call'd, because he was the Son of *Tollus*, of the Family of the *Albizeschi* in that City, who came to settle at *Massa* in *Tuscany*, and there Married the Daughter of a Gentleman of that place, call'd *Nera*; was born there in 1383. Having lost his Mother when he was three, and his Father when he was seven years old, he was Educated by one of his Aunts till he was thirteen years of Age, and then his Kindred sent for him to *Siena*, where he Studied Grammar under *Onuphrius*, and Philosophy under *John* of *Spoletto*. Some time after he entred into the Confraternity of the Disciplinators of the Hospital of the *Scala* in *Siena*; there he assisted with much Fervor and Zeal those who were infected with the Pest, and practis'd great Austerities. In the year 1405. he made profession of the Rule of St. *Francis*, in the Monastery of the *Observantines* of *Columbarius*, which was near to *Siena*. Being Ordain'd Priest, he addicted himself to Preaching, and Founded in *Italy* many New Monasteries of the Observance, and Reform'd those that were Ancient. He was afterwards sent to *Jerusalem*, and made Guardian of the Holy-Land; and having return'd from thence, he continu'd to Preach in *Italy*; and the more to stir up the Devotion of the People towards our Lord, he had a Custom of shewing the Name of *JESUS*, painted in a Circle surrounded with the Sun, and made a great many such Pictures, which Sold very well. His Enemies accus'd him of affirming in his Sermons many false things, and delated him to Pope *Martin*, who Cited him to appear before himself, and caus'd his Works to be examin'd. But finding nothing in them worthy of Condemnation, after the Pope had heard his Defence, he Absolv'd him, and sent him back, with permission to continue his Preaching. The Cities of *Siena*, *Ferrara*, and *Urbin*, desir'd Pope *Eugenius* the Fourth to make him Bishop, but he refus'd the Bishoprick, notwithstanding the Importunity of this Pope in urging it upon him: He would only accept of the Title of Vicar-General of the Friars of the Observance for all *Italy*; and there he Reform'd or Founded anew near 300 Monasteries. He died at last in the City of *Aquila* in *Abruzzo*, *May* the 20th, 1444. he was Canoniz'd by *Nicolas* V. in 1450. St. Bernardin of Siena.

The Works of this Saint are divided into Four Tomes; the 1st. contains Sixty one Sermons, under the Title of the *Quadragesimale* of the Christian Religion. The 2d. another *Quadragesimale*, Entituled, *The Eternal Gospel*. The 3d. two *Advents*, one upon the *Beatitudes*, and the other about *Inspirations*: two *Quadragesimale's*, one Entituled, *Of the Spiritual Combate*, and the other *Seraphim*; and some particular Sermons. A Treatise of Confession, the Mirror of Sinners, a Treatise of the Precepts of the Rule of Minors; a Letter to the Regulars of his Order in *Italy*, containing some Regulations; Aspirations to God for all the days of the Week; a Discourse by way of Dialogue, between the World, and Religion, before the Pope; a Treatise of Obedience, by way of Dialogue. Father *La Haye* does not think that the two *Quadragesimale's* which are in this Tome are truly St. *Bernardin's*, because they are of another Stile, and are written with less Exactness, Elevation, and Judgment.

The last Tome contains Sermons upon other *Sundays* of the Year, and the Festivals of our Lord, and the Saints, with a Commentary upon the *Revelations*. The Treatise of the Conception of the Virgin, mention'd by *Trithemius*, and other Authors, is not St. *Bernardin's*.

The Sermons of this Saint are not of a sublime Stile, but they contain a solid Morality, and well drawn out into Particulars; and the Author does not fall into such false and Childish Thoughts, as other Predicants have done.

These Works have been Printed at *Venice*, in 1591. by the Care of *Rodulphus* Bishop of *Sinigaglia*, and at *Paris*, in 1636. by the Care of *Peter de lay Haye*, in 2 Volumes in Folio.

Augustine of *Rome*, of the Order of the *Hermites* of St. *Augustine*, was chosen their General in the Year 1419. made Bishop of *Cesena* in 1431. and afterwards Archbishop of *Nazareth* in the Kingdom of *Naples*, and died in 1443, or 1445. He wrote many Books, a Treatise upon the four Books of the Sentences, Commentaries upon the Epistles of St *Paul* and the *Revelations*, a Book of Original Sin, a Book of Free-Will, a Treatise of the Power of the Pope, a Treatise of the Divinity of Jesus Christ, and of his Church, a Treatise of Jesus Christ as Head of the Church, a Treatise of his Charity towards the Elect, and of his Infinite Love. 'Tis not known where these Works are: *Bellarmine* says, That the three last are in the Index of Prohibited Books, which makes it credible that they have been printed. *Possevin* affirms, That he saw in the Library of the *Augustines* at *Padua*, a Manuscript containing this Author's Commentaries upon St. *Paul's* Epistles, the Canonical Epistles, and the *Revelations*. Augustine *of* Rome, *Archbishop of* Nazareth.

William Lyndwood, a famous *English* Canonist, in the University of *Oxford*, flourish'd under the Reign of *Henry* V. King of *England*, and was sent by this Prince Ambassador into *Spain* and *Portugal* in 1422. After the Death of this Prince, who died in *France*, in the Castle of *Vincennes*, he forsook the Court and retir'd into *England*, where he was made Bishop of St. *David's* in 1434. and died in the Year 1446 He wrote a Collection of the Constitutions of the Archbishops of *Canterbury*, from the time of *Stephen Langton* to *Henry Chichely*, divided into five Books, printed at *Paris* in 1505. at *London* in 1557. and at *Oxford* in 1579. and 1663 *. William Lynwood *Bishop of* St. Davids.

* *Dr.* James *in his Tract of the Corruption of the Fathers*, p. 201. *adds, that* Lynwood *being sent Ambassador from* Henry VI. *to the Council of* Basil, *presented an Appeal in the King's Name to the Fathers of that Council, against the Pride and Arrogance of the Popes, and asserted that the Kings of* England, *own no Superior on Earth in Temporals*; *which Appeal, says he, is hitherto fradulently left out by all the Editors of the Councils.*

Alexander Carpenter *an* Engliſh-*man.*

Alexander Carpenter ſo call'd, becauſe he was the Son of an *Engliſh*-man of that Trade, flouriſh'd about the Year 1430. and wrote a Treatiſe, Entitled, *Deſtructorium Vitiorum*, printed at *Nuremburg* in 1496. and at *Venice* in the Year 1582. under the Name of *Alexander* the *Engliſh*-man.

Raymunde *of* Sabunde *Profeſſor at* Thoulouſe.

About the ſame time flouriſh'd *Raymund* of *Sabunde*, or *Sebeyde*, a *Spaniard*, Profeſſor at *Thoulouſe*, who is the Author of a Treatiſe, Entitled, *The Natural Theology of Men and Creatures, or a Treaſure of Divine Conſiderations*, printed at *Daventer* without Date, at *Strasburg* in 1496. at *Paris* in 1509. at *Lyons* in 1540. at *Venice* in 1581. at *Frankfurt* in 1631. He put the ſame Work in the form of a Dialogue, Entitled, *The Violet of the Soul*, which differs not from the former but only as to the Form, printed at *Colen* in 1501. and at *Lyons* in 1568. This Work of Natural Theology was tranſlated out of *Spaniſh* into *French*, by *Montague*, who ſhews a greater value of it than it deſerves. It is a Work that contains many wild and metaphyſical Diſcourſes and Reflections upon Religion and Chriſtian Morality.

Peter *of* Jeremy *a Dominican.*

Peter of *Jeremy*, of *Palermo*, entred into the Order of Friars Predicant at *Bologne*, and returning into *Sicily*, he founded there, and reform'd many Monaſteries of his own Order, after which he return'd, and died at *Bologne* in 1452. He was famous for Preaching, and has left us Sermons for the whole Year, and upon the Feſtivals of the Saints, an Explication of the Lord's Prayer, an Explication of the Decalogue, a Treatiſe of the Paſſion of Our Lord, and a Treatiſe of Faith. Theſe Works were printed at *Hagenau* in 1514.

John *of* Raguſio *a Dominican.*

John of *Raguſio*, of the Order of Friars Predicant, was preſent at the Council of *Baſil*, and made there a long Diſcourſe about Communion under both kinds, againſt *John* of *Rockſana*; After this, he went over to the Party of Pope *Eugenius*, who made him Biſhop, and ſent him to *Conſtantinople*, in the Quality of Legat, to the Emperor *John Palæologus*. His Diſcourſe is at the end of the Acts of the Council of *Baſil*.

Henry Kalteiſen *Archbiſhop of* Nidroſia *and of* Cæſarea.

Henry Kalteiſen, a Native of *Coblentz*, of the Order of Friars Predicant, a Doctor of *Colen*, was appointed by the Pope to Preach the *Croiſade* againſt the *Bohemians*. He was preſent at the Council of *Baſil*, where, in a Diſcourſe that laſted three Hours, he refuted *Ulrick*, a Prieſt of the Sect of the *Orphelines*, concerning Preaching of the Word of God: His Deſign is chiefly to ſhew, That mere Prieſts ought not to thruſt themſelves upon the Office of Preaching without a Miſſion. He was honour'd with the Dignity of being Maſter to the Sacred Palace in 1440. and was made Inquiſitor General in *Germany*. In the Year 1452. he was Conſecrated by *Nicholas* V. Archbiſhop of *Nidroſia*, or *Drant* in *Norway*, and of *Cæſarea*, and he died *October* the 3d in 1465. The Diſcourſe which he ſpoke in the Council of *Baſil*, is printed in the Twelfth Tome of the Councils. *Trithemius* aſſures us, That he wrote alſo many Sermons, of Time and of Saints, and upon the Magnificat, ſome Queſtions and Conferences.

John Polemar *Arch-deacon of* Barcelona.

We may alſo place in the Rank of Eccleſiaſtical Writers, *John Polemar* Arch-deacon of *Barcelona*, a Doctor of *Vienna*, who open'd the Council of *Baſil*, and made there many Diſcourſes; among the reſt, one about the Temporal Dominion of the Clergy, againſt the Diſcourſe of *Peter Payne* an *Engliſh*-man, which is printed in the Twelfth Tome of the Councils.

John Patriarch *of* Antioch.

John Patriarch of *Antioch*, who was preſent at the Council of *Baſil*, in the Year 1434. wrote a Treatiſe of the Superiority of the Council above the Pope, which is at the end of the Acts of this Council.

John *Arch-biſhop of* Taranto.

Gerard Landrianus *Biſhop of* Lodi.

At the ſame time, and in the ſame Council, flouriſh'd *John* Archbiſhop of *Taranto*, who made an Harangue to the Fathers of the Council, which is in the Acts of that Council; where there is alſo a Diſcourſe of *Gerard Landrianus*, Biſhop of *Lodi*, Ambaſſador from the Council to the King of *England* and his Council, and many other Diſcourſes of the ſame Nature, which are to be found in the Acts of the Council of *Baſil*.

Jordanus Brixius *a Civilian.*

Jordan of *Brice* a Civilian, Conſiſtorial Advocate and Grand Judge of the Province, in the Year 1433. wrote a Piece at the deſire of the Cardinal of *Foix*, to defend the Election of *Eugenius* IV. againſt the Objections made by Cardinal *Dominick* of *Capranica*. This Cardinal was advanc'd to his Dignity by *Martin* V. on the 24th of *May* in 1426. together with the Biſhop of *Lerida*, *Proſper Colonna*, and *Julian Cæſarine*; but his Promotion was kept ſecret until the Death of *Martin* V. which happen'd ſix Years after, at which time he had done no Office belonging to a Cardinal. When this Pope died, *Capranica* came to enter into the Conclave by Vertue of the Decree of Nomination Sign'd by the Cardinals, importing, That in Caſe *Martin* V. ſhould die before the Publication of this Nomination, the Cardinals choſen ſhould be publiſh'd immediately after, and admitted into the Conclave; yet the College of Cardinals would not receive him, and the Election was made without him: He was alſo cited before the Cardinals whom *Eugenius* appointed to judge of this Affair, but he appeal'd from them to the Council of *Baſil*, whither he came in Perſon, and there he was acknowledg'd for Cardinal. Nevertheleſs he was Reconcil'd to Pope *Eugenius*, and waited upon him at *Florence*, where he receiv'd a Cardinals Hat from his Hand, and liv'd after that till the Year 1458. in great Credit at the Court of *Rome*. While he was at the Council of *Baſil*, ſome would have made uſe of his Excluſion to nullifie the Election of *Eugenius* IV; Upon which Queſtion, the Civilian of whom we are ſpeaking, wrote in favour of *Eugenius* IV. and proves, Firſt, That the Decree of Nomination made by *Martin* V. is null; Secondly, That the Conſent which the Cardinals gave to it is alſo null, and does not oblige them at all; Thirdly, That tho' this Decree ſhould be of ſome force, yet the Election of *Eugenius* would be valid, and that the Excluſion of *Capranica*

Dominick of Capranica *Cardinal.*

Jordanus Brixius *the Civilian.*

did

did not make it null. Theſe are the three Points which this Author handles after the method of the Canoniſts, in his Conſultation publiſh'd by Monſieur *Baluzius*, in the third Tome of his Miſcellanies, together with the Funeral Oration of the Cardinal of *Capranica*, made by *Baptiſta Poggio* his Son.

The Cardinal of *Capranica* wrote alſo ſome Treatiſes, as, an Introduction for the Adminiſtration of the Pontificat, the Art of dying well, a Diſcourſe to *Alphonſus* King of *Naples*, ſome Letters to *Philelphus*, and ſome other Works. Dominic *of* Capranica *Cardinal.*

Alphonſus Toſtatus, a *Spaniard*, finiſh'd his Studies in the Univerſity of *Salamanca*, at the Age of 22 Years, and made ſo great Progreſs in all Sciences, that he was fit to Teach them at that Age, and did it. He was preſent at the Council of *Baſil*, and was afterwards made Biſhop of *Avila*, and advanc'd to the chief Offices in the Kingdom of *Spain*. He died in the Year 1454. aged 40 Years, and was inter'd in the Church of *Avila*, with this Epitaph, Alphonſus Toſtatus, *Biſhop of* Avila.

Hic ſtupor eſt mundi qui ſcibile diſcutit omne.

In effect, his Memory was burden'd with an infinite number of things, and he was an able Man in all Sciences: But what is moſt aſtoniſhing is this, That in the time of a very ſhort Life he could not only ſtudy ſo many different things, but alſo write ſuch a great number of Volumes upon all ſorts of Subjects; for there is ſcarce any Author whoſe Works amount to ſo great a Collection: There are 27 Volumes in Folio of them, whereof the firſt 24 are Commentaries upon the following Books of Scripture: The firſt upon *Geneſis*, the ſecond and third upon *Exodus*, the fourth upon *Leviticus*, the fifth and ſixth upon the Book of *Numbers*, the ſeventh upon *Deuteronomy*, the eighth and ninth upon *Joſhua*, the tenth upon the Books of *Judges* and *Ruth*, the eleventh and twelfth upon the firſt Book of *Kings*, the thirteenth, fourteenth, and fifteenth upon the three other Books, the ſixteenth and ſeventeenth upon the Book of *Chronicles*; the ſeven following Volumes upon the Goſpel of St. *Matthew*: The twenty fifth contains his Tracts; which are, the Defence of three Concluſions, a Book of five figur'd Paradoxes, a little piece of the Trinity, another upon theſe Words, *A Virgin ſhall bring forth a Son*, a Work againſt Concubinary Prieſts, a Treatiſe of the State of Souls after Death, and another of Good Politicks; the two laſt Tomes are Tables. All theſe Works were printed at *Venice* in 1530. by the Order of Cardinal *Ximenes*, at the ſame place in 1596. and at *Collen* in 1612. 'Tis the laſt Edition which is in twenty ſeven Volumes: Beſides this, there are alſo ſome other Treatiſes of *Toſtatus*, printed a-part by themſelves, as the Cenſure of the Conference at *Ratisbonne*, printed in 1608. a Commentary upon the Chronicle of *Euſebius*, in Spaniſh, printed at *Salamanca* in 1506. fourteen Queſtions, whereof the firſt four are an Abridgment of the Hiſtory of Scripture, and the reſt of the Morality, printed in Spaniſh at *Antwerp* in 1551. He wrote alſo many other Books, as well upon Profane Sciences as Eccleſiaſtical Matters; among the reſt, a Treatiſe of five Laws, *i. e.* of the Law of Nature, of the Law of *Moſes*, of the Laws of Pagans, of thoſe of *Mahomet*, and the Laws of Chriſtians; A Treatiſe of the Origin and Diſtinction of Juriſdictions; A Treatiſe of the Power of the Pope; A Treatiſe of the Reformation of the Church; A Treatiſe of Indulgences; A Treatiſe of the Councils; A Work againſt the Jews, and another againſt the Alcoran; A Book of Love and Friendſhip, dedicated to the Queen of *Caſtile*, and many other Works. There are alſo attributed to him many Sermons.

Laurence Juſtinian, a Noble *Venetian*, Canon-Regular of St. *George* in *Alga*, was made Biſhop of *Venice* in the Year 1435. by *Eugenius* IV. and advanc'd to the Dignity of a Patriarch by *Nicholas* V. He died in 1455. aged 74 Years, and was Canoniz'd by *Clement* VII. in 1524. He wrote many Books of Piety, full of Unction, whereof here follows the Catalogue: The Tree of Life; of Diſcipline and Spiritual Perfection; of the Chaſte Marriage of the Word and the Soul; the Packet of Love; of the Triumphant Combate of Jeſus Chriſt; of the Interiour Conflict, the Complaints of Chriſtian Perfection, many Sermons upon the Feſtivals of Jeſus Chriſt, of the Virgin, the Saints and the Euchariſt; A Treatiſe of a Solitary Life, another of the Contempt of the World. Theſe Works were written before he was Biſhop: He wrote afterwards thoſe which follow, a Book of the Spiritual Death of the Soul; two Books of his Spiritual Reſurrection, by the Operation of the Grace of Jeſus Chriſt, Mediator between God and Man; Treatiſes of God, and the Inſtruction of Prelats, of Obedience, of Humility, of the Degrees of Perfection, of inflaming the Divine Love, and ſome Letters. All theſe Works were printed at *Baſil* in 1560. at *Lyons* in 1568. and at *Venice* in 1606. The Life of *Laurence Juſtinian* was written by his Nephew *Bernard Juſtinian*, who was alſo the Author of a Hiſtory, of ſome Sermons and many Letters, whereof the Style is pure and elegant. Laurence Juſtinian *Patriarch of* Aquileia. Bernard Juſtinian.

Albert of *Sarciano*, a City of *Tuſcany*, a Man well vers'd in the Greek and Latin Tongues, and in ſacred and profane Learning, Interpreter to the Council of *Florence*, and Vicar-General of the Order of Friars Minors, compos'd ſome Pieces which are well enough written, but have not yet ſeen the Light; whereof *Vaddingus* gives the following Catalogue in the Library of the Authors of his own Order; A Treatiſe of Penance written in 1433. A Diſcourſe upon the Euchariſt ſpoken in 1422. A Diſcourſe upon the Conditions of Friendſhip, and the Malice of Envy; Another Diſcourſe to ſhew that the meanneſs of Extraction is no hindrance to Vertue; Another about the Reprimands which ſhould be given to inſolent Perſons, made in the Year 1446. A Treatiſe Albert *of* Sarciano, *Vicar-General of the Friars Minors.*

tiſe addreſs'd to *Eugenius* IV. againſt thoſe who blame the Martyrs; A Diſcourſe ſpoken in the General Chapter of his Order, held at *Padua* in 1443. Many Letters to Pope *Eugenius*, and to *Chriſtophilus* Biſhop of *Rimini*. *Vaddingus* has inſerted ſome Fragments of theſe Works in the Fourth Tome of his Annals, which diſcover the Excellency of his Wit, and the Politeneſs of this Author, who died at *Milan* in 1450.

John of Anagnia, *a Civilian.*

John of *Anagnia*, a Civilian of *Boncnia*, Profeſſor and Arch-deacon in that City, flouriſh'd about the Year 1440. and died in 1455. He wrote Commentaries upon the Books of the Decretals, printed at *Milan* in 1492. and 1497. at *Lyons* in 1596. not to mention his other Works of the Civil Law.

Francis de la Place, *a Civilian.*

Francis de la Place, a Civilian of *Boncnia*, wrote about the Year 1440. a Summary of the Myſteries of the Faith of Jeſus Chriſt; wherein he treats of Reſtitutions, of Uſury, of Marriage, of Eccleſiaſtical Cenſures, of Excommunication, *&c.* printed at *Padua* in 1473.

John Felton *an Engliſh Prieſt.*

About the ſame time flouriſh'd *John Felton* an Engliſh-man, Vicar of the Church of St. *Magdalen* in the Suburbs of *Oxford*, who compil'd ſome Sermons for all the Sundays in the Year, which are to be found in Manuſcript in the Libraries of *England*.

Antonius de Roſſellis, *Doctor of Law.*

Anthony de Roſſellis of *Arezzo*, Doctor in Law, who was ſent to the Council of *Baſil* by *Eugenius* IV. and was afterwards Secretary to the Emperor *Frederick* III. is the Author of a conſiderable Work, entitled, *Of the Monarchy*; wherein he treats of the Power of the Emperor and the Pope, *viz.* Whether the Pope has the Power of the two Swords; and of the Authority of a Council according to the method of the Canoniſts. 'Tis a compleat Treatiſe, wherein he decides an infinite number of Queſtions about the Eccleſiaſtical and Secular Power. It was printed at *Venice* in 1483. and 1587. and is to be found in the Firſt Tome of the Monarchy of *Goldaſtus*. There are ſome other Treatiſes of Civil and Canon-Law written by the ſame Author, in the Grand Collection of Treatiſes about Law.

St. Catherine *of* Bologne.

St. *Catherine* of *Bologne*, a Nun of the Order of St. *Clare*, and Governeſs of the Monaſtery of the Order founded at *Bologne*, in honour of the Body of Jeſus Chriſt, wrote about the Year 1440. ſome Revelations that were made to her, which have been printed at *Bologne* in 1511. and 1536. and at *Venice* in 1583. 'Tis ſaid, that ſhe wrote alſo a Roſary of the Myſteries of the Paſſion of our Lord, and the Life of the Virgin, and a Book of the ſeven neceſſary Weapons for a Spiritual Combate, which have not been printed. She died the 9th of *March*, 1463.

Leonardus de Utino, *a Dominican.*

Leonard of *Udine*, of the Order of Friars Predicant, Profeſſor at *Bologne*, and Preacher to *Eugenius* IV. has left us many Sermons preach'd in divers places, and printed many times in different places, and in many Volumes; a Treatiſe of the Common Places of Preachers, printed at *Ulme* in 1478. and a Treatiſe of Laws at *Venice* in 1473.

St. John Capiſtran.

St. *John Capiſtran*, a Diſciple of St. *Bernardin* of *Siena*, and of the ſame Order, employ'd himſelf, as did his Maſter, in Preaching, under the Pontificate of *Martin* V. *Eugenius* IV. *Nicholas* V. and *Calliſtus* III. He was made General of the Croiſade againſt the *Fratricelli* and the *Huſſites*, burnt a great many Villages whither the former had retir'd, defeated the *Bohemians*; and with 100000 fighting Men ſuccour'd *Belgrade* when it was beſieged with the *Turks*. He died the 3d of *October*, 1456. aged 71 Years; he was Beatified by *Gregory* XV. and Canoniz'd a little while after. There are of his the following Treatiſes; A Treatiſe of the Authority of the Pope, and of a Council, againſt the Council of *Baſil*, printed in the Collection of the Treatiſes of Law at *Venice*; A Mirror of the Clergy, or a Diſcourſe to the Clergy, ſpoken in a Dioceſan Synod at *Trent*, printed at *Venice* in 1580. together with an Inſtruction for Prieſts, and an Apology for the third Order of St. *Francis*; The Mirror of Conſcience, a Penitential; A Treatiſe of Excommunication, and a Treatiſe of Marriage, in the Collection of Treatiſes of Law; Some Treatiſes of the Civil Law, and a Treatiſe of Uſury and Contracts, printed at *Venice* in 1583. and 1587. A Treatiſe of the Univerſal Judgment, of Antichriſt and the Spiritual War, printed at *Venice* in 1578. This is what is printed under the Name of this Author. Thoſe who have ſpoke of them do mention alſo the following Treatiſes, Of the Eccleſiaſtical Dignity to Pope *Nicholas*, of the Pains of Hell, and of Purgatory; of Reſtitutions and Contracts; a Commentary upon the Rule of Friars Minors, three Books of Luſt, a Diſcourſe of the Conception of the Virgin, and one upon the Paſſion of our Lord; a Treatiſe againſt the *Huſſites*, and a Diſcourſe againſt *Rockſane*.

Laurence Valla *Canon of St.* John *of the* Lateran.

Laurence Valla, a *Roman* Patrician, Canon of the Church of St. *John* of the *Lateran*, did not only excel in Polite Learning, and a Critical Knowledge of the Tongues; but made himſelf famous alſo by ſome Pieces which reſpect Religion, and particularly by his Notes upon the New Teſtament, which yet are rather Grammatical than Theological; but ſtill they are uſeful for underſtanding of the Text; they have been printed at *Paris* in 1505. at *Baſil* in 1541. at *Amſterdam* in 1631. and in the great Criticks of *England*. With them we muſt join the Diſcourſe about the Forgery of *Conſtantine*'s Donation, which is written rather like an Orator than a Critick, which has been printed in the Collection of *Grotius*, and a-part at *Leyden* in 1620. a Treatiſe of Free-will, printed at *Baſil* in 1540. and a Diſcourſe upon the Euchariſt, printed at *Strasburg* in 1490. This Author flouriſh'd at *Rome* about the Year 1440. He went out of it to go to *Naples* in 1443. where he taught Latin to *Alphonſus* V. King of *Arragon*. 'Tis ſaid, that he was delated to the Inquiſition, and that he eſcaped the Flames only by the favour of King

King *Alphonsus*, who yet could not save him from being publickly whipp'd with Rods: But this History appears so much the rather fabulous, because when he return'd to *Rome*, he was honoured with a Pension, and taught there publickly. He died in 1465. aged fifty Years.

Flavius Blondus Secretary to Eugenius IV.

Flavius Blondus, or rather *Blondus Flavius*, was born at *Fore-livio* in 1388. He was sometime Secretary to Pope *Eugenius* IV. and died under the Pontificate of *Pius* III. on the 4th. of *June*, in the year 1463. He made himself Famous by his three Decades of the History of the Western Empire, from the year 410. to the year 1440. of which *Æneas Sylvius* has made an Abridgment. He wrote also other Books to Illustrate the History of *Italy*, *viz.* Three Books, Entituled *Rome Restor'd*, which contain a Description of the City of *Rome*, as it was in his time; Eight Books of *Italy* Illustrated, wherein he gives a New Description of the State of *Italy*, as it was in his time; a Treatise of the Origin and Actions of the *Venetians*, from the year 450. to the year 1291. and a Treatise Entituled *Rome Triumphant*, divided into Ten Books, which contains a Description of what belongs to the Government of Ancient *Rome*. All these Works were Printed at *Basil*, in 1559.

Ambrosius Camaldulensis.

Ambrose of *Camalduli*, may justly be rank'd among Ecclesiastical Writers; as well upon the Account of his Profession, as an Hermit in the Abby at *Camalduli*, which he embrac'd at the Age of Fourteen Years, as because of his Works, which are almost all about Ecclesiastical Matters. He was Born at *Pertico*, a small City of *Romandiola*, and was the Disciple of *Emanuel Chrysoloras*, under whom he learn'd the Greek Tongue, which he understood better than any Latin Authors of his time, in the judgment of *Scuropulus*. He Flourish'd under the Pontificate of *Eugenius* IV. and was made General of the Order of the *Camaldule Hermites* in 1431. He was one of the Divines who was present at the Councils of *Basil*, *Ferrara*, and *Florence*: 'Twas he that drew up in the last, the Form of the Union. He died at his return from this Council, *October* the 21st. in the year 1439. His Chief Works are his Translations of the Greek Authors, *viz.* of the Life of St. *John Chrysostom*, written by *Palladius*, and Printed at *Venice* in 1533. of the *Spiritual Meadow*, Printed at *Lyons*, in 1617. of the Ladder of St. *John Climacus* at *Venice*, in 1531. of Four Books of *Manuel Calecas*, against the Errors of the *Greeks*, Printed at *Ingolstadt*, in 1603. of some Sermons of St. *Ephrem*; of the Books attributed to St. *Denis*, of the Cœlestial Hierarchy, of a Treatise of Virginity by St. *Basil*; of a Treatise of St. *Athanasius* against the *Gentiles*; of three Books of St. *Chrysostom* to *Stagyrius*; of his Homilies upon St. *Matthew*, and of many other Works of the Fathers. Of the other Works of St. *Ambrose* there are none Printed, but his Voyage into *Italy*, publish'd at *Florence*, in 1681. wherein he describes the Disorders of many Monasteries which he had Visited: But there are many more Manuscripts of his at *Florence*, in the Library of St. *Mark*, *viz.* Sixteen Books of Letters, the Chronicon of Mount *Cassinus*, two Books of his own Actions, while he was General of the *Camaldulians*; a Treatise of the Sacrament of the Body of Jesus Christ; a Treatise against the *Greeks*, about the Procession of the Holy Spirit: Some Discourses spoken in the Councils of *Ferrara*, and *Florence*; and in the Library of St. *Justina* at *Padua*, a Treatise against those who censure a Monastick Life. The Style of *Ambrose* the *Camaldulian* is Latin good enough, but he takes a great deal of liberty in his Translations, and does not always render the words according to their true and proper signification.

Maphæus Vegius, *Diary to* Martin V.

Maphæus Vegius, of the City of *Lodi* near *Milan*, Datary to *Martin* V. is the Author of this Age, who wrote most Usefully, most Pleasantly, and most Elegantly. He wrote a Treatise of the Christian Education of Children, which is the most Compleat that we now have of this kind. There he Treats of the Duties of Fathers and Mothers, of the Studies of Children, and the Vertues that ought to be inspired into them; 'tis full of a most Christian Morality, and an uncommon Prudence. The Six Books of the same Author about perseverance in Religion, contain a solid Piety, and most useful Instructions for making great progress in it, and for maintaining and preserving a sense of Piety and Religion; which is also the design of his Discourses concerning the four last ends of Man, which he handles excellently well. The Dialogue of Truth Banish'd is a piece of Wit. I say nothing of his profane Works; as his Supplement to the Twelfth Book of *Virgil*, and some other pieces of Poetry and Eloquence, wherein he excell'd, and came near to the Ancients. He died in 1458.

St. Antonine *Archbishop of* Naples.

St. *Antonine* being Born at *Florence* in 1389. studied Law at *Fiesoli*, and at the Age of Sixteen years entred into the Order of Friars *Predicant*. Among them he spent some part of his Life, tho' he was employ'd by the Republick of *Florence* in divers Negotiations, and was at last made Archbishop of *Naples*, by *Eugenius* IV. in 1446. He died the 2d. of *May*, in 1459. His Principal Work is an Historical Summary, or a Tripartite Chronicle, from the beginning of the World, to the year 1459. which is nothing but a Collection taken out of many Historians, and without much choice. It was Printed at *Venice*, in 1480. at *Nuremberg*, in 1484. at *Basil*, in 1491. and at *Lyons*, in 1586. His Theological Summ was Printed at *Memmingen*, in 1483. at *Strasburg*, in 1496. and at *Venice*, in 1591. His Summ of Confession has been Printed in many Places; at *Strasburg*, in 1492. and 1499. at *Paris* in 1516. at *Lyons*, in 1564. and at *Venice*, in 1572. There are Treatises of this Author about Excommunication, and the other Ecclesiastical Censures, Printed in the Collection of Law-Treatises. There is also a Treatise of his about the Disciples of *Emaus*, Printed with his Life, before the year 1500. a Treatise of Vertues, Printed at *Nuremberg*, in the year 1472. and Annotations upon the Donation of *Constantine*, Printed at *Collen*, in 1535. besides many other Manuscript Works.

Leonard Aretine,

Leonard Aretine, *and* John Baptiſta Poggio.

Leonard Aretine, and *Poggio*, who were Celebrated Authors for Polite Learning, employ'd their pains about Matters very different from Religion, yet ſome of their Works may have a Reference to it, as the excellent Diſcourſe of the former againſt Hypocrites, Printed in the Collection of *Othuin Gratius*, and with a Dialogue againſt Hypocriſie, by *Poggio*, at *Lyons*, in 1679. The deſcription of the Death of *Jerom* of *Prague*, Addreſs'd by *Poggio* to *Leonard Aretine* in the ſame Collection, and among the Works of *John Huſs*. The Funeral Orations of *Francis Zabarella*, *Nicolas Albergat* Cardinals, and of *Laurence de Medicis* by *Poggio*; Four Books of the variety of Fortune, Dedicated to *Nicolas* V. by the ſame Author; a Diſcourſe of the Authority and Power of the Pope, and Council, by the ſame; a Treatiſe of Nobility, and another of Human Miſery. Theſe two Authors excell'd in the Study of the Greek and Latin Tongues, and both of them were Secretaries to Popes; the former under *Gregory* XII. *Alexander* V. and *John* XXIII. the latter under the following Popes: The former died in 1443. and the latter in 1459. both of them at *Florence*, whither *Laurentius de Medicis* had call'd them.

John de Stavelo, *and* John Loſſe, Benedictine *Monks*

John de Stavelo, of the Dioceſe of *Liege*, a *Benedictine* Monk, of St. *Lawrence* of *Liege*, wrote the Hiſtory of the Actions of the Biſhops of *Liege*, to the year 1449. and was continued by another, *John de Loſſe*, of the ſame Order.

Matthew Palmier *a* Florentine.

Matthew Palmier, a *Florentine*, wrote a Chronicle from the beginning of the World, to the year 1449. of which there is nothing Printed but what follows the Chronicle of St. *Proſper*, *i.e* from the year 444. in the Edition of *Baſil*, of the Chronicle of *Euſebius*. 'Tis ſaid, that this Author having made a Poem about the Angels in *Italian*, was accus'd of Arianiſm, upon the account of ſome words that eſcap'd him in that Work, and that he refuſing to retract his Errors, was burnt; but this Story is groundleſs.

Matthias Palmerius.

The Chronicle of this Author was continued down to the year 1481. by another, who had or took upon him the ſame Sirname, and is no otherwiſe diſtinguiſh'd, but by the name of *Matthias*, which was given him inſtead of that of *Matthew*; this Author was alſo of *Piſa* or *Vicenza*: He Tranſlated alſo the Hiſtory of *Ariſteas*, which was Printed at *Baſil*, in 1536. and 1551.

John Capgrave *an* Auguſtine.

John Capgrave, an *Engliſh-man*. of the Order of Friars Hermites, of St. *Auguſtine*, a Doctor of *Oxford*, and Confeſſor to the Duke of *Glouceſter*, Flouriſh'd about the middle of this Century, and died in the year 1464. He wrote a Catalogue or a Legend of the Saints of *England*, Printed at *London*, in 1516. and there are in *England* many other Manuſcript Works of the ſame Author. †

† Viz. *His Comment upon* Geneſis *and the* Acts of the Apoſtles, *and the Lives of all the Famous* Henries, *to* H. VI. Whart. *App.* p. 132.

Nicolas Cuſanus *Cardinal.*

Nicolas of *Cuſa*, ſo call'd from the Name of the place of his Birth, ſcituate upon the Banks of the *Moſelle*, in the Dioceſe of *Treves*, the Son of a poor Fiſherman; was advanc'd by his Merits to the Higheſt Eccleſiaſtical Dignities. He was at firſt a Canon-Regular, afterwards Arch-Deacon of *Liege*, and Dean of St. *Florin* in *Conſtance*; He was preſent at the Council of *Baſil*, and was one of the greateſt Defenders of the Authority of the Council above the Pope: Upon this Occaſion he wrote a Conſiderable Work, Entituled, *Of Catholick Agreement*, which was divided into Three Parts. After this he chang'd ſides, and turn'd over to Pope *Eugenius*'s Party, and was Employ'd by him in Embaſſies into *Germany*, and *France*, and promoted by *Nicolas* V. *December* the 20th, 1448. to the Dignity of a Cardinal, with the Title of St. *Peter ad Vincula*. He was ſent again into *Germany*, and made Biſhop of *Brixen* in the County of *Tyrol*, which occaſion'd a difference with *Sigiſmund* Duke of *Auſtria*, who forc'd him at laſt to depart out of *Germany*. He died at *Todi* in *Italy*, *Auguſt* 12. 1464. Aged 63 years. The Works which he wrote are theſe following: Three Books of Learned Ignorance, wherein he endeavours to give Ideas of the Eſſence of God, of the Trinity, and of other Myſteries of Religion, drawn from Metaphyſical and Mathematical Principles. This Work is very abſtract and obſcure; which being attack'd by ſomebody, he wrote an Apology for it. The two Books of Conjectures are yet leſs intelligible, and leſs uſeful, and contain nothing but Metaphyſical Notions, which are of no uſe. The Piece about the Filiation of God is founded upon the ſame Principles, and written in the ſame method. The Dialogues upon *Geneſis*, upon Wiſdom, and Wit, and about Statical Experiments, have ſomething in them more ſolid, and deſcend more to particulars. The Treatiſe of the Viſion of God is more pathetical, and contains fine Meditations. The two Books of the Globe are written to give an Idea of the Myſtery of the Trinity by this Figure, and he enlarges upon the ſame Argument in another Dialogue. The Book about *Beryl* contains divers Metaphyſical Principles, which are very confus'd. The Books of the Gifts of the Father of Lights, of ſeeking after God, of the purſuit of Wiſdom, contain divers abſtract and general Maxims, which are above our knowledge. The Book of the top of Theory is almoſt unintelligible; the Dialogue of an Unknown God may be of ſome uſe. Theſe are the Works contain'd in the Firſt Tome, now follow thoſe in the Second. A Dialogue upon the Annunciation of the Virgin, a Work Entituled *Excitations*, divided into Ten Books, which contain Allegorical and Myſtical Reflections upon many Select paſſages of Holy Scripture: Three Books of Catholick Agreement; wherein he Treats 1. Of the Church in it ſelf. 2. Of the Prieſthood, and the Authority of General Councils, and of the Pope. 3. Of the Empire, and the Power of Princes. He wrote this Treatiſe before he was Cardinal, during the Council of *Baſil*, and in it he handles theſe Queſtions with much moderation. The Principal Points which he eſtabliſhes in it are theſe; that the Church is the Union of all Souls with Jeſus Chriſt its Spouſe; that there are in this Church different Degrees; that altho' it be united, yet it may be divided into Militant, Dormant, and Triumphant; that the two laſt parts are made up only of the Predeſtinate, and that the firſt is a mixture of

thoſe

those who are good and evil: That the Ecclesiastical Hierarchy has its degrees resembling those of the Angels; That there is but one sole Chair in the Church, which is fill'd by all the Bishop's Successors to St. *Peter*, among whom the Bishop of *Rome* is the first. That the Roman Church is taken in different senses, sometimes for the Pope, and the Clergy, and the Diocese of *Rome*; sometimes for those who belong to that Patriarchate, and sometimes for the Universal Church, because the true Church is at present reduc'd to the Patriarchate of *Rome*; that in this last sense only 'tis Infallible; that regularly it belongs to the Pope to call a General Council, and to preside in it: That to the end a Council may be General, it must be compos'd of Five Patriarchs, and be kept publickly; and that its Decisions may be Infallible, 'tis necessary that it should be free, and that they be made with common consent, upon which chiefly depends the Authority of the Council; That the Canons of these Councils do not oblige particular Churches till after their Acceptance; That the Validity of the Council does not depend at all upon the Pope; That an Universal Council is above him, whose Laws he can neither change, nor repeal; That Provincial and National Councils have also their own Authority; That the Pope has a Right to judge in difficult Cases, to receive Appeals from the Judgments of particular Churches, to take Care of the Universal Church; Lastly, That his Primacy is of Divine Right, and that he receiv'd it from Jesus Christ, with the consent of the Church; That the Imperial Power does not at all depend upon that of the Pope; That 'tis not he who has translated the Empire from the *Greeks* to the *Latins*, nor created the Electors; That the Power of the Empire is Sovereign, That he receiv'd it immediately from Jesus Christ; That he can Call Councils by way of Exhortation, be present at them, maintain Order in them, and cause their Decrees to be put in Execution. Lastly, He proposes divers Regulations for the Reformation of the Empire, and concludes with shewing, That nothing is more contrary to the good of the Church than a Discord between the Empire and the Priesthood. He follows the same Principles in a Letter in 1442. to *Roderick* Ambassador of the King of *Castile* at the Diet of *Frankfurt*. The two next Letters are address'd to the *Bohemians* about the Communion of the Laity under one kind, and there he makes it appear, That the Church has Power to take away the Use of the Cup, and that no more Grace is receiv'd by Communicating under both kinds than under one; the three other Letters are also address'd to the *Bohemians*, about the Peace and Unity of the Church; and the seventh is also about Communion in one kind. The Treatise of the Agreement or Peace of Faith, is a Dialogue between Persons of many Religions and Nations about Matters controverted in Religion. In fine, the last Work of this Tome is a Treatise which he wrote about the Alcoran, Entitled, *The Alcoran sifted*, wherein he does not only prove the falshood of this Book, but also makes use of such places which are to be met with in it as favour the Christian Religion, to persuade the *Mahometans* to embrace it. There is at the end of this Tome a little piece, Entitled, *A Conjecture upon the last Times*, wherein he relates what is said in Scripture about the last Times, without determining any thing precisely, as to the time that the World shall yet last. The last Tome contains his Works of Mathematicks, Geometry and Astronomy, which shew his profound Knowledge in these Sciences; so that each Tome of his Works have their peculiar Characters; Metaphysicks reign in the first, Theology in the second, and Mathematicks in the third. As to the Style it is clean and easie, without Affectation and Ornament. This Cardinal knew the Oriental Languages, and it cannot be deny'd, but that he was a Man of profound Learning, and a sound Judgment. His only Fault was, That he was too Abstract, and too Metaphysical in many of his Works. All his Works are printed at *Basil* in 1565.

Nicholas of Cusa *a Cardinal.*

Julian Cæsarin, of an Illustrious Family in *Rome*, being appointed Cardinal-deacon with the Title of St. *Angelo*, in the Year 1426. and afterwards Cardinal-priest with the Title of St. *Sabina*; and lastly, Cardinal-bishop of *Frescati*, was sent by *Martin* V. against the *Bohemians*, and appointed to assist in the Quality of Legat to the Holy See at the Council of *Basil*. *Eugenius* IV. confirm'd him in these Employments, and he presided at the beginning of the Council of *Basil*. He would not Dissolve it, as he had receiv'd Orders from the Pope; but when the *Greeks* arriv'd, he left the Council of *Basil*, and went to *Ferrara*, where he was at the Head of the *Latins*, who were appointed to Confer with the *Greeks*. There are two Letters of this Cardinal address'd to Pope *Eugenius*, to dissuade him from the Dissolution of the Council, printed in the Collection of *Gratius* and elsewhere, a Discourse which he made in the Council of *Basil* against the *Bohemians*, and many Discourses which he spoke at *Ferrara* and *Florence*. He was Eloquent, Learned, and a Great Politician.

Julian Cæsarin *a Cardinal.*

At the same time flourish'd *Nicholas Tudeschus* a *Sicilian*, commonly call'd *Panormitanus*, because he was Abbot of an Abby of the Order of St. *Benedict* in *Palermo*, and afterwards Archbishop of that City. He is one of the most famous Canonists we have: He was present at the Council of *Basil*, and had a great Hand in what was done there against Pope *Eugenius*; in recompence for which Service, he was nam'd Cardinal by *Felix* V. in 1440. But at last he was oblig'd by the Orders of the King of *Arragon* his Master, to return to his Archbishoprick, where he died of the Pest in 1445. His Works are; A great Commentary upon the five Books of the Decretals, printed at *Venice* in 1492. and at *Lyons* in 1586. Some Commentaries upon the *Clementines* and their Glosses; 118 Counsels, and 7 Questions, printed also at *Lyons* in 1584, and 1586; A Treasure of Canon-Law, and some other Treatises: But the most curious of all his Works, is his Treatise of the Council of *Basil* against Pope *Eugenius*, wherein he gives a History

Nicholaus Tedeschus Panormitanus *Archbishop of* Palermo.

Nicholaus Tudeschus Panormitanus *Archbishop of* Palermo.

story of all the Transactions in that Council until the Suspension of *Eugenius*; and after that makes it appear, First, That the Council of *Basil* is an Oecumenical Council; Secondly, That this Oecumenical Council being above the Pope, has the Power to proceed against *Eugenius*; Thirdly, That the Council has done nothing against him but what is just. This Author handles the Question of the Superiority of the Council above the Pope, and gives a very solid Decision of it, answers Objections according to the Principles of Canonists themselves, and omits nothing in the Question of Fact and Right, which may serve to strengthen the Cause which he defends. This excellent Treatise well known and esteem'd by the Learned, has been lately translated into our Language, and publish'd by Monsieur *Gerbais*, Doctor of the *Sorbon*, whose Version makes People to read it with as much pleasure as profit. All the Works of *Panormitan* were printed together about the Year 1500. at *Lyons* in 1547. at *Venice* in 1592. and 1617.

Æneas Sylvius, *or* Pius II. *Pope.*

Æneas Sylvius, of the Family of the *Picolomini*, was born in the Year 1405. at *Pienza* in the Territory of *Siena*, where his Father was in Banishment. After he had studied at *Siena*, he went in 1431. with the Cardinal of *Capranica*, to the Council of *Basil*, and was for the space of Ten Years one of the most Zealous Secretaries to the Council, and afterwards in favour with Pope *Felix*. He was call'd in the Year 1442. to be near the Emperor *Frederick*, and sent some time after to Pope *Eugenius*, whom he acknowledg'd at last in the name of the *German* Nation, in the Year 1446. After the Death of *Eugenius*, he was made choice of to take care of the Conclave, and having done his Duty well in that place, he was made Archbishop of *Siena*. In the Year 1452. he waited upon the Emperor *Frederick* to *Rome*, and was appointed Legat of *Bohemia* and *Austria*: At last, being sent in 1456. by the Emperor into *Italy*, to treat with Pope *Callistus* III. about a War with the *Turks*, he was then appointed Cardinal, and at length chosen Pope, *August* the 19th 1458. under the Name of *Pius* II. Immediately after this he made a Bull, wherein he retracted all that he had written formerly in favour of a Council, and forbad any to Appeal from the Pope to this Tribunal. During his Pontificat he made great Preparations for an Expedition against the *Turks*; but he died at *Ancona*, whither he went to see his Army Embark, *August* the 14th 1464. He wrote before he was made Pope two Books of Memoirs, of the Transactions at the Council of *Basil*, after the Suspension of *Eugenius* until the Election of *Felix*, printed in the Collection of *Gratius*, and a-part at *Basil* in 1577. together with a Letter about the Coronation of *Felix*; the History of the *Bohemians* from the Original until the Year 1458. printed at *Rome* in 1475. at *Basil* in 1532. and 1575. at *Hanover* in 1602. and in other places: An Abridgment of the Decads of *Blondus Flavius*, printed at *Basil* in 1533. two Books of Cosmography, printed at *Paris* in 1534. and 1543. and at *Colen* in 1573; Two Discourses in Praise of *Alphonsus* King of *Arragon*, and some Notes upon the History of this Prince written by *Anthony*, a Poet of *Palermo*, printed at *Wittemburg* in 1585. a Poem upon the Passion of our Lord, Tracts of the Education of Children; of Grammar, of Rhetorick, and a Topography of *Germany*, printed at *Rome* in 1584. a Treatise of the Authority of the *Roman* Empire, in the Second Tome of the Monarchy of *Godalstus*; two Answers to the Ambassadors of the *French*, in the Assembly of *Mantua*, related in the Thirteenth Tome of the Councils; a Treatise of bad Women, Printed at *Strasburg*, in 1507. a Collection of 432 Letters, whereof many are Tracts upon different Subjects, and some upon Questions of Theology, or Ecclesiastical Discipline; as the 130th, which is a Dialogue written against the *Taborites* and *Bohemians*, about Communion in one kind; the 188th, of the Duties of the Pope and his Officers; the 369th, which is an Excuse against the Complaints of the *German* Nation; the 396th, of the Faith of Christians, and the Vanity of the Sect of *Mahomet*; and the 131st, 397th, 398th and 399th, which are Discourses upon the War against the *Turks*. This Collection of Letters was printed at *Nuremberg* in 1481. at *Lovain* in 1483. and at *Lyons* in 1497. The Bull of Retractation which he made when he was Pope, and that about Appeals, are to be found in the Councils. There are also some Constitutions, and some more Letters of his. His Secretary *John Gobelin*, wrote his History in Twelve Books, or, according to some, lent his Name to this Pope, who compos'd them himself. It was printed at *Rome* in 1584. and 1589. and at *Frankfurt* in 1614. together with Seven Books of Memoirs, written by *James Picolomini* a Cardinal, who had been Secretary to *Callistus* III. and *Pius* II. who made him Cardinal, which contain the History of the Transactions in *Europe*, from the Voyage of *Pius* II. to *Ancona*, until the Death of Cardinal *Carvajal*, *i. e.* from the Year 1464. to the Year 1469.

John Gobelin *Secretary to* Pius II.

James Picolomini *a Cardinal.*

John Canales *a Friar Minor.*

John Canales, of the Order of Friars Minors, flourish'd at *Ferrara* about the middle of this Century: He wrote some Books of Piety, *viz.* a Treatise of a Heavenly Life, a Treatise of the Nature of the Soul, and its Immortality; a Treatise of Paradise, and the Happiness of the Soul; a Treatise of Hell and its Torments. These Works were printed at *Venice* in 1494.

Gulielmus Vorilongus *a Friar Minor.*

About the same time flourish'd *William Vorilong*, a Flemish Regular of the same Order, who was sent for to *Rome* under the Pontificat of *Pius* II. to maintain the Dispute of the *Cordeliers* against the *Dominicans*, about the Blood of our Lord. He died there in 1464. He wrote a Commentary upon the four Books of Sentences, printed at *Lyons* in 1484. at *Paris* in 1503. and at *Venice* in 1519. an Abridgment of Theological Questions, Entitled, *Vade mecum*, printed at *Strasburg* in 1507.

Nicholas

Nicholas de Orbellis, a Franciscan Regular of the same Order, flourish'd about the same time at *Poitiers*. He wrote also an Abridgment of Theology according to the Doctrin of *Scotus*, printed at *Haguenaw* in 1503. and at *Paris* in 1511, 1517, and 1520. There are also some Sermons of his upon the *Lent*-Epistles, printed at *Lyons* in 1492. and divers Treatises of Philosophy. Nicholas de Orbellis a Friar Minor.

James of *Clusa*, who, according to most Writers, is not different from *James* of Paradise; after he had spent some part of his Life in the Order of *Cistercians*, entred into that of the *Carthusians*, because he would not be made Abbot of his own Order. After this, he spent Twenty Years in the *Carthusian* Monastery at *Erford*, and died there Aged Eighty Years, in 1465. The Treatise of the seven States of the Church, describ'd in the *Revelations*, is attributed to him, wherein he shews the necessity of reforming the Church in its Head and Members: There he proves that the Pope is peccable and fallible, and subject to a Council; and the necessity there is, That a Council should take care of the Reformation of the Church. This Treatise is in the Second Tome of the Monarchy of *Goldastus*; perhaps it was written before he was a *Carthusian*. James of Clusa, a Carthusian.

Some confound this Author with *James* of *Junterbuck*, and there is some probability that he is not different; for he was a *Carthusian* of *Erford*, liv'd at the same time, and the Treatises attributed to him are near a-kin to that whereof we have just now spoken. However this be, there are many Treatises about Discipline and the Reformation of the Church, and upon divers Points of Morality, which go under the name of *James Junterbuck*, which *Surius* found in Manuscript in the Library of the *Carthusians* at *Collen*; and whereof he has given us a Catalogue, which is to be found in the Bibliotheque of *Carthusian* Writers by *Petreius*: Some of them also are printed, *viz.* the Art of curing Vices, the Complaint of a Sinner, the State and Duty of Ecclesiastical Persons, printed at *Amsterdam* in 1617; a Treatise of Souls separate from the Body, printed at *Basil* in 1475. a Treatise of the Truth in speaking or keeping Silence, printed at *Basil*, and a Treatise of the Manners and Errors of Christians, printed at *Lubeck* in 1488.

John de Turrecremata, so call'd in Latin from the name of the place in which he was born, call'd in Spanish, *Torquemado*, in the Diocese of *Palenza*, entred into the Order of St. *Dominick*, in the Convent of *Valladolid*. He flourish'd at first in the University of *Paris*, where he took the Degree of Doctor, and there he profess'd Theology and the Canon-Law. He return'd afterwards into *Spain*, where he stay'd not long, being sent for in the Year 1431. by Pope *Eugenius*, and made Master of the Sacred Palace. He was sent to the Council of *Basil*, where he oppos'd the *Hussites*, and strenuously defended the Pope; from thence he was call'd back to the Council of *Florence*, where he was one of those who entred the Lists with *Mark* of *Ephesus*, for which Service he was rewarded with the Title of Cardinal-Priest of St. *Sixtus*, in the Year 1434. and was sent Legat into *France*, where he presided at the Council of *Bourges*: After he had been employ'd in many Ambassies, he was nominated in 1450. to a Bishoprick in *Galicia*, and after that to be Bishop of *Albana*, which he chang'd in 1464. for that of St. *Sabina*. He died *September* the 28th, in 1468. Here follows a Catalogue of his Works: A Commentary upon the Decree of *Gratian* in five Tomes, printed at *Lyons* in 1555. and at *Venice* in 1578; A Summary about the Church and its Authority, in four Books, printed at *Lyons* in 1496. and at *Venice* in 1561; A Treatise of the Authority of the Pope and a General Council, against the Orator of the Council of *Basil*, printed at *Venice* in 1563. and in the Thirteenth Tome of the Councils. An Exposition of the Epistles of St. *Paul*, printed at *Basil* in 1493; A Commentary upon the Psalms of *David*, printed at *Venice* in 1513; A Course of Sermons for the whole Year, and for the Festivals of the Saints, at *Lyons* in 1509; Quodlibetical Questions at *Strasburg* in 1490; A Treatise of Holy Water, at *Rome* in 1559; A Treatise of the truth of the Conception of the Virgin, divided into thirteen parts, printed at *Rome* in 1547; A Commentary upon the Rule of St. *Benedict*, at *Paris* in 1494, and at *Colen* in 1575; An Exposition of the Rule of St. *Bridget*, at *Colen* in 1628. and an Apology for the Revelations of this Saint among his Works: The Salvation of the Soul, or the Confirmation of the Catholick Faith, at *London* in 1509; A Treatise against the Principal Errors of *Mahomet*, at *Paris* in 1465; A Collection of the Questions of St. *Thomas Aquinas* about the Authority of the Pope, printed at *Lyons*, and at *Ausburg* in 1496. and at *Venice* in 1562; Meditations upon the Tables, which he plac'd in the Church of *Minerva* at *Rome*, printed at *Rome* in 1467. and 1473; A Dissertation against the *Greeks* about Unleavened Bread in the Thirteenth Tome of the Councils. *Trithemius* mentions also Questions upon the Gospels for *Sundays*, and the Festivals of the Saints. This Author was an able Man in Scholastick Learning, and in the New Canon-Law; he understood Subtleties very well, and could use them with ease. His Style has nothing sublime in it, and savours of the Barbarism and Dryness of the School-men and Canonists. He maintain'd Pope *Eugenius* stoutly against the Council of *Basil*, and defended the Superiority of the Pope above the Council. John de Turrecremata a Cardinal.

Henry Arnold a Saxon, having perform'd the Office of Secretary in the Council of *Basil*, entred into the Order of *Carthusians*, and wrote many Treatises of Piety, which were never printed, and a Book of the Immaculate Conception of the Virgin, printed at *Antwerp* in 1527. He died in the Year 1487. Henry Arnold a Carthusian.

Alphonſus Spina, *a Friar Minor.*

Alphonſus Spina, a Spaniſh converted *Jew*, a Regular of the Order of St *Francis*, and Rector of the Univerſity of *Salamanca*, is the Author of a Treatiſe, Entitled, *The Fortreſs of Faith*, againſt the *Jews*, *Saracens*, and other Enemies of the Faith, printed at *Nuremberg*, without the Name of the Author, in 1494. and publiſh'd afterwards by *William Tetan*, of the Order of Friars Predicant in 1511. printed at *Lyons*: But *John Mariana* attributes it to *Alphonſus Spina*, and the Author obſerves in the Work it ſelf, That he wrote it at *Valladolid* in 1458. 'Tis a Work that promiſes more in the Title than it performs, for it is not well-written; it contains no deep Enquiries, and often makes uſe of Proofs, Arguments and Anſwers, which are very weak; yet there is ſome Learning in it, and it may be of ſome uſe.

Egidius Carlerius, *Dean of* Cambray.

Giles Charlier, born at *Cambray*, ſtudied in the College of *Navar*: After he had finiſh'd there with credit the Explication of the Maſter of the Sentences, in 1414. he took the Degree of Doctor in Divinity of the Faculty of *Paris*, and was choſen in 1431. Dean of the Chapter of *Cambray*. He was preſent at the Council of *Baſil*, and was one of the Envoys from the Council to the *Bohemians*. He liv'd a very long time, and was Dean of the Faculty of Theology at *Paris*, and died not till the 23d of *November*, in 1472. He compos'd many Works, whereof ſome have been printed at *Bruſſels*, in 1478. under the Title of the *Sporta*, and *Sportula*, *viz.* under the firſt Title, a Treatiſe of the Preſervation of the Goods of the Church, a Defence of the Church, a Treatiſe of the Perpetual Virginity of *Mary*, a piece againſt the * *Iconomachi*, and a Treatiſe of the Celibacy of Eccleſiaſticks: And under the laſt Title, the following Treatiſes, Of the Election of the Traytor *Judas*, of the Eccleſiaſtical Hierarchy, of Revenues for Life, of Tithes, of Images, of Confeſſion, of abſtaining from Meat among the *Benedictines* and *Carthuſians*, againſt the Calculators of the paſt Age, about the Cloiſtering of the Monks of the Order of St. *Dominick*. There is at the end of the Acts of the Council of *Baſil*, a Diſcourſe againſt the ſecond Article of the *Bohemians* about the Correction of Publick Sins. His Commentary upon the Maſter of the Sentences is Manuſcript, in the Library of *Navar*, and many other Treatiſes upon different Subjects, as, upon the Communion of the Laity in one kind, upon ſome Propoſitions againſt the Authority of the Church, upon Indulgences, upon the Euchariſt, and upon ſeveral other Queſtions of Practice, or Caſes of Conſcience, with a multitude of Sermons.

* i. e. *Thoſe who oppos'd Images.*

Gregory of Heimburg, *a Civilian.*

Gregory of *Heimburg*, Doctor in Law, was one of the moſt violent Enemies to the Pope which this Age produc'd: He was preſent at the Council of *Baſil*, and was afterwards call'd to *Nuremberg*, where he did the Office of *Syndick* for the ſpace of Thirty Years, and was honour'd with the Title of Counſellor to *Frederick* of *Auſtria*. He wrote a Treatiſe againſt the Temporal Power which the Popes pretend to have over Princes, wherein he does not contain himſelf within the bounds of the Queſtion, but laſhes out in Invectives againſt the Popes. The Conteſt which the Cardinal of *Cuſa* had with *Sigiſmund* Duke of *Auſtria*, gave occaſion to *Gregory* of *Heimburg*, to diſcharge his Gall againſt the Popes, and in particular againſt *Pius* II. who had formerly been one of his Friends. Upon the Difference which happen'd between the Cardinal of *Cuſa* and Duke *Sigiſmund*, about the Execution of the Cardinal's Juriſdiction in his Biſhoprick of *Brixen*, Pope *Calliſtus* III. cited this Duke, and forbad him under pain of an Interdict to trouble the Cardinal in the exerciſe of his Juriſdiction: This Mention did nothing but irritate the Duke, who perſecuted this Cardinal. *Pius* II. renew'd the Cenſures againſt the Duke, and cited him and his Adherents anew. Then *Sigiſmund* appeal'd to a Council, and the Act of Appeal was drawn up by *Heimburg*. The Pope Excommunicated the Duke and his Adherents, and pronounc'd an Interdict againſt their Eſtates, by his Bull publiſh'd at *Siena*, *Auguſt* the 2d, in 1460: *Sigiſmund* appeal'd alſo from this Proceeding. The Pope denounc'd him Excommunicate again by his Mandates in the Month of *January* the next Year. He Excommunicated alſo *Gregory* of *Heimburg*, by his Bull dated *October* the 18th, in the Year 1460. This Civilian made railing Annotations, and an Act of Appeal againſt this Bull.

Theodore Lælius *Biſhop of* Feltre.

Theodore Lælius, Biſhop of *Feltre*, who died after he was choſen Cardinal in the Year 1464. made a Reply, which is very well written, to *Heimburg*'s Act of Appeal: Againſt which he wrote an Apology full of Reproaches, and he made an Invective yet more paſſionate againſt the Cardinal of *Cuſa*. All theſe Pieces have been publiſh'd by *Goldaſtus*, in his firſt and ſecond Tome of the Monarchy, and printed a-part at *Frankfurt* in 1608.

Henricus Gorcomius, *or* Gorichemius.

Henry Gorcome, or *Goricheme*, a Hollander, Vice-Chancellor of the Univerſity of *Colen*, flouriſh'd about the Year 1460; He wrote a Treatiſe of Feſtivals, and a Treatiſe of ſome Superſtitious Obſervances and Ceremonies, printed at *Colen* in 1503. and at *Lyons* in 1621: A kind of Table of Concluſions, or the Agreement of the Bible and the Canons, upon the Maſter of the Sentences, together with a Catalogue of the Opinions of the Maſter of the Sentences, which are rejected at *Paris*, and in *England*, printed at *Colen* in 1502. at *Venice* in 1506. and at *Baſil* in 1513; not to mention his Commentaries upon ſome Books of *Ariſtotle*.

Thomas *of* Kempis a *Canon-Regular.*

Thomas, commonly call'd *a Kempis*, or *de Kempis*, was of *Kempen*, a City in the Dioceſe of *Collen*, as he ſays himſelf in his Chronicle of the Mount of St. *Agnes*, Chap. 8. & 10. and not of *Kampen* in the Dioceſe of *Utrecht*, as ſome have ſaid. He was born at this place about the Year 1380. and was ſirnam'd *Hemerken*, which ſignifies a Hammer; his Father was call'd *John* and his Mother *Gertrude*; he had a Brother nam'd *John de Kempis*, Prior of the Monaſtery of the Canons Regular of the Congregation of *Gerard le Grand*, in the Mount of St. *Agnes* near to *Zwol*. *Thomas* was educated in the Society of the Scholars of *Deventer*, where he learn'd to write,

write, to read the Bible, and to underſtand Treatiſes of Piety and Morality: After this he went in 1399. to *Zwol*, to obtain the Indulgences which Pope *Boniface* IX. had granted to the Church of this place, and there he deſir'd to be admitted into the Monaſtery of the Mount of St. *Agnes*; into which he was receiv'd in the Month of *October* the ſame Year by his Brother, and made Profeſſion the 10th of *June*, 1406. The Author of the Continuation of his Chronicle of the Mount of St. *Agnes*, relates that in the firſt Year after he enter'd into this Monaſtery, he endur'd great Hunger, and Tryals, and conſiderable Pains. He was ordain'd Prieſt in 1423. One of the chief Employments of the Canons Regular of this Congregation, was to write out the Bible, the Writings of the Fathers, and Treatiſes of Piety. *Thomas a Kempis* apply'd himſelf with Vigor to this Labour, copied out the whole Bible, a Miſſal, and a multitude of other Works; and in performing this Office, he practis'd the Advice of one of the Ancients, that in writing Books he did not only ſeek by the Labour of his Hands to gain Food for his Body, but alſo to Refreſh his Soul with Heavenly Nouriſhment: For he ſo poſſeſs'd his Mind with the Maxims and Truths contain'd in the Books which he copied out, that he prepar'd himſelf to inſtruct others by his Example, and by his Doctrin, by Word of Mouth and by Writing; which he did in his Converſation, in his Diſcourſes, in the Inſtructions he gave to his Brethren, and in the Works of Piety which he compos'd. He was humble, meek, ready to give Conſolation, fervent in his Exhortations and Prayers, Devout, Spiritual and Contemplative. His Style is plain and has nothing ſublime in it; but his Thoughts are ſolid, and full of Unction, and withal intelligible and uſeful to the whole World; having nothing of that lofty and extravagant Devotion of ſome Myſtical Divines, whoſe Language is uncommon and very ſingular. He liv'd 70 Years in his Order, and died not till the Year 1471. on the 24th of *July*.

Thomas a Kempis a Canon Regular.

The largeſt Edition of his Works is that of *Colen*, in the Year 1660. which is divided into three Tomes.

The firſt contains the Diſcourſes of *Thomas a Kempis*, viz. firſt, thirty Sermons to the Novices, which are Conferences that *Thomas a Kempis* had with the Novices of his Order at different times, and which he afterwards collected together and addreſs'd to his Brethren, under the Name of a Pilgrim Friar. Theſe Diſcourſes contain wholſome Inſtructions and Advices to the young Regulars, founded upon Paſſages of Scripture, and ſupported by ſome Examples which are related at the end. Secondly, Nine Diſcourſes to his Brethren, containing moſt ſublime Thoughts upon the principal Vertues of Regulars, *viz.* upon Self-denial, Compunction, Chaſtity, Silence and Solitude. Thirdly, Thirty ſix Diſcourſes upon the Incarnation, the Birth, the Life, the Death, the Reſurrection and Aſcenſion of Jeſus Chriſt, and alſo upon the Miſſion of the Holy Ghoſt, and upon the Primitive Church, which are almoſt wholly compos'd of Paſſages of the Holy Scripture.

The Second Tome contains Spiritual Treatiſes, at the head of which are the four Books of the Imitation of Jeſus Chriſt: The Title of the firſt is, *Uſeful Advices for the Spiritual Life*; Of the ſecond, *Advices or Documents of the Interiour Life*; Of the third, *Of inward Conſolation*; Of the fourth, *Of the Auguſt Sacrament of the Euchariſt*; Or, *A devout Exhortation to the Holy Communion*. After this Treatiſe of *Thomas a Kempis*, which is conteſted, there follow many others which without ſcruple are attributed to him: The firſt is the Soliloquy of the Soul, wherein he hath collected many Meditations drawn out of the Holy Scripture, containing divers Thoughts and Motions of Piety, of the Thankfulneſs and Affection of the Soul towards God: The ſecond is a Work, entitled, *The little Garden of Roſes*, containing divers Advices for the Spiritual Life, which are alſo in the third, entitled, *The Valley of Lillies*. In the fourth, which bears this Title, *Of the three Tabernacles*, he treats of Poverty, of Humility and Patience. The fifth is of the Diſcipline of thoſe who are in the Cloiſter: There he treats of the Duties, Employments, Exerciſes of thoſe who are in the Cloiſter, and of the means they ought to uſe for performing them well. The fifth is about a faithful Steward, or the Miniſtery of *Martha*; where he ſpeaks of the external Employments of the Regulars: The ſeventh is entitled, *The Hoſpital of the Poor*; Or, *of the Contempt of the Things of this World*. It contains divers Spiritual Inſtructions, particularly about Prayer, Temptations and Humility. The eighth is a Dialogue about Novices, wherein he brings in a Novice ſpeaking to an ancient Regular, who inſtructs him in the chief Duties of Religion. The Spiritual Exerciſes are the ninth Work, whereof the firſt part is about interiour Duties, and the ſecond of external Employments. The tenth is entitled, *The Doctrinal, or the Manual of young People*. There he recommends the reading of the Holy Scripture, the ſtudy of good Books. Singing, frequenting Divine Service, Humility, Diligence, Self-denial, and Affection to Heavenly Things. The Book of Compunction of Heart, is a moſt fervent Prayer to God, of one who acknowledges himſelf a Sinner, and lays open his own Miſery. The twelfth Book, after that about the Imitation, diſcovers the Uſefulneſs of Solitude and Silence. Theſe are the Treatiſes contain'd in the firſt Part of the Second Tome; the ſecond contains many other ſhorter Tracts, the Titles whereof are theſe; Of the Acknowledgment of our own Frailty, a ſhort Epitaph, or a Manual of the Monks, the Manual of Little Ones, of the Elevation of the Mind to God, to ſeek after the Sovereign Good, the little Alphabet of a Monk for the School of Jeſus Chriſt, the Conſolation of the Poor and Sick, ſeven Prayers, little pieces of the Mortification of our ſelves, of Humility, of a good and peaceable Life, the Life of a good Monk in Rhime, and ſome Hymns.

Thomas a Kempis *a Canon Regular.*

The third Tome contains in the firſt part, the Life of *Gerard le Grand*, of *Florentius*, and nine of his Diſciples, who are *John Grond*, *John Brinkerincke*, *Robert Berner*, *Henry Brune*, *Gerard* of *Zutphen*, *Æmilius* of *Buren*, *James* of *Viana*, *John Ketel*, *Arnold* of *Schoonhove*. In the ſecond it contains the Life of *Lidwine* or *Lidewige* a Virgin, in two parts; in the third, ſix Letters of Piety, many Prayers and ſome Hymns.

Theſe are the Works which go under the Name of *Thomas a Kempis*, and which have been printed at *Nuremberg* in 1494. At *Paris*, of the Impreſſion of *Badius*, in 1520, 1521, and 1523. And of the Impreſſion of *Roginius*, in 1549. At *Venice* in 1535, 1568, and 1576. At *Antwerp* in 1574. and by *Sammalius* in 1660. and 1607. At *Bilingen* in 1576. And at *Colen* in 1660. The Book of the Imitation of Jeſus Chriſt, which is among theſe Works, under the Name of *Thomas a Kempis*, is found alſo printed under the Name of *Gerſon*; and has ſince been aſcrib'd to the Abbot *Gerſon*, upon the Credit of ſome Manuſcripts, who is pretended to be of the Order of St. *Benedict*, which has occaſion'd a very hot Diſpute between the Canons Regular and the *Benedictines*; of which we ſhall give the Hiſtory in a particular Diſſertation at the end of this Volume, where we ſhall examine the Authorities and Reaſons which are alledg'd on both ſides.

John Buſch *a Canon Regular.*

John Buſch, a Canon Regular of *Windeſem* at *Zwoll* in *Overyſſel*, entred into this Convent about the beginning of this Century, where he continued till the Year 1464. that he finiſh'd his Chronicle of *Windeſem* which is divided into two Books; whereof one contains the Eſtabliſhment of the Convent of *Gerard le Grand*, and of the Monaſteries that depend upon it; and the other, contains the Hiſtory and Life of the Illuſtrious Men who have flouriſh'd in the Monaſtery of *Windeſem* ſince its Eſtabliſhment. This Work was publiſh'd by *Roſweyde*, and printed at *Antwerp* in 1621. with a Letter which *Trithemius* attributes to him about Spiritual Exerciſes, upon the Life and Paſſion of Jeſus Chriſt, which is the Work of *John Hueſden* Prior of *Windeſem*, full of Spiritual Maxims and Thoughts. *John Buſch* died about the Year 1470.

William Houpeland *a Doctor of* Paris.

William Houpeland, a Native of *Bullen* in *Picardy*, Doctor of *Paris*, Curate of St. *Severine*, and afterwards Canon of *Notre-Dame*, and Arch-deacon of *Brye*, died when he was Dean of the Faculty of Theology of *Paris*, *Auguſt* the 11th, in the Year 1492. He wrote a Book of the Immortality of the Soul, and of its State after death, fill'd with many Paſſages of the Holy Fathers, Philoſophers, Poets and Doctors, printed at *Paris* in 1499.

Denys Rickel *a* Carthuſian.

Denys Rickel, ſo call'd from the Name of the Place where he was born, which is ſituated in the Dioceſe of *Liege*, is known by the Name of *DENYS THE* CARTHUSIAN; becauſe he entred in the 21ſt Year of his Age into the Order of the *Carthuſians*, and there ſpent the remainder of his Days until the Year 1471. in which he died *March* the 12th, aged 69 Years. There is no Author whom he may not Rival for the great Number of Works he compos'd, whereof he himſelf made a Catalogue: In which there are Commentaries upon all the Books of the Old and New Teſtament, printed at *Colen* in 1538. A Work entitled, *Monopanton*, i. e. all the Epiſtles of St. *Paul* rang'd according to the Order of their Subject-matter, printed at *Lyons* in 1547. and at *Paris* in 1551. and 1631. A Commentary upon the Books attributed to St. *Denys* the *Areopagite*, printed at *Colen* in 1536. A Commentary upon the Book of Sentences, printed at *Venice* in 1584. The Marrow of the Sum of St. *Thomas*, and of the Sum of *William Auxerres*; a Treatiſe upon *Boethius*, of the Conſolation of Philoſophy; an Explication of the ancient Hymns, printed with the Commentaries upon Scripture; a Commentary upon the Ladder of *John Climacus*, and upon the Works of *Caſſian*, printed at *Colen* in 1605. and 1640. Divers Works of Philoſophy, an Abridgment of Theology, two Books of the Chriſtian Theory, printed at *Antwerp* in 1569. and at *Venice* in 1572. and Books of the Catholick Faith againſt the *Gentiles*, printed at *Venice* in 1568. Four Books againſt the Perfidiouſneſs of *Mahomet*, printed at *Colen* in 1533. A Dialogue betweeen a Chriſtian and a *Saracen* upon the ſame Subject, printed at the ſame place; a Letter to Catholick Princes, exhorting them to make War againſt the *Turks*, at the ſame place; a Treatiſe againſt the Art of Magick, and the Errors of the *Vaudois*; a Treatiſe againſt Superſtitions; divers Treatiſes of the Eſſence and Perfections of God; four Books of the Gifts of the Holy Spirit, Hours upon the Myſtery of the Trinity, and the Paſſion of our Lord, Meditations upon the Paſſion, an Explication of the Paſſion of our Lord, according to the four Goſpels, an Expoſition of the Maſs, a Dialogue about the Celebration of the Sacrament of the Altar, a Treatiſe of frequent Communion, printed in many Places; ſix Sermons about the holy Sacrament of the Altar, eight Books of Praiſes, and of the Dignity of the Virgin *Mary*, of the mutual Knowledge of the Saints in Heaven, of the Veneration of Saints and their Relicks, and of the manner of making Proceſſions for them. Theſe are the Dogmatical Treatiſes; what follow are concerning Diſcipline: Of the Cauſe of the Diverſities of Events, of the Diſorders and Reformation of the Church; this Treatiſe, and thoſe which follow upon the ſame Subject, were printed at *Colen* in 1559. Of the Authority and Duty of the Pope, of his Power and Juriſdiction, of the Authority of General Councils, of the Life and Adminiſtration of Prelats and Arch-deacons, printed at *Antwerp* in 1532. Of the Office of Legats, of the Life and Condition of Canons, Prieſts and other Miniſters of the Church; a Dialogue between an Advocate and a Canon, printed at *Louvain* in 1577. A Treatiſe of the Life and Adminiſtration of Pariſh-Prieſts; of the Vertuous Converſation of the Clergy; of the Doctrin of the School-men; of the Life of Noble-men; of the Adminiſtration of Princes; two Dialogues between Jeſus Chriſt, a Prince and a Princeſs; of a Military Life; of the Life of Merchants, and

of

of the juſt Price of Things; of Political Adminiſtration; of the Life of married Perſons; of the Life of Virgins; two Dialogues of Jeſus Chriſt, one with an old Man, the other with a Child; of the Life and Example of the ancient Fathers, an Encomium of the Order of the *Carthuſians*, an Explication of the Rule of the third Order of St. *Francis*, of the Reformation of the Regulars, of the Life of Hermits, of the Life and End of a Hermite, an Encomium of a Solitary Life, of the Life of Recluſes: The third Claſſis contains the Works of Morality, four Collections of Sermons, two for Seculars, and two for Regulars; many of which are printed at *Collen* in 1542. A Summary of Vertues and Vices; ſome Treatiſes againſt the Plurality of Benefices, againſt Simony, againſt Covetouſneſs, againſt Ambition, againſt the Propriety of Monks, againſt Diſtractions in repeating the Divine Service, of the manner of Singing devoutly, of the manner and order of Fraternal Correction, of the heinouſneſs and enormity of Sin, of the Converſion of Sinners, of the ſtrait Way of Salvation, and Contempt of the World, the Mirror of the Lovers of this World; theſe three laſt Treatiſes were printed at *Beſanzon* in 1488. The Inſtitution of Novices, of the Vows and Profeſſion of Regulars, of the means of ſpending Time uſefully, two Books of the Purgative Life, a Diſcourſe of quickning Mortification and of internal Reformation, of the Fountain of Light, and the Path of Life, printed at *Louvain* in 1577. of the Remedies of Temptations, of the Diſcernment of Spirits, of the Paſſions of the Soul, of the Purity and Happineſs of the Soul; the Cordial printed at *Louvain* in 1577. of keeping the Heart and making Spiritual Progreſs, of Spiritual Joy, of internal Peace, of the Elevation of the Mind to God, of Prayer, of Meditation and Contemplation, the Sound of him that appoints a Feſtival; incentives to the Love of God, printed at *Collen* in 1605. Two Dialogues of Charity, a Treatiſe of the Rules of a Chriſtian Life, a Diſcourſe of a particular Judgment at the death of every Perſon, a Treatiſe of the four Laſt Things of a Man, printed at *Delf*, in 1487. Wherein he maintains that the Souls which are in Purgatory, are not certain whether they are in a State of Salvation, or Damnation. Two Conferences, one for the General Chapter of the *Carthuſians*, and the other for that of the Friars *Minors*; Twelve Letters, ſome Poems, a great number of Diſcourſes, of Conferences, and Deciſions of Caſes. The *Apocalypſe*, or the Revelations which God made to himſelf. This is the Catalogue which *Denys* the *Carthuſian* has given us of his own Works; at the end of which, he reckons up the Authors and Books which he had Read for the ſpace of Forty Six years, while he was in his Order, and by which his mind was improv'd. We have added to the Catalogue of his Works their Editions; Thoſe to which we have not added any, are either ſuch as have not ſeen the light, or ſuch as are not to be found. This Author wrote with much eaſe, but his Stile is plain, and has nothing Polite or Sublime in it; he had Read and Studied much, and wanted not Learning in common things. His Judgment was very good, and he had a great happineſs in applying paſſages of Scripture; he is ſober and wiſe in his Devotion, and full of wholſom Maxims and Inſtructions. In fine, there is ſcarce any Myſtical Author, whoſe Works are Read with more profit and pleaſure, particularly thoſe which he wrote about Reforming the Life of all the ſeveral States of the Church.

Denys Rickel, a Carthuſian.

James of *Gruytrode*, a *German*, and a *Carthuſian*, of the Monaſtery of the Holy Apoſtles near *Liege*, is the true Author of the Mirror of the Five ſorts of States, which is Attributed to *Denys* the *Carthuſian*, for *Trithemius* has put it among the Works of *Gruytrode*, whereof he has given us a Catalogue. This Author died in *February*, 1472.

James *of* Gruytrode, a Carthuſian.

Roderic Sance of *Areval*, a *Spaniard*, Doctor in Law of *Salamanca*, Biſhop of *Palantia*, and afterwards of *Calahorra*, Flouriſh'd about the year 1470. He wrote the Hiſtory of *Spain*, divided into Four Books, from the beginning of that Nation, to the year 1469. which is Printed at *Frankfort*, in 1603. and in Spaniſh Illuſtrated; and alſo a Work divided into two Books, Entituled, *The Mirror of Human Life*, Printed at *Rome* in 1468. at *Paris*, in 1475. and at *Beſanzon* in 1488. In the Firſt Book of this Work he Treats of all the Conditions of the People of the World; and in the Second, of the Spiritual State of Life, both Eccleſiaſtical, and Regular; it is Dedicated to *Paul* II. and is rather a Moral than Spiritual Treatiſe. *Thomaſinus* informs us that there are at *Padua* Three Manuſcript Treatiſes of this Author; one an Appeal from the deciſion of the Pope, another of General Councils, and a third, of the Remedies of the Church Militant afflicted by the *Turks*.

Rodericus Sancius de Arevalo, *Biſhop of* Calahorra.

Henry Harphius, or of *Herp*, a *Fleming*, of the Order of Friars *Minors* of the Obſervance, died in the year 1478. He excell'd in Myſtical Divinity, and wrote three Books about it, where-of the 1ſt. is Entituled *Epithalamium*, or the Bridal Song; the 2d. a Golden Directory of the Contemplative; the 3d. *Eden*, or the Terreſtrial Paradiſe of the Contemplative, Printed at *Collen*, in 1538. and 1555. and Corrected by Order of the Holy-See at *Rome*, in 1585. at *Breſcia*, in 1601. and at *Collen*, in 1611. He wrote alſo ſome other Treatiſes of the ſame Nature, *viz.* The Golden Mirror upon the Precepts of the Decalogue, Printed at *Nuremberg*, in 1481, at *Baſil*, in 1496. and at *Strasburg*, in 1520. The Mirror of Perfection, Printed at *Venice*, in 1524. Three Conferences of the Perfection of Life, or an Abridgment of the Directory, Printed at *Collen*, in 1536. Some Sermons Printed at *Haguenaw*, in 1509. with a Diſcourſe of the three parts of Repentance, and another about the three-fold Advent of Jeſus Chriſt. He wrote all theſe Books in *Dutch*, but they have been ſince tranſlated into *Latin*.

Henry Harphius a *Friar* Minor.

Gabriel

Gabriel Barlet, a Dominican.

Gabriel Barlet, a Native of *Apulia*, of the Order of Friars *Predicant*, liv'd until the year 1480. Two Tomes of Sermons are attributed to him, which are full of Impertinencies, and Ridiculous things, unworthy of the gravity wherewith the Word of God ſhould be preached. There is an Old Edition of them in the year 1470. and two others Printed at *Venice*, in 1571. and 1585. Some pretend that 'tis the Work of one who had a mind to Ridicule the Sermons of *Barlet*, and that he is not at all the Author of them. *Leander Albertus* ſays, that he knew in his Youth the Man that forg'd this Work. In the mean time the Writers of the Sixteenth Century attribute it to him as his genuine Work. And *Altamura* Library-Keeper to the *Dominicans* owns them, and endeavours to defend them.

Bartholomew *or* Baptiſta Platina, *Library Keeper of the* Vatican.

Bartholomew, or according to others, *Baptiſta Platina*, Born at *Piadena*, or *Platina*, near *Cremona*, of inconſiderable Parents; after he had for ſome time follow'd the profeſſion of a Souldier, applied himſelf to the Study of Learning, wherein he made a conſiderable Progreſs. He went to *Rome* under the Pontificate of *Calliſtus* III. and was their entertain'd by the Cardinal *Beſſarion*, who took him into his Houſe. *Pius* II. made him Apoſtolical Abbreviator, and gave him two Benefices: But *Paul* II. having aboliſh'd all the Abbreviators, without paying them the Rents that belong'd to their Offices, he, as well as the reſt, was robb'd of all; and by his Remonſtrances againſt this Injuſtice, drew upon himſelf the indignation of the Pope; and having the boldneſs to write to him a Letter, wherein he complains of this Treatment, and threatens to have recourſe to Chriſtian Princes, and deſire of them a Council, the Holy Father clapt him up in Priſon, and put Irons upon his Feet, from which he was ſet at liberty for this time, after he had ſtay'd there four Months. But three years after, the ſame Pope ſuſpecting he had Conſpir'd againſt his Perſon, caus'd him to be put in Priſon again, and Tortur'd; and when he could not by this means extort a Confeſſion from him of the pretended Crime, he accus'd him of Hereſie, and of having ſome bad Opinions about the Immortality of the Soul. Nevertheleſs, upon the requeſt of the Cardinals *Beſſarion*, and *Gonzaga*, he granted him at laſt his Liberty, but he was not Reſtor'd 'till the Pontificate of *Sixtus* IV. who made him Library-Keeper of the *Vatican*, and gave him a Houſe in the *Quirinal*, where he died, in the year 1481. Aged Sixty Years. He wrote the Lives of the Popes, from our Lord, until the Pontificate of *Sixtus* IV. with freedom enough, and in a tolerable Stile, but not with all the exactneſs and diſcretion that were to be be wiſh'd. They were Printed at *Venice*, in 1479. at *Nuremberg*, in 1481. and at *Lyons*, in 1512. together with the Continuation of *Onuphrius* at *Louvain*, in 1572. and at *Collen*, in 1600, and 1610. Beſides this, he wrote many Works of Morality; as three Dialogues of that which is truly and falſely good; another againſt Amours; a Dialogue of true Nobility, two Dialogues of a good Citizen; a Panegyrick upon Cardinal *Beſſarion*, a Diſcourſe to *Paul* II. upon the Peace of *Italy*, and the Declaration of War againſt the *Turks*. All theſe Works of *Platina* were Printed at *Collen*, in 1529, and 1574. and at *Louvain*, in 1572. There is a Book of his about the Means of preſerving Health, the Nature of things, and the Art of Cookery, Dedicated to the Cardinal of *Rovera*, Printed at *Bologne*, in 1498. and at *Lyons*, in 1541. upon which *Sannazar* made this Excellent Epigram,

Ingenia & mores, vitaſq; obituſq; notaſſe,
Pontificum, argutæ lex fuit Hiſtoriæ.
Tu tamen hic lautæ tractas Pulmenta Culinæ,
Hoc Platina eſt ipſos paſcere Pontifices.

Martinus Magiſter, *Confeſſor to the King.*

There was under the Reign of *Louis* XI. a Divine nam'd *Martin* the Maſter, a Native of *Tours*, Doctor in Divinity, of the Faculty of *Paris*, of the Houſe of *Navar*, and Principal of the College of St. *Barbara*; who tho' he was of a very mean Extraction, as being the Son of a Butcher, yet attain'd the High Offices of Almoner and Confeſſor to the King. He was famous for the Treatiſes of Philoſophy and Morality which he taught. There is a Treatiſe of his about Valour, Printed at *Paris*, in 1489. A Treatiſe of Temperance, Printed in the ſame City, in 1400. A Treatiſe of the Conſequences that follow from the Doctrine of the Nominals, Printed at *Paris* without Date; an Explication of the Univerſals of *Porphyrie*, Printed at *Paris*, in 1499. and a Queſtion of Fate, Printed at the ſame place. This Author was admitted Batchelor in 1469. took the Degree of Doctor, in 1473. and died in 1482.

Robert Flemming, Dean *of* Lincoln.

Robert Flemming an *Engliſh-man*, after he had ſpent ſome years at *Rome*, under the Pontificate of *Sixtus* IV. return'd into his own Country, where he was made Dean of *Lincoln*. While he was at *Rome*, he wrote in the year 1477. a Poem in praiſe of *Sixtus* IV. Entituled *Lucubrationes Tiburtinæ*, wherein he gives the Hiſtory and a Panegyrick of this Pope in Heroical Verſes, which are a little harſh; his Work was Printed at *Rome* at the ſame time.

Peter Natalis *a* Venetian.

Peter Natalis, a *Venetian*, in the year 1482. finiſh'd a Hiſtory, or a Catalogue of the Martyrs, and Saints, which was Printed at *Venice*, in 1493. at *Strasburg*, in 1501. and at *Lyons*, in 1542.

Alexander *of* Imola, *a Civilian.*

Alexander of *Imola*, a Civilian, the Diſciple of *John* of *Imola*, Taught Law for the ſpace of Thirty years with good Credit in the Cities of *Pavia*, *Ferrara*, and *Boulogne*, and died in the year 1487. ag'd fifty four years. He wrote Commentaries upon the Sixth Book of the Decretals, and upon the *Clementines*, Printed at *Venice*, in 1571, and 1597. not to mention his other Works of the Civil Law.

John

John Weſſel, or of *Weſſales*, (for 'tis the ſame) of *Groningen*, Doctor of Divinity, to whom ſome have given the Epithet of *The Light of the World*, was an Able Man in the Hebrew, Greek, and Latin Tongues, and in Profane Sciences, as well as in Theology. He Flouriſh'd from the year 1470. and died in 1489. being Aged more than ſeventy years. He wrote many Books, wherein he advances a multitude of Propoſitions, which are too free and bold, which brought upon him the Condemnation of the Inquiſitors of *Germany*, which was paſt in the year 1479. wherein many of his Propoſitions are Cenſur'd, according to the Opinion of the Doctors of the Univerſities of *Heidelberg*, and *Collen*, and by the Authority of the Archbiſhop of *Mayence*, who preſided at that Aſſembly. John Weſſel, *or* Weſſales.

James Perez, of *Valence* in *Spain*, was made Biſhop of *Chryſopolis*, in 1468. died in 1491. wrote Allegorical and Anagogical Commentaries upon the Pſalms of *David*, and upon the *Canticles*, with a Treatiſe againſt the *Jews*, Printed at *Lyons*, in 1512, and at *Venice*, in 1568. an Expoſition upon the *Canticles*, with a Queſtion about the Merits of Jeſus Chriſt, Printed at *Paris*, in 1498. and at *Lyons*, in 1513. Jacobus Perezius, *Biſhop of* Chryſopolis.

John Pick, Prince of *Mirandula*, and *Concordia*, was Born in 1465. he had from his Infancy a wonderful ſharpneſs of Wit, and a prodigious Memory; at Fourteen years of Age he Studied Law at *Bologne*. After this he ſpent Seven years in Travelling to the moſt Famous Univerſities of *France*, and *Italy*; and after he had Convers'd with the moſt Learned Men in thoſe places, he went to *Rome*, where he propos'd *Theſes* upon all ſorts of Sciences, while he was yet but Twenty three years of Age; he publiſh'd them over all the World, and engag'd to maintain them publickly. But Envy ſtir'd him up Enemies, who found ſomething to be blam'd in his *Theſes*, and accus'd ſome of them of Hereſie. The Pope appointed Commiſſioners to Examine them, who found ſome of them ſuſpected of Hereſie. *Picus* made an Apology, wherein he juſtified himſelf, and explain'd in a good ſenſe the Propoſitions which were blam'd, and ſubmitted himſelf to the judgment of the Holy See; yet ſtill the Pope forbad the Reading of his *Theſes*, and when *Picus* Retir'd from *Rome*, he caus'd him to be Cited ſome time after. While theſe things were thus depending, *Alexander* VI. granted him a Brief of Abſolution, *June* the 18th. in the year 1493. After this, *Picus* apply'd himſelf wholly to the Study of the Holy Scripture, undertook to confute the *Jews*, and *Mahometans*, and to confound Judicial Aſtrology; he reſign'd alſo his own Sovereignty, and diſtributed all his goods among the Poor. He died at *Florence*, *November* 17. in the year 1494. His *Theſes* which contain 900 Queſtions, were Printed at *Rome* in 1486. at *Nuremberg*, in 1532. and at *Collen*, in 1619. and together with his other Works, which are an Apology for his *Theſes*; Seven Books upon the beginning of *Geneſis*, a Treatiſe of Being and Unity, a Treatiſe of the Dignity of Man, Twelve Rules or Precepts for the Inſtitution of a Chriſtian Life, a Commentary upon the Fifteenth *Pſalm*, a Treatiſe of the Kingdom of Jeſus Chriſt, and of the Vanity of the World, an Expoſition of the Lord's-Prayer, a Book of Letters, Twelve Books upon Aſtrology, Three Books upon *Plato*'s Banquet. All theſe Works were Printed together at *Venice*, in 1498. and at *Strasburg*, in 1504. at *Baſil*, in 1573, and 1601. and at *Mirandula*, in 1596. He wrote alſo other Pieces, whereof *John Francis Picus* of *Mirandula* his Nephew makes mention in his Life, *viz.* A Book of the Fidelity of the Verſion of the Bible by St. *Jerom*, againſt the Calumnies of the *Hebrews*; a defence of the *Septuagint*'s Verſion upon the *Pſalms*; a Treatiſe of the true Computation of Time; a Commentary upon the New Teſtament; a Treatiſe againſt the Seven Enemies of the Church; which are the Atheiſts, the Pagans, the Jews, the Mahometans, the Chriſtian Hereticks, the Impious Chriſtians, who are Catholicks in appearance, and the Impious and Heretical Chriſtians; ſome Books againſt all Hereticks, and other Treatiſes of Philoſophy, and Grammar. Johannes Picus, *of* Miran-dula.

The 900 Concluſions of *Picus* of *Mirandula* are for the moſt part Metaphyſical and Scholaſtical Queſtions; many of them are upon the Philoſophy of *Ariſtotle* and *Plato*, upon the Principles of the *Cabbala*, and of Magick, and ſome upon the Queſtions diſputed by the Scholaſtical Divines. Upon this laſt he was attack'd, and Thirteen of them were accus'd of Hereſie, Error, or Raſhneſs. The 1ſt. that Jeſus Chriſt did not really deſcend into Hell, as to his preſence, but only as to his effects: The 2d. That an infinite pain is not due to a Mortal Sin of a finite Time, but only a pain that is finite; the 3d. That we ought not to adore the Croſs, nor any Image, with the Adoration of *Latria*, no not in the ſenſe of St. *Thomas*; the 4th. That he was not certain that God could be united hypoſtatically to every Creature, but only to a Rational Creature; the 5th. That there is no Science that renders us more certain of the Doctrine of Jeſus Chriſt, than the knowledge of Magick, and the *Cabala*: the 6th. That ſuppoſing the common Opinion that the Word may be hypoſtatically united to an Inanimate Creature, then the Body of Jeſus Chriſt may be really upon the Altar, tho' the Bread be not chang'd into his Body, nor annihilated; which is to be underſtood of the poſſibility of the thing, and not in any way as if it were actually ſo; the 7th. That 'tis more reaſonable to believe that *Origen* ſhould be Saved, than be Damned: the 8th. That as no Perſon is of any Opinion, meerly becauſe he would be of it; ſo neither can any Perſon believe, preciſely, becauſe he has a mind to believe; the 9th. That he who will maintain that the Accidents cannot ſubſiſt, unleſs they be ſuſtain'd by the Euchariſt, may nevertheleſs maintain the truth of the Sacrament, and believe that the ſubſtance of the Bread is not there; the 10th. That the words of Conſecration are repeated by the Prieſt materially, and exactly; and not only by way of ſignification; the 11th. That the Miracles of Jeſus Chriſt are not an evident proof of his Divinity, upon the account of the Operation, but

upon

Johannes Picus, *of* Mirandula.

upon the account of the Manner in which they were wrought; the 12th. That 'tis more improper to ſay of God, that he is Intelligent, or has Underſtanding, than to ſay of an Angel that he is a Rational Soul; the 13th. That the Soul does not underſtand nor conceive diſtinctly any thing but it ſelf. *Picus* of *Mirandula* in his Apology, declar'd the Motives which his Adverſaries might have to accuſe him. He ſays, that ſome blam'd his Deſign, and the manner of his Philoſophizing; others thought it was a Raſhneſs in one of his Age to attempt ſuch great things; ſome reprov'd him for the great number of *Theſes* he had propos'd; and laſtly, ſome Divines accus'd him of Hereſie; that he thought he ought not to be ſilent upon this Accuſation, having learn'd from St. *Jerom*, and *Ruffinus*, that a Man ought to endure all ſorts of Reproaches, except that of Hereſie, but under that he ought not to be patient. Nevertheleſs he anſwers the Objections which are made againſt his manner of Philoſophizing, againſt the great number of his *Theſes*, and particularly as to his diſcovery of the ſecret of the Jewiſh *Cabbala*, and laſtly he explains himſelf, and defends the Thirteen Propoſitions. As to the Firſt, he confeſſes that we ought to believe that the Soul of Jeſus Chriſt deſcended into Hell; but as to the manner of it there is nothing determin'd; and that the Soul being ſeparate from the Body is no more in a place by its preſence, but by its Operation; which was the only ſenſe of his Propoſition, and cannot be Condemn'd of Hereſie. But on the contrary, thoſe who Condemn it as ſuch, are in Error, becauſe they believe a thing to be of Faith, when it is not. As to the Second, That we muſt diſtinguiſh two things in Sin, the Averſion from God, and the Converſion to the Creature; and that we may alſo ſay, Pain is due to Sin in a two-fold ſenſe; either as it ſhall be effectually endur'd, or as it is that which is juſtly deſerv'd: That Mortal Sin as it is an Averſion from God, who is an Infinite Good, is objectively Infinite, and deſerves Eternal Pains; but that Eternal Pains will not be inflicted for Mortal Sin, except when the Sin is Infinite in its duration, *viz.* in caſe the Man continue in this Sin, and perſevere in it through all Eternity: For if he repents of it before his Death, and continue in it only for a finite time, his pain ſhall not be Infinite. As to the Third, that the Opinion of St. *Thomas* as to the Adoration of the Croſs, and of Images is this, that they are Worſhip'd as they are Images. That on the contrary, *William Durant*, *Henry de Gandavo*, *Robert Holcot*, and many other Divines maintain that we ought in no ways to adore an Image, nor the Croſs, but only to Worſhip that which they repreſent; that he follow'd this latter Opinion as more probable, and rejected that of St. *Thomas*. As to the Fourth, That he does not affirm, as *Henry de Gandavo* does, that abſolutely ſpeaking, the Divinity cannot be united to a Creature devoid of Reaſon, but only he ſuſpends his Judgment as to the Queſtion. As to the Fifth, That it ought to be reſtrain'd to thoſe Sciences which are not founded upon Revelation; and that it is of theſe only that he meant it. As to the Sixth, That it does no ways impeach the Real Preſence of the Body and Blood of Jeſus Chriſt in the Euchariſt. He debates the Queſtion, *viz.* Whether any other way may be alledg'd for explaining the Converſion of the Bread and Wine into the Body and Blood of Jeſus Chriſt, than that of Tranſubſtantiation, and whether to this end they may not pretend the Union of Jeſus Chriſt with the Bread; and after he has produc'd the Reaſons and Authorities on both ſides, he anſwers to thoſe which are brought to ſhew that another manner of explaining the Real Preſence may be maintain'd different from Tranſubſtantiation, and proves that his Concluſion does no wiſe favour this Opinion. As to the Seventh, He confeſſes, that the Hereſies attributed to *Origen* are Impious, and have been juſtly condemn'd by the Church; but he maintains that he can aver without Raſhneſs, that they have been falſly attributed to him; and that in caſe he had maintain'd them, he might believe that he had repented of them: That the Church has never determin'd that *Origen* is Damn'd; and laſtly, that tho' it had done ſo, he would not be oblig'd to hold its Judgment in this as a matter of Faith, becauſe it would be no more certain than that of Canonizing the Saints, which according to the Opinion of St. *Thomas*, is not of Faith. As to the Eighth Propoſition, he maintains it to be true, becauſe no Man can believe any thing, unleſs he has ſufficient Motives which oblige him to believe it; but then it does not follow from thence, that the Act of Faith is not free. As to the Ninth, That it may be maintain'd, becauſe we may affirm with St. *Thomas*, that there is a real diſtinction between the Exiſtence and Eſſence of the Bread, and that in this Caſe God may preſerve the Exiſtence to ſuſtain the Accidents. As to the Tenth, That the words of Conſecration in the mouth of Jeſus Chriſt are to be underſtood in a Literal ſenſe, becauſe he gave effectually to his Apoſtles his Body which was to be broken, and his Blood which was to be ſhed; but in the mouth of a Prieſt, who does not give his own Body and his own Blood, but the Body and Blood of Jeſus Chriſt, which is no more to be broken or ſhed, they are to be conſider'd only as a Narrative. As to the Eleventh, That the Miracles of Jeſus Chriſt prove indeed preciſely that he did them in the Name of God, but that which proves he was God, is that he did them by his own Authority. As to the Twelfth, He defends himſelf by the Authority of the Books attributed to St. *Denis* the *Areopagite*, who would not have any to ſay that God is an Intelligence. As to the Thirteenth, He obſerves that this ought not to be extended to all ſorts of knowledge, but only to that ſecret knowledge which the Soul has immediately from it ſelf.

His Treatiſe upon the Creation of the World, is rather an Eſſay than a perfect Work. The Treatiſe of Being and Unity is very Metaphyſical: That about the Dignity of Man, diſcovers divers Secrets of the Jewiſh *Cabbala*, of the Chaldean and Perſian Philoſophers. His Letters are full of Wit. There is a great deal of Reaſon and Learning in his Books againſt Aſtrology. In

fine,

fine, all the Works of this Author are written with much Elegance, Eaſineſs, and Cleanneſs; and in them he diſcovers as well the ſharpneſs of his Wit, as the extent of his Knowledge.

His Nephew *John Francis Picus* of *Mirandula*, has alſo left us many Works, which are printed with the preceding in the Edition of *Baſil*, in 1601. *viz.* A Treatiſe of the Study of Divine and Human Philoſophy, wherein he compares Profane Philoſophy with the knowledge of the Scripture; and ſhews how much more excellent this latter is, and what uſe we ought to make of the former: A Treatiſe to prove that we ought to meditate on the Death of Jeſus Chriſt, and our own; a Treatiſe of Unity and Being, in defence of that written by his Unkle; a Treatiſe of the Imagination; two Treatiſes of Phyſicks, one of the firſt Matter, the other of the Elements; a Treatiſe of Imitation, addreſs'd to *Bembus*, together with the Anſwer of *Bembus*, and the Reply of *Francis* of *Mirandula*; Theorems of Faith, and of what we are oblig'd to believe; wherein he Treats very largely of the Principles of our Faith in 26 Theorems. After he has ſhewn that the Faith of Chriſtians is well grounded, he proves in the 1ſt. Theorem, that we cannot be Sav'd without Faith in Jeſus Chriſt; but he believes that God will ſhew that favour to all thoſe who obſerve the Law of Nature, as to give them Faith. In the 2d, That the Faith of a Chriſtian is the Gift of God. In the 3d, That all thoſe who have the Habit of Faith, give their conſent to the Truths of Faith, which are propos'd unto them, or at leaſt do not oppoſe them with obſtinacy. In the 4th, that every one is oblig'd to believe and obſerve all that the Catholick Church has determin'd, by an expreſs or tacit Deciſion, at leaſt as to what concerns Faith and Manners; for as to other things ſhe may deceive, and be deceiv'd; as in the Canonization of Saints, according to the Opinion of *Thomas*, and *Panormitan*. In the 5th, That every one is oblig'd to believe all that is litterally expreſs'd in the Old and New Teſtament. In the 6th, That we are alſo oblig'd to believe and practiſe all that the Church has learn'd or receiv'd from the Apoſtles. In the 7th, That the ſame is to be ſaid of thoſe Truths which follow by neceſſary Conſequence from ſuch as are founded upon the preceding Principles. In the 8th, That we ought alſo to believe the Definitions and Decrees of Popes, when the Church does not oppoſe them. In the 9th, That the Truths which God reveals to private Perſons are not of Faith, ſave only for thoſe to whom they are reveal'd. In the 10th, That we ought to obey the Deciſions of Biſhops in their Dioceſes, when they Condemn any Doctrines as contrary to Faith or Good Manners. In the 11th, That every one is oblig'd to believe and practiſe what is neceſſary for attaining happineſs. In the 12th, That among Chriſtians the difference of Dignities, States, and Underſtanding, obliges ſome to have more knowledge of Matters relating to Religion than others. In the 13th, That no Perſon is oblig'd to believe what one or many private Perſons teach, but only the Doctrine of the Catholick Church is to be embrac'd by every one. In the 14th, That none is oblig'd to follow the Opinion of Saints and Doctors, and to give credit to their Miracles and Revelations. In the 15th, That we are not oblig'd to give Credit to the Words or Writings of Men, even in ſuch things as do not relate to Faith and Manners. In the 16th, That in caſe a Council and the Pope be of contrary Opinions, we muſt adhere to the Deciſion of a Council; and when the Fathers of a Council are divided, we muſt follow the Majority. In the 17th, That when there are two Perſons who call themſelves Popes, we muſt endeavour to diſcover whoſe Election was Canonical; and in caſe it be difficult to know this, that it will be better to follow his Party who is thought to have the greateſt probability on his ſide, than to own no Pope at all. In the 18th, That when Divines or Interpreters differ about any Opinion, we muſt follow that which is thought to be moſt true; but if their Opinions happen to be equally probable, we muſt follow that which is taught by the moſt Famous and Holy Perſons. In the 19th, That in Matters of Controverſie and Faith, a Man is not at liberty to follow what Opinion he pleaſes, when the thing is once defin'd. In the 20th, That when it is not determin'd, we ought to follow what is moſt agreeable to the Goſpel, and beſt founded. In the 21th, That in caſe the Opinions appear to be equally reaſonable, we ought to ſhun that againſt which Anathema's are thundred out. In the 22th, That in Controverſies of Faith, which cannot be explain'd, we ought to ſuſpend our Judgment. In the 23th, That thoſe who have a pure heart, who pray to God without ceaſing, that they may know the Truth, and have an humble ſubmiſſive Spirit, cannot Err dangerouſly in matters of Faith. In the 24th, That thoſe Truths which one is not oblig'd to believe explicitely at the beginning, becauſe they were not explain'd and defin'd, become afterwards neceſſary Points of Faith when they are. In the 25th, That every Chriſtian is inſtructed, Spiritually nouriſh'd and perfected in the Unity of one only Church, and its Head. In the 26th, That 'tis not ſufficient to have Faith, but it muſt be accompanied with good Works, whereof God is the Author; that we muſt love God, and live in conformity to his Will. After this Treatiſe follows a Piece upon a paſſage of St. *Hilarius*, of the manner after which Jeſus Chriſt is in us, reported by *Gratian* in the Decree, *Diſtinct.* 2. *de Conſecrat.* A Tranſlation of the Exhortation of St. *Juſtin* to the *Greeks*; a Poem upon the Myſteries of the Croſs; Nine Books of the preſcience of Things, wherein he treats of the Divine Preſcience, and of that knowledge which ſome pretend to of things future, by Compacts with Evil Spirits, by Aſtrology, Chiromancy, Geomancy, &c. which he confutes at large in this Treatiſe; and therein he juſtifies theſe Predictions, which Prophets Divinely inſpir'd, Angels, and even God himſelf has given us of things future. The Six Books of the Examination of the Vanity of the Doctrine of the *Gentiles*, and of the Truth of the Chriſtian Religion, oppoſe the Errors of Philoſophers, and particularly thoſe of the *Ariſtoteleans*. There are alſo Four Books of Letters written by this

John Francis Picus *of* Mirandula.

John Francis Picus, *of* Mirandula.

Author, which are almoſt all upon Profane Subjects; at the end of which there is a Diſcourſe addreſs'd to *Leo* X. about the Reformation of Manners. There is not ſo much Wit, Vigor, Subtilty, nor Elegance in the Works of *Francis Picus*, as in thoſe of his Unkle; nor yet ſo much Learning, but there is in them more ſolidity and evenneſs. This Prince was unhappy during his Life; for he was driven out of his Dominions by his younger Brother *Louis*, and being reſtor'd in 1510. after the death of his Brother, he was again forc'd away two years after by the *French*; but at laſt he was reſtor'd a ſecond time, and enjoy'd peaceably his Principality, 'till the year 1533. when he was cruelly Maſſacred by *Galeote* the Son of *Louis*.

Auguſtin Patricius, *Biſhop of* Pienza.

Auguſtin Patricius, of the Family of the *Picolomini*, Biſhop of *Pienza*, is different from *Auguſtin Patricius*, Secretary to the Cardinal of *Siena*; he wrote the Life of *Fabian Bencius*, and a Relation of the Reception of the Emperor *Frederick* III. at *Rome*, by *Paul* II. Theſe two pieces have been publiſh'd by Father *Mabillon*, in the firſt Tome of his Cabinet of *Italy*. The ſame *Patricius* being the Maſter of the Ceremonies under the Pontificate of *Innocent* VIII. compos'd a Book of the Ceremonies of the Pope, and the Church of *Rome*, which *Chriſtophilus Marcellus* who was choſen Archbiſhop of *Corfu* did afterwards aſcribe to himſelf, and publiſh'd under his own Name, under the Pontificate of *Leo* X. whereof he is accus'd by *Paris* of *Craſſis*. Father *Mabillon* has publiſh'd it in the Second Tome of the foreſaid Collection; the Epiſtle Dedicatory of this Work by *Patricius* of *Siena*, to *Innocent* VIII. dated the firſt of *March* in 1488. and the Letter of *Paris* of *Craſſis*, who relates what happen'd upon occaſion of the publication of this Work by the Archbiſhop of *Corfu*.

Petrus Shottus, *a Canon of St.* Peter's *in* Strasburg.

Peter Shottus, Born at *Strasburg*, in 1459. a Canon of St. *Peters* in that City, after he had improved himſelf in the Sciences at the Univerſities of *Paris* and *Bologne*, return'd into his own Country, where he died, in the year 1491. To him belong the Lives of St. *John Baptiſt*, St. *John Evangeliſt*, and St. *John Chryſoſtom*, which are written in Elegiack Verſe; the Encomium of *John Gerſon* alſo in Verſe, ſome Letters, and divers Queſtions about Caſes of Conſcience, Printed at *Strasburg*, in 1498.

Arnoldus Boſtius, *or* Boſchius, *a Carmelite.*

Arnold Boſtius, or *Boſchius*, a *German* Regular of the Order of *Carmelites*, in the Monaſtery of *Gant*, where he died in 1499. has left us Two Books of Illuſtrious Men of the Order of the *Carthuſians*, printed at *Colen* in 1609. He wrote alſo a Book of the Illuſtrious Men of his own Order, a Work againſt *Vincent* of *Newfort*, or *Chateauneuf*; a Treatiſe of the four laſt things of a Man, a Piece of the Patronage of the Virgin, and divers Letters mention'd by *Trithemius*.

Donatus Boſſius, *a* Milaneſe.

Donat Boſſius, a *Milaneſe*, born in 1436. flouriſh'd till the Year 1489. in which he finiſh'd his Chronicle of the Archbiſhops of *Milan*: He was alſo the Author of a Chronicle of the Principal Revolutions in the World till his own time. Theſe two Works were printed at *Milan* in 1492.

Boniface Simonet, *Abbot of the Order of* Ciſtercians.

Boniface Simonet, a *Milaneſe*, Abbot of the Monaſtery of St. *Stephen*, of the Order of *Ciſtercians*, in the Dioceſe of *Placentia*, Dedicated to *Charles* VIII. King of *France*, a Work about the Perſecutions of Chriſtians, and the Hiſtory of the Popes from St. *Peter* to *Innocent* VIII. and writ many Letters divided into ſix Books. This Work was printed at *Milan* in 1492. and at *Baſil* in 1509.

Nicolaus Barjanus, *an Auguſtine.*

Nicholas Barjan, of *Placentia*, of the Order of *Hermites* of St. *Auguſtine*, flouriſh'd in the Year 1494. and defended the Preheminence of his own Order againſt that of the Friars Minors: He wrote a Work upon this Subject, printed at *Cremona*, in the Year 1500. a Treatiſe of the Mounts of Piety, printed at the ſame place in 1496. a *Quadrageſimale*, and 77 Quodlibetical Queſtions, about Predicable Matters, printed at *Bononia* in 1501.

Gabriel Biel, *a Canon Regular.*

Gabriel Biel, of *Switzerland*, or according to others, of *Spira*, of the Order of Canons Regular of *Daventer*, Profeſſor in the Univerſity of *Zurick*, which was founded in the Year 1477. by *Eberard* Duke of *Wittemberg*, whither he ſent for *Biel*, to teach Philoſophy and Divinity, flouriſh'd there until the Year 1494. and within a little time after he died. He wrote a Commentary which is highly eſteem'd, upon the four Books of the Maſter of the Sentences, printed at *Baſil* in 1512. and at *Breſcia* in 1574. There is alſo attributed to him an Expoſition of the Maſs, which he only Copied from *Eggeling* of *Brunſwick*, as he acknowledges at the end of that Work, printed at *Lyons* in 1542. at *Venice* in 1576. at *Breſcia* in 1580. and at *Bergamo* in 1594. He wrote alſo many Sermons for the whole Year, and upon different Subjects, printed in 1499. at *Baſil* in 1519. and at *Breſcia* in 1583. and a Treatiſe of the Uſe and Value of Money, printed at *Nuremberg* in 1542. at *Colen* in 1574. and at *Lyons* in 1505. beſides an Abridgment in Manuſcript of the Book of *William Ockam*, and a Table to the Five Books of Sentences. This Author was one of the beſt Scholaſtick Divines of his Time.

and Basil 1515

Auguſtine Patricius, *a Canon of* Siena.

Auguſtine Patricius, a Canon of *Siena*, Secretary to *Francis Picolomini*, Cardinal of *Siena*, wrote a Relation of the Tranſactions at the Aſſembly of *Ratisbonne*, where he was with the Cardinal of *Siena*, whom Pope *Paul* II. ſent thither to deſire Succors againſt the *Turks*; and moreover a Hiſtory of the Councils of *Baſil* and *Florence*, Extracted from the Memoirs which he found at *Baſil*: 'Tis exact and faithful, written in very good Order, and in a neat and eaſie Method; and is inſerted into the Thirteenth Tome of the Councils of Father *Labbee*. His Hiſtory of the Aſſembly of *Ratisbonne* is among the Hiſtorians of *Germany*, publiſh'd by *Freherus*.

John Baptiſta Salvis, *or of* Salis, *a Friar Minor.*

John Baptiſta Salvis, or of *Salis*, of *Liguria*, of the Order of Friars Minors, who flouriſh'd about the Year 1480. and died after the Year 1494. is the Author of a Summary of Caſes of Conſcience, which is call'd from his own Name, *Baptiſtiniana*, printed at *Paris* in 1499.

About

About the ſame time flouriſh'd another Caſuiſt of the ſame Order, call'd *Pacificus*, who wrote alſo a Summary of Caſes of Conſcience which go under his Name, Tranſlated into *Italian* by *Francis* of *Treviſo*, a *Carmelite*, and printed at *Venice* in 1574. and 1580. Pacificus, *a Friar Minor.*

Angelus of *Clavaſio*, of the ſame Order, and the ſame time, (for he died in the Year 1495.) is alſo the Author of a Summary of Caſes of Conſcience, call'd The Angelick Sum, and printed at *Venice* in 1490. and in 1569; at *Strasburg* in 1513. at *Nuremburg* in 1498. and in 1588; he wrote alſo ſome other Treatiſes, as a Treatiſe of Reſtitutions, a Treatiſe, Entitled, *The Ark of Faith*, and others printed at *Alcala* in 1562. Angelus de Clavaſio, *a Friar Minor.*

There is a fourth Author Co-temporary with the laſt, of the ſame Nature, of the ſame Country, and of the ſame Order, call'd, *John Baptiſta Trovamala*, or *Novamala*, who wrote an Alphabetical Summary of Caſes of Conſcience, Entitled, *The little Roſe*, printed at *Venice* in 1499. at *Paris* in 1515. and at *Strasburg* in 1516. John Baptiſta Trovamala, *or* Novamala, *a Friar Minor.*

Charles Fernand, of *Bruges*, Regent in the Univerſity of *Paris*, loſt his Sight in his Youth, and yet became a famous Orator, Philoſopher, Poet, and even a Preacher. About the end of his Life he was made a *Benedictine* Monk, in the Monaſtery of St. *Vincent* of *Mans*, and died in the Year 1494. His Works are theſe which follow, Two Books of the Tranquillity of the Soul, two Books of the Immaculate Conception of the Virgin, four Books of Monaſtical Conferences, the Mirror of Monaſtical Diſcipline, a Diſcourſe upon the Obſervation of the Rule of St. *Benedict*: Theſe Works were printed at *Paris* by *Badius*, the three firſt in 1512. the fourth in 1515. and the fifth in 1516. There are alſo ſome other Works of his in Manuſcript. Charles Ferdinand, *a Benedictine Monk.*

There was another Friar nam'd *John Fernand*, who wrote alſo ſome Chriſtian Poems, among the reſt Hymns upon St. *John Baptiſt*, upon the Croſs, and upon the Compaſſion of the Virgin, Diſcourſes and ſome Sermons: He liv'd till the beginning of the next Century. JohnFernand.

Marſilius Ficinus, a *Florentine*, Canon of the Cathedral Church of *Florence*, and Educated at the Expence of *Laurence de Medicis*, excell'd in the Greek and Latin Tongue, and in the Philoſophy of *Plato*, whoſe Works he Tranſlated. In his younger Years he liv'd like a Philoſopher, but being converted by the Preaching of *Savonarola*, he liv'd Religiouſly the reſt of his Days, and died at *Corregio*, near *Florence* in 1499. aged Sixty Six Years. We ſhall not mention his Works of Philoſophy, nor his Tranſlation of Prophane Authors, but we cannot be excus'd from obſerving thoſe which have ſome reference to Religion, which are theſe: A Treatiſe of the Chriſtian Religion and of the Piety of Faith, Dedicated to *Laurence de Medicis*, and printed at *Paris* in 1510. and 1559. and at *Breme* in 1617; Eight Books of the Immortality of the Soul, and Eternal Happineſs; a Commentary upon the Epiſtles of St. *Paul* to the *Romans*; Six Sermons; a Theological Diſcourſe to God among his Letters; a Dialogue between *Paul* and the Soul, to ſhew, That we do not go to God without God; a Diſcourſe of Chriſtians to *Sixtus* IV. a Treatiſe of the Divinity of the Chriſtian Law; a Diſcourſe of Charity; the Tranſlation of the Works attributed to St. *Denys* the *Areopagite*. All theſe Works may be ſeen in the Collection of the Works of *Marſilius Ficinus*, printed at *Venice* in 1516. and at *Baſil* in 1561. and 1576. Marſilius Ficinus, *a Canon of* Florence.

John de Circy, of the Order of *Ciſtercians*, Abbot of the Monaſtery of *Balerna*, in the County of *Burgundy*, who was choſen General of the Order in 1476. oppoſed the Commendams vigorouſly in the Council of *Orleans* in 1477. and in the Council of *Tours* in 1478. and at the Court of Pope *Innocent* VIII. of whom he obtain'd many Privileges for his Order: He Reſign'd his Office of General, and died in 1503. He wrote an Abridgment of the Saints of his Order, and a Collection of the Privileges that have been granted to it, by Kings, Princes and Popes, printed at *Dijon* in 1491. and the latter at *Antwerp* in 1530. with an Exhortation to the Monks of the Order of *Ciſtercians*. John de Circyo, *Abbot of* Balerna.

Wernerus Rolwink of *Laer*, of the Dioceſe of *Munſter*, a *Carthuſian* at *Colen*, flouriſh'd at the end of this Century, and died in the Year 1502. aged Seventy ſeven Years, after he had ſpent 55 years in his Order. He wrote a Chronicle Entituled *Faſciculus Temporum*, from the beginning of the World, to the year 1481. which is to be found among the Hiſtorians of *Germany*, by *Piſtorius*, Printed at *Frankfort* in 1584. whereof the Firſt Edition was at *Lovain*, to the year 1476. and a Work Entituled *The Paradiſe of Conſcience*, Printed at *Collen*, in 1475. A Treatiſe of the Sacrament of the Euchariſt, and of the benefit of Maſſes, Printed at *Collen* in 1535. a Sermon upon St. *Benedict*, Printed before the year 1494. He wrote alſo many other Works which have not been Printed; as a Calendary, a Martyrology, a Commentary upon the Epiſtles of St. *Paul*, Seven Books of the Life of St. *Paul*, and ſome other Pieces, whereof he himſelf has given us a Catalogue, which is inſerted by *Trithemius*, in his Book of the Illuſtrious Writers of *Germany*. Wernerus Rolwink, *of* Laer, *a* Carthuſian.

Bernard d'Aquila a Native of *Foſſa* in *Abruzzo*, Proctor General of the Order of Friars Minors at *Rome*, Flouriſh'd from the year 1480. to the year 1503. in which he died. He wrote ſome Books of Inſtruction, as the Funeral, Printed at *Venice* in 1572. A Treatiſe for the Inſtruction of thoſe who have a mind to Marry, which is in the Collection of Law-Treatiſes; ſome Adverſements about a Spiritual Life, Printed in *Italian* at *Venice*, in 1572. There are alſo in *Italy* ſome other Works of his in Manuſcript; as the Abridgment of the Hiſtory of the Illuſtrious Men of his Order in *Italy*; many Sermons, the Lives of St. *Bernardin*, and *Philip* of *Aquila*. Bernard D'Aquila, *of the Order of Friars Minors.*

Antonius de Balocho, *a Friar Minor.* About the ſame time Flouriſh'd *Anthony de Balocho*, of the Dioceſe of *Vercelli*, a Regular of the ſame Order, who wrote a *Quadrageſimale* of the Twelve Excellencies of the Faith of Jeſus Chriſt, Printed at *Venice*, in 1592. and at *Lyons*, in 1504. A Treatiſe of Vertues, Printed at *Haguenaw*, in 1513. and a *Quadrageſimale* in Manuſcript of the Eternal Benefits of the Holy Scripture.

Bernardinus Tomitanus, *a Friar Minor.* At the ſame time there Flouriſh'd alſo *Bernardine* of *Tome*, Sirnam'd *the Little*, a Regular of the ſame Order, who died in 1494. He has left us a ſmall Treatiſe of the manner of Confeſſion, Printed at *Breſcia*, in 1542. and ſome *Italian* Sermons of the Perfection of a Chriſtian Life, Printed at *Venice*, in 1532.

Bernardinus de Buſtis, *a Friar Minor.* At the ſame time there Flouriſh'd alſo *Bernardine de Buſtis*, a *Milaneſe*, a Regular of the ſame Order, Author of an Office about the Conception of the Virgin, a Famous Preacher, who died after the year 1500. He wrote many Sermons about the Virgin upon all her Feſtivals, and upon the *Saturdays* of the year, whereof there is a Collection made, and Printed at *Milan*, in 1494. and at *Strasburg*, in 1496. under the Name of *Mariale*; a *Quadrageſimale* Printed at *Strasburg* in the ſame year; another Collection of Sermons for the whole year, and upon different predicable Matters, Printed at *Haguenaw* in 1500. at *Lyons*, in 1507, and 1525. and together with the *Mariale*, at *Breſcia*, in 1588. There are alſo two Treatiſes in defence of the Monuments of Piety, whereof he was the Founder in *Italy*, Dedicated to the Cardinal of *Carvajal*, written in the year, 1497. and printed at *Milan*, in 1503. He is alſo the Author of the Office of the Conception of the Virgin, and of the Office of the Name of Jeſus, which the *Cordeliers* make uſe of.

Robert Caracciolus, *Biſhop of* Aquila. *Robert Caracciolus*, Born at *Lycium* in the Kingdom of *Naples*, of the Order of Friars Minors, and afterwards Biſhop of *Aquila*, had the Reputation of an excellent Preacher in this Century; he died in 1495. after he had been a Preacher for 50 years. There are ſeveral Collections of his Sermons printed at *Venice*, and at *Baſil*, about the end of this Century; a Treatiſe of the Formation of Man, printed at *Nuremberg*, in 1470. and a Mirror of the Chriſtian Faith, Printed at *Venice*, in 1555. The greateſt part of theſe Works were Collected and Printed at *Venice*, in 1490. and at *Lyons*, in 1503.

Michael *of* Milan, *a Friar Minor.* *Michael* of *Milan* was alſo a Famous Preacher of the ſame Order; he has left many Sermons which were Printed at *Venice* about the end of this Century; a Method of Confeſſion, printed at *Venice*, in 1513. a Treatiſe of the Chriſtian Faith, ſome Treatiſes about Sins, and ſome Sermons printed at *Baſil*, under the name of *Michael de Cacano*, in 1479.

Robert Gaguinus, *General of the Order of the Holy Trinity.* *Robert Gaguinus* of *Artois*, of the Order of the Holy Trinity, or of the Redemption of Captives, Studied at *Paris* in the Convent of the *Mathurins*, and there took the Degree of Doctor in Law. He was choſen General of his Order in 1473. and employ'd in divers Embaſſies by King *Charles* VIII. and *Louis* XII. He died in the year 1501. *May* 22. He wrote Eleven Books of Annals of the Hiſtory of *France*, from the year 300. to the year 1500. printed at *Paris*, in 1511. and at *Frankfort*, in 1520. This is his principal Work, which is written in a paſſable ſtile of Latin. But there are other Works of his which have more relation to Theological Matters, as a Treatiſe of the Immaculate Conception againſt *Vincent* of *Chateauneuf*, or *New-Fort*, Printed at *Paris* in 1598. a Diſcourſe in Verſe upon the ſame Subject, printed a-part; Poems of the paſſion of St. *Richard* the Martyr, the different Orders of Eccleſiaſticks, of the Miſery of Man, a Dialogue againſt the Sluggiſh, printed at *Paris*, in 1598.

Felinus Sandeus, *Biſhop of* Lucca. *Felinus Sandeus* of *Ferrara*, Doctor in Law, began to teach the Canon Law in 1464. at 20 years of Age, in the Univerſity of *Piſa*, and continu'd there till the year 1481. that he was call'd to *Rome* by Pope *Innocent* VIII. to be Preſident of the *Rota*. He was afterwards made Biſhop *in Partibus*, and Coadjutor of the Biſhoprick of *Lucca*, to which See he ſucceeded in 1499. A little while after this he was forc'd away by the Cardinal *Julian*, and afterwards reſtor'd in 1501. and died in this Biſhoprick in 1503. He wrote many Books of Law, printed at *Baſil*, and afterwards at *Venice*, in 1570. among which his Commentary upon the 5 Books of Decretals, printed a-part at *Venice*, in 1498. and at *Lyons*, in 1549, and 1587. is one of the Chief.

Stephen Brulefer, *a Friar Minor.* *Stephen Brulefer* Doctor of *Paris*, of the Order of Friars Minors, taught Theology at *Mayence*, and at *Metz* towards the end of the Fifteenth Century, and died in a Convent of *Britany*, his Country, at the beginning of the next Century. There are ſeveral of his Treatiſes of Theology, *viz.* Commentaries upon the 4 Books of the Sentences of St. *Bonaventure*, printed at *Baſil* in 1501. at *Venice*, in 1504. and at *Paris*, in 1507. a Treatiſe of the Trinity, ſome Sermons of the Poverty of Jeſus Chriſt and the Apoſtles, printed at *Paris* in 1500. an Apology againſt a Biſhop of the Order of Friars Minors, who blam'd the Friars of the Obſervance, becauſe they aſſum'd another Name than that which is appointed by the Rule; a Treatiſe of Servile fear, and the Gifts of God; a Treatiſe of Formalities, according to the Opinion of *Scotus*, printed at *Venice*, in 1516. an Explication of the Identities and Diſtinctions of things, according to *Scotus*, printed at *Baſil*, in 1507. a Diſcourſe of the value of Maſſes, ſpoken in a Synod of *Mayence*. The greateſt part of theſe Works have been printed at *Paris*, in 1499, and 1500.

Vicentius Bandellus, *General of the Dominicans.* *Vincent* of *Bandelle*, Born at *New-Fort*, in the Dioceſe of *Tortona* in *Lombardy*, of the Order of Friars Predicant, Doctor of *Bononia*, and choſen many times Vicar-General of his Order, and at laſt General in 1501. died in 1506. at the Age of 70 years. He was Famous for his Work of the Conception of the Virgin, which he Entitled, *A Treatiſe of the Singular Purity and peculiar Prerogative of our Saviour Jeſus Chriſt*; wherein upon occaſion of a Famous Diſpute

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he had at *Ferrara* about the Conception of the Virgin, he alledges many passages of 260 Authors, to shew that the Virgin was Conceiv'd in Original Sin. This Work which made a great noise in its time, was printed at *Bononia*, in 1481. and at *Milan*, in 1475. and Re-printed a little while after. The Learning of the Author sufficiently appears from the great number of Testimonies which he produces, and this he has Collected with so much exactness, that those who have written upon his Principles since his time, can scarce find out any which he has not alledg'd; and the fineness and subtlety of his Wit appears in the Method which he observes, and the Answers he gives to the Objections that are propos'd: But his Stile is neither Elegant, nor Polite. He wrote also several Treatises, *viz.* An Explication of the Constitutions of his own Order, extracted from the Acts of the General Chapters, printed at *Milan*, in 1505. an Explication of the Constitutions of the Nuns of the same Order, and some other Tracts which concern the Discipline of his Order, printed at *Lyons*, in 1515.

Vincentius Blondel, *General of the Dominicans.*

John Naucler, or *Vergehaus*, a *German*, Doctor in Law, Professor and Rector of the University of *Tubinga*, President of the Church of *Stutgart*, and afterwards of that at *Tubinga*, is the Author of an Universal Chronicle from the beginning of the World, to the year 1500. In this Work he shews much greater exactness and judgment than the far greater part of the Authors of this Nature. It was Printed at *Tubinge*, in 1515. at *Collen*, in 1544. and with the Addition of *Surius* at *Collen*, in 1564, and 1579.

Johannes Nauclerus *of* Tubinga.

John Poleonydore, who had this Name by turning into Greek the Name of the place where he was Born, which was call'd *Oude-Water*, (i. e. *Old-Waters*) near *Utrecht*, was a Regular of the Order of the Carmelites, in the Convent of *Malines*, and Flourish'd till the year 1507. He wrote a History of his own Order, which he Entituled *Trimerestus Anaphoricus, Panegyricus, de Origine, Statu & Progressu Ordinis Carmelitani*, Printed at *Mayence*, with a Manual for the same Order; and the Buckler of the Carmelites, printed at *Venice*, in 1570.

John Poleonydorus, *or* Veteraquinas, *a Carmelite.*

Oliver Maillard a *Parisian*, of the Order of Friars Minors, a Preacher at the Court of the *French* King, and the Duke of *Burgundy*, Flourish'd towards the end of this Century, and died in the year 1502. He himself caus'd his Sermons to be Printed at *Lyons*, in 1499. which serv'd only to discover that the way of Preaching was not very fine in his time.

Oliver Maillard, a *Friar Minor.*

Michael Francis, of the Order of Friars Preachers, a Native of *Isle* in *Flanders*, a Doctor of *Collen*, Confessor and Preacher to *Philip* I. Arch-Duke of *Austria*, was made Bishop of *Saluzzes* a little before his Death, which happen'd in 1502. He has left us no Works, which give us any great Idea of his Parts and Abilities, *viz.* Discourses upon the 7 pains of the Virgin, and upon the Fraternity Instituted to her Honour, printed at *Antwerp*; other Discourses upon the Fraternities of the Holy *Rosary*, Printed at *Collen*, in 1476. and at *Paris*, in 1518. a Commentary upon the *Salve Regina*, and some others of the same nature.

Michael Francis, *Bishop of* Saluzzes.

Nicolas Simon of *Harlem*, of the Order of Carmelites, Flourish'd about the end of this Century, and liv'd until the year 1511. He is the Author of a Commentary upon the 2d. Book of the Decretals, and of a Treatise about the Power of the Pope, of the Emperor, and of a Council, Printed at *Milan* in 1505. and 1510. of many Lectures of Disputations, Printed at *Venice*, in 1497. of some Sermons Printed, and some other Works in Manuscript.

Nicolas Simon *a Carmelite.*

James Springer, a *German*, of the Order of St. *Dominick*, who was appointed by *Innocent* VIII. Inquisitor in *Germany*, together with *Henry Institor* a Regular of the same Order, wrote a Piece divided into 3 Books, against Women who practise Witchcraft, Entituled *Malleus Maleficarum*, Printed at *Venice*, in 1576. at *Frankfort*, in 1580. and at *Lyons*, in 1620. He compos'd also a Book about the Institution and Approbation of Miracles, and of Indulgences of the Rosary of the Virgin, which was never Printed. His Collegue in the Office of the Inquisition, wrote a Treatise about the Power of the Pope, against the Monarchy of *Rosellis*, printed at *Venice*, in 1499.

James Springer, *and* Henry Institor *Dominicans.*

John Raulin of *Toul*, after he had finish'd his Studies in the College of *Navar*, took the Degree of Doctor in Divinity in 1479. and succeeded in 1481. to *William* of *Castlefort*, in the Government of this College, and afterwards retir'd in 1497. into the Order of *Cluny*, which he reform'd in 1501. He died in the Month of *February*, 1514. Aged Seventy one Years. The Works Printed under his Name are these; Sermons upon the *Advent*, printed at *Paris* in 1516, and 1519. and at *Venice*, in 1584. Sermons for *Lent* in 2 Parts, printed at *Paris*, in 1523. and at *Venice*, in 1584. Sermons upon the Festivals of the Saints for the whole year, in 2 parts, printed at *Paris* in 1524. The Itinerary of Paradise, at *Paris* in the same year, and at *Venice*, in 1585. A *Doctrinale* concerning 3 Deaths, *viz.* Of Nature, of Sin, and of Hell, printed at *Paris*, in 1520. and at *Venice*, in 1585. Fourteen Sermons upon the Eucharist, Fifty Five Letters, a Conference for the Festival of St. *Louis*, another Conference held in the Convent of *Cluny*, about the perfection of the Order of St. *Benedict*, printed at *Paris*, in 1520. A Discourse of the Reformation of the Clergy at his General Chapter at *Basil*, in 1478. All these Works were printed at *Antwerp*, in 1612. and all the Sermons at *Paris*, in 1642. not to mention his Commentary upon the Books of *Aristotle*'s Logicks, printed at *Paris*, in 1500.

John Raulin, *a Benedictine Monk.*

John a Lapide, a *German*, after he had taken his Degree of Doctor at *Paris*, was one of the First Founders of the Universities of *Basil*, and *Tubinga*; he had many Benefices, but he quitted them all, to be made Canon and Preacher of the Cathedral Church of the City of *Basil*, and at last entirely renounc'd the World to become a *Carthusian*. He wrote besides many Books of Grammar, and Philosophy, a Discourse about the Qualifications requisite in a Priest; a Resolution of Doubts about the Accidents which may happen at Mass; a Summary of the Passion of Jesus

John a Lapide *a Carthusian.*

John a Lapide *a Carthusian.*

Jesus Christ; some Sermons, and Letters. The Resolution of Cases which happen at the Celebration of Mass, was printed at *Venice*, in 1516. at *Constance*, in 1596. and at *Padua*, in 1599. 'Tis observ'd, that he divided the Works of many ancient Authors into Chapters, and added Arguments before them. He was alive still in the Year 1494.

John de Deo, *a Carthusian.*

John de Deo, a *Carthusian* of *Venice*, wrote many Books of Morality, whereof the Chief is a Treatise upon that Saying of one of the Wise Men of *Greece*, *Know thou thy self*; which is divided into 3 Boooks, and Printed at *Venice* in 1480. and at *Heidelberg* in 1489. His other Works mention'd by *Trithemius*, are, a Treatise of Patience and Humility, the Mirror of Dying Persons, the Crown of Old Men, some Sermons and Letters. He finish'd these Works in 1480. *Trithemius* did not know whether he was then alive, when he was Writing, in 1494.

John Trithemius, *a Benedictine Monk.*

John Trithemius, or *Trittenhem*, Born in the year 1462. in a Village of that Name, Scituate upon the *Moselle*, near *Treves*, of Parents of an indifferent Fortune, having Studied in the Universities of *Treves*, and *Heidelberg*, became a Monk in the Abby of *Spanheim*, of the Order of St. *Benedict*, at the Age of 22 years, and was chosen Abbot of the same in 1483. He govern'd it for the space of 22 years, but at last he was forc'd to leave it, in 1505. by the Faction of some Monks; and after he had entirely resign'd his Abbots Place, he was chosen by the Bishop of *Wirtzburg* to be Governour of a Monastery in that City, where he spent the rest of his days in Study, and died in 1518. He was a Person of vast Learning, a Philosopher, Mathematician, Poet, Historian, and Divine; not to mention his knowledge in the Hebrew Greek and Latin Tongues, wherein he was vers'd, tho' he wrote not Elegantly or Politely. He wrote a very great number of Books, of History, of Morality, and Philosophy. Those of History are, a Catalogue of Ecclesiastical Writers, printed at *Mayence*, in 1494. which is the time when it was finish'd; printed at *Paris* in 1512. at *Collen* in 1531, and 1546. at *Basil* in 1594. It contains the Lives, and a Catalogue of the Works of 870 Authors, with the general Characters of each Author. The Catalogue of the Illustrious Men of *Germany*, an Abridgment of the History of the first Kings of *France*, from *Marconiz*, until *Pepin*, printed at *Paris* in 1539. a Work full of Fables, (as is also another Work of his, about the Origine of the *French*, printed at *Basil* in 1547. *) A Chronicle of the Dukes of *Bavaria*, and the Counts *Palatine*, Printed at *Frankfort*, in 1544, and 1549. The Chronicle of the Monastery of *Richenaw*, from the year 830. to the year 1370. there are two Editions of it, the one is an Abridgment, printed at *Mayence* in 1559. and the other is very much larger, printed a little while ago in *Germany*: The Chronicle of the Monastery of St. *Martin* in *Spanheim*, from the year 1044. to the year 1511. These Historical Works were printed together with two Books of Letters, at *Frankfort* in 1601. To these we must add the Chronology of the Monastery of St. *James* of *Wirtzburg*: 4 Books of the Illustrious Men of the Order of St. *Benedict*, printed at *Collen*, in 1575. the Lives of St. *Maximin* Archbishop of *Treves*, and of St. *Maximus* Archbishop of *Mayence* in *Surius*, at the 16th. and 18th. of *November*, and the History of the War in *Bavaria*, in 1504. in the Collection of the Historians of *Germany*, by *Freherus*. The Works of Morality and Piety, are his Sermons or Institutions to the Monks, printed at *Strasburg*, in 1486, at *Antwerp*, in 1574, and at *Florence*, in 1577. A Commentary upon the Rule of St. *Benedict*, printed at *Valenciennes*, in 1608. an Abridgment of the Spiritual Life, 2 Books of the Temptations of Regulars; a Treatise against the Vice of Property in Monks, a Treatise in the praise of those who write Manuals, a Treatise of a Sacerdotal Life, a Discourse of the Vanity and Misery of Human Life, a Complaint of the sad Condition and Ruin of the Order of St. *Benedict*, which he attributes to the negligence of that Order in maintaining Holiness, and studying the Holy Scripture. These Works were printed at *Florence* in 1577. The Discourses spoken at the Chapters of his Order, a Treatise of the manner of Celebrating the provincial Chapter of *Mayence*; a Treatise of the Visitation of Monks, 5 Books of the Miracles done by the Invocation of the Virgin, at *Dittelbach*, and *Wirtzburg*, were printed at *Mayence*, in 1504. A Treatise in the praise of the Carmelites was printed at *Florence* in 1593. and at *Lyons* in 1639. An Encomium of St. *Anne*, an Office for the Festivals of St. *Anne*, and St. *Joachim*, were printed at *Mayence* in 1605. and at *Collen* in 1624. a Treatise of Providence, printed at *Altorf* in 1611. His Works of Philosophy, are a mystical Chronology of the Intelligences which move the Heavens, printed at *Collen* in 1576. 4 Books Entituled *Antipalus Maleficiorum*, a Solution of 8 Questions propos'd by the Emperor *Maximilian*, Entituled *Royal Curiosity*, were printed at *Oppenheim* in 1515. at *Frankfort* in 1550. at *Mayence* in 1605. at *Douay* in 1621. The *Polygraphy* in Six Books, wherein he explains the different ways of expressing our Thoughts in Writing, printed in 1318. and at *Collen* in 1571. The *Steganography*, or the Art of writing in Cyphers, printed at *Frankfort* in 1606. a Work which gave occasion to suspect him of Magick; a Treatise of Chymistry, printed in 1611. and at *Strasburg* in 1613. He wrote also many other Pieces which were never printed.

* *He wrote also two Volumes, wherein he continues the History of the* French, *from* Pepin, *to the* 29th *year of* Maximilian Cæsar, *and the* 1514th. *of Christ*, Wharton. *App.* ad Hist. Lit. p. 169.

Jerom Savonarola, *a Dominican.*

Jerom Savonarola, Descended of a Family in *Padua*, was Born at *Ferrara* the 21st. of *October*, 1452. He entred into the Order of St. *Dominick* in 1474. and made himself Famous by his frequent and fervent Sermons; and by the Austerity of his Life and his Preaching he acquir'd so great Reputation in the City of *Florence*, that he Govern'd it for the space of 4 years as if he had been its Sovereign; until his Enemies took him by force out of his Monastery, in 1498. clapt him up in Prison, and Condemn'd him to be Burnt; which Punishment he suffer'd *May* 23. of the same year, with all possible Constancy, and with Exemplary Piety. He wrote a prodigious number of Moral, Spiritual, and Ascetick Books, whereof here follows a Catalogue:

The

The Triumph of the Cross, or of the Truth of Religion, divided into 4 Books; 5 Books of the Simplicity of a Christian Life; 3 Books against Judicial Astrology; Explications of the Lord's Prayer, and the Angelical Salutation; Treatises of Humility, of the Love of Jesus Christ, and of the Life of Widows; a Lamentation of the Spouse of Jesus Christ against false Apostles, or an Exhortation to the Faithful to pray unto God for the Renovation of the Church, and a Prediction upon this Subject; 7 Dialogues between the Soul and the Spirit, and 3 between Reason and Sense; 2 Books of Prayer, Rules about Prayer, and a Christian Life; an Explication of the Decalogue; a Treatise of the Sacrifice of the Mass, and its Mysteries; a Letter of frequent Communion, the Benefits granted to Christians by the Mystery, and by the Sign of the Cross; a Discourse of the manner of Living well, and tending towards God; a Letter to his Father upon his taking the Habit in the Order of St. *Dominick*; of the perfection of the State of Regulars; Rules for living with discretion, and according to Order in Religious Houses; many Letters to the Friars of his Congregation, of Spiritual reading to Sisters of the third Order of St. *Dominick*; a Discourse which he made at Receiving the Holy Sacrament after his Condemnation; a Treatise of the Degrees whereby we ascend to the perfection of a Spiritual Life; 7 Rules which ought to be observ'd by all Regulars; a Prayer or Meditation upon the Psalm *Diligam te Domine*; a Treatise of the Mystery of the Cross; Meditations upon the Psalms, 30, 50, 79, and many others; the Manual and Instruction for Confessors; 30 Sermons for the Sundays of the Year, and upon the Festivals of Saints; a *Quadragesimale* Compos'd of 48 Sermons; Homilies upon the Books of *Exodus*, *Ruth*, *Esther*, and *Job*, upon the *Psalms*, and *Canticles*, upon the Prophets, *Ezekiel*, *Micah*, *Haggai*, *Amos*, and *Zachary*; upon the *Lamentations* of *Jeremy*, and the first Epistle of St. *John*; and many Sermons upon different Subjects; a Course of Sermons for *Advent*, and another for *Lent*; some Apologetical Letters, and one in particular, to shew the Nullity and Injustice of the Excommunication pass'd against him by *Alexander* VI. of which he Discourses boldly; 3 Apologetical Letters to this Pope, an Apologetical Discourse upon this Text in *Psalm* 7th. *O Lord my God, I have hop'd in thee*; an Apology for the Friars of the Congregation of St. *Mark*, of his own Order, which was Founded at *Florence*; 9 Dialogues of the Prophetical Truth, an Abridgment of Revelations, and many other Spiritual and Ascetick Letters. All these Works being for the most part written in *Italian* were printed at *Florence*, and in other places. He wrote also Commentaries upon many Books of Scripture; a Treatise of the Government of the Republick of *Florence*; Treatises of Moral Divinity, about Usury, Simony, the Defence of our Neighbour, and Theft; and when he was in Prison, he wrote a Commentary upon the 7 Penitential Psalms. The Works of this Author are full of Spiritual Thoughts, and Maxims of Piety; in them he speaks freely against Vices, and teaches a most pure and sublime Morality.

Jerom Savonarola, *a Dominican.*

Ælius Antony de Lebrixa, who turn'd his Name into *Nebrissensis* in Latin, a *Spaniard*, was not inferior to any person of his time, for beauty of Thought, and Learning of all kind. He was Born in 1444. in the Village of *Lebrixa*, Scituate upon the *Guadalquivir*. After he had Studied Mathematicks and Philosophy at *Salamanca*, he went into *Italy*, where he perfected himself in the Languages, and Divinity. In the year 1473. being recall'd by *Alphonsus Fonseca*, Archbishop of *Sevil*, he restor'd the Study of Polite Learning, and the Sciences in *Spain*, by his publick Lectures. After the death of this Archbishop he left *Sevil*, and went to *Salamanca*, where he was honour'd with 2 Chairs, one of Grammar, and the other of Poetry; in which he labour'd to banish away that Barbarism which had reign'd in *Spain* till his time. He set himself to oppose the Schoolmen, who accus'd him of favouring Novelties, and in the year 1488. he retir'd to the House of *John Stunica*, Grand Master of the Order of *Alcantara*; but he was quickly recall'd to fill the first Chair of the University at *Salamanca*, which happen'd to become vacant. King *Ferdinand* knowing his worth, sent for him to his Court, in 1504. that he might write the History of his own Life, and Cardinal *Ximenes* employ'd him in publishing the Edition of the *Polyglot-Bible*. In the year 1513. he quite forsook the University of *Salamanca*, and addicted himself entirely to the Service of Cardinal *Ximenes*, who gave him the Government of his own University of *Complutum*, or *Alcala d'Enarez*, where *Nebrissensis* died, the 11th. of *July*, in 1522. Aged 77 years. He wrote an infinite number of Books about Grammar, whereof we shall say nothing here; 2 Decades of the History of King *Ferdinand*, and of Queen *Elizabeth*, from the year 1509. and 2 Books of the War of that Prince against the King of *Navar*, in the year 1512. His principal Work of Divinity is a Treatise of Critcism for explaining 50 difficult places of Scripture, Entituled *Quinquagenæ*, printed by it self at *Paris*, in 1520. at *Basil*, in 1543. at *Antwerp* in 1600. and in the Great Criticks of *England*; there is much Learning and profound Judgment in this Work. There are also some Notes of his upon the Lessons taken out of the Epistles of St. *Paul*, and the Prophets, which are Read in the Service of the Church, upon the Prayers and Hymns of Divine Service, upon the Hymns and *Psychomachia* of *Prudentius*; a Paraphrase upon *Sedulius*'s Poem about the Miracles of Jesus Christ, and some other Works.

Ælius Antonius Nebrissensis, *a Spanish Doctor.*

I shall

I ſhall now Preſent you with an Account of ſome Authors whoſe Works are loſt, which we have from Trithemius, *who has preſerv'd the Names of the Authors, and the Titles of their Books.*

Writers of the 15th Century, whoſe Works are loſt.

JOHN of *Duren*, of the Order of Friars Minors, who wrote ſome Sermons and Treatiſes upon the Seven Mortal Sins, upon conceal'd Vices, and Confeſſion.

Tilman, of *Hachenberg* of the ſame Order, the Author alſo of ſome Sermons.

Hugo of *Sletſtat*, a *German* Doctor, who wrote ſome Treatiſes of School-Divinity.

Paul of *Venice*, of the Order of Hermites of St. *Auſtin*, the Author of a Treatiſe againſt the *Jews*, of ſome Sermons, and many Books of Philoſophy.

James of *Theſſalonica*, of the Order of *F. F.* Preachers, the Author of ſome Sermons.

Thomas of *Haſſelbach* a *German* Doctor, and Reader of Divinity in the Univerſity of *Vienna*, who ſpent 21 years in Commenting upon the firſt Chapter of *Iſaiah*, and was the Author of a Commentary upon the Books of Sentences, of many Sermons, of a Treatiſe about the Decalogue, and of a Treatiſe about the 5 Senſes of a Man.

Thomaſinus, of the Order of *F. F.* Preachers, the Author of many Sermons.

Nicholas a Monk, of the Monaſtery of the Holy Croſs, of the Order of *Ciſtercians* in *Auſtria*, who wrote 3 Books in honour of the Virgin, and ſome Sermons.

Francis Bachon, and *Michael Herbrant*, of *Duren*, of the Order of Carmelites, the Authors of ſome Sermons, and Works about their own Order.

Peter of *Spira*, of the Order of the Hermites of St. *Auſtin*, the Author of ſome Sermons, and Philoſophical Works.

Reinard of *Fronthoven*, the Author of ſome Sermons.

Henry of *Coeffelde*, a Carthuſian, who wrote Commentaries upon *Exodus*, and the Epiſtle to the *Romans*, and Compos'd Treatiſes about the Monaſtick Vows, againſt the property of Monks, about the Inſtitution of Novices; of the 3 Monaſtick Obſervances, of the Sacrament of the Altar, of the Myſtical Circumciſion; a Panegyrick upon St. *Paul* the Hermite, ſome Sermons, and Letters. He died the 19th. of *July*, in the year 1410. in the Carthuſian Monaſtery at *Bruges*.

Henry of *Hachemburg*, of the Order of Friars Preachers, the Author of ſome Sermons.

Jourdain, of the Order of the Hermites of St. *Auſtin*, the Author of a Commentary upon the *Revelations* of St. *John*, of an Apology for his own Order, and many Sermons.

Peter Biſhop of *Citta-Nuova* in *Italy*, who wrote a Dictionary of the Hiſtory of the Bible, a Commentary upon the Books of Sentences, and upon the whole Bible almoſt.

Vicent Gruner a Profeſſor in the Univerſity of *Leipſick*, who wrote 3 Books upon the Maſs, and divers Queſtions.

John of *Autbach*, a Prieſt of *Bamberg*, who wrote a Treatiſe of the Sacraments of the Church.

John Dominici a *Florentine*, of the Order of Friars Preachers, was made Cardinal by *Gregory* XII. and commonly call'd the Cardinal of *Raguſa*, and was ſent by this Pope to the Council of *Conſtance*, died while it was Sitting. He wrote many conſiderable Books, *viz.* Commentaries upon *Eccleſiaſtes*, upon the *Canticles*, the Goſpel of St. *Matthew*, the *Magnificat*, and the Epiſtle to the *Romans*; a Piece Entituled *The Lamp of the Night*, and another, the Itinerary of Devotion, and a third, of the Love of Charity; many Sermons, and ſome other Works.

John Biſhop of *Lomber*, a Native of *Baſil*, wrote upon the Sentences, and Compos'd many Sermons.

John Zachary of *Erford*, wrote upon the Sentences, 4 Commentaries upon the *Pentateuch*, and the Epiſtles of St. *Paul*, and ſome Sermons.

Gabriel of *Spoleto*, of the Order of *F. F.* Hermites of St. *Auſtin*, wrote againſt the Hereticks, and the *Fratricelli*.

Peter Maurocenus a *Venetian*, and Cardinal, wrote upon the Decretals.

John of *Dendermonde* a *Carthuſian*, the Author of many Treatiſes of Piety, *viz.* Of the Knowledge of God, of the Reſtoration of Faln Man, of the Joy of Man, of the Faith of Chriſtians, of the Conception of the Virgin *Mary*, of the Nature and Fall of Man, of the Love of God, the Sacrament of the Altar, and the Honour of God.

Anthony of *Genes* an *Auguſtin*, the Author of a Treatiſe about the Figures of Mortality.

Anthony of *Parma*, General of the Order of *Camalduli*, the Author of ſome Sermons.

All theſe Authors Flouriſh'd from the beginning of this Century, till about the year 1420.

John Plaeth, a Profeſſor in the Univerſity of *Heidelberg*, wrote upon the firſt Book of the Decretals, and the firſt Book of the Sentences; and Compos'd a Treatiſe againſt the *Bohemians*, and many Sermons.

John Dieppourg, Sirnam'd *of Frankfort*, a Doctor of the ſame Univerſity, wrote againſt the *Huſſites*, a Treatiſe of Predeſtination, ſome Diſcourſes, and Sermons.

Henry

Writers of the 15th Century, whose Works are lost.

Henry Gulpen, an Abbot of the Monastery of St. *Giles* of *Nuremberg*, of the Order of St. *Benedict*, wrote a Treatise of Penance, one of Consecration, and another of the Passion of Jesus Christ.

Rodolphus of *Brussel*, in the Bishoprick of *Spira*, a Professor in the University of *Heidelberg*, wrote Questions upon the Sentences, some Sermons and Discourses to the Fathers of the Council of *Basil*.

Henry of *Gande*, a Professor in the same University, wrote a Book of Questions upon the Sentences, a Treatise of Celebration, divers Questions and Discourses.

Nicolas of *Susat*, a *German* Doctor, wrote upon the Sentences, some Sermons, and Questions.

John Gritsch, of the Order of Friars Minors, the Author of some Sermons.

John Noblet of *Paris*, of the Order of Carmelites, wrote a Commentary upon the 4 Books of Sentences, 7 Books upon the Canonical Epistles, a Centiloquy of *Enigma's*.

Eimeric du Champ, Vice-Chancellor to the University of *Collen*, and Deputed by this University to the Council of *Basil*, wrote a Piece about the Authority of Councils, a Commentary upon the 4 Books of Sentences, an Abridgment of Theology, divers Questions, and Sermons.

Nicolas Lackman, of the Order of Friars Minors, wrote upon the Sentences, and some Sermons.

Peter of *Colle*, of the same Order, wrote a Treatise of the Authority of a Council, Commentaries upon the Sentences, and some Sermons.

Herman, a Monk of the Order of *Cistercians*, of the Diocese of *Munster*, wrote also of the Power of the Pope, and a Council; a Treatise of Schism, and another of Neutrality.

John Gawer, a Carmelite, of *Mayence*, wrote a Treatise upon the 4 Books of Sentences, a Commentary upon *Exodus*, a Harmony of the Gospels, 3 Courses of *Lent* Sermons, and many others.

All these Authors Flourish'd from the time of the Council of *Basil*, until the year 1440.

Gerard of *Stredam* a *Hollander*, and a Carthusian, who died in 1443. wrote the following Treatises of Pastoral Care, of the 7 Sacraments, of Vertues and Vices, of the Precepts of the Decalogue, some Sermons, and a Mirror of the Regulars.

John Ernest, a Doctor of *Heidelberg*, is the Author of 2 Books of Questions, of a Treatise about the Authority of a Council, of many Sermons, and some Discourses.

Bartholomew, a Carthusian, of the Monastery of *Ruremonde*, wrote many Treatises of Morality, whereof some are to be met with in Manuscript in the Monastery of the Carthusians of *Collen*, where he died, in the Month of *July*, in 1446. and among others, the Treatises of the Passions, of the Vertues, of Prayer, Humility, Fraternal Correction, of the Praise of the Regulars, of Abstinence from Meat in the Order of Cistercians, and a Dogmatical Treatise of the Authority of the Council above the Pope.

Henry of *Werlis*, of the Order of Friars Minors, of the Province of *Collen*, wrote upon the Sentences, and a Treatise of Ecclesiastical Power, and some Sermons.

Andrew of *Utrecht*, a Monk of the Abby of *Spanheim*, the Author of many Treatises of Piety.

John of *Rode* of *Treves*, after he had taken his Degrees in the University of *Heidelberg*, and possess'd several Benefices, became a Carthusian in the Monastery of *Treves*, and was afterwards remov'd from thence by the Archbishop, to be made Abbot of the Monastery of St. *Matthias*, in that City, of the Order of St. *Benedict*, and to Reform it; who died there in 1439. He wrote a Book of Constitutions, and of the Qualifications of an Abbot.

John Canneman, a *German*, of the Order of Friars Minors, created himself much trouble, by asserting some bold Propositions about Ecclesiastical Power; he was the Author of an Apology in his own Defence, of many Sermons, and some Questions.

John of *Malines*, a Doctor in Divinity, of the University of *Collen*, wrote upon the Sentences, and *Psalms*, many Questions, and Sermons. These 2 last Authors Flourish'd about 1460.

John Abbot of *Nivelle*, wrote a Concordance of the Bible, and some Sermons.

James Zenus, a Patrician of *Venice*, who died in 1477. wrote the Lives of the Popes.

William Forleon, of the Order of Friars Minors, a Doctor of *Paris*, Master to *Stephen Brulifer*, wrote upon the Sentences.

Ambrose Coriolan, General of the Augustines, was the Author of the Commentaries upon the Rule of St. *Austin*, of his Life, and a Panegyrick upon this Saint, and some Discourses.

Benedict Stendel of *Halles* a *German*, Doctor of the University of *Erford*, the Author of a Commentary upon the *Pentateuch*, and some Sermons.

Siffroy, of the Order of Friars Preachers, a Titular Bishop of *Cyrene*, and Vicar of the Archbishop of *Mayence*, wrote a Treatise of Usury, and another of Taxes, and Redemption, some Sermons, Conferences, and Questions. Siffridus.

Godeschalchus of *Meschede*, a *German* of *Westphalia*, Doctor of the University of *Erford*, wrote upon the Sentences, some Sermons, Conferences, and Questions.

Henry of *Piro*, a Doctor of *Collen*, and afterwards a Carthusian, wrote some Observations upon the Statutes of his Order, a Treatise to the Novices, and some Sermons.

John Tinctor, a Doctor of *Collen*, wrote a Piece about the Differences between *Scotus*, and St. *Thomas*, and some Questions upon the Sentences.

Writers of the 15th Century, whoſe Works are loſt.

John Beetz, of the Order of Carmelites, wrote a Commentary upon the Epiſtle to the *Romans*; ſome Treatiſes about the Law of God, about the Sacraments of the Altar, and ſome Sermons.

Gerard of *Elten*, a Doctor of *Collen*, and Inquiſitor, wrote ſome Queſtions upon the Sentences, ſome other Queſtions, ſome Sermons, and Conferences.

John Seret, General of the Carmelites, wrote upon the Sentences, ſome Commentaries upon the Rule of his Order, and ſome Conſtitutions.

John of *Lutrie*, a Doctor of *Erford*, wrote upon the Sentences, ſome Sermons and Queſtions.

Alanus de la Roche, of the Order of Friars Preachers, being very devout towards the Virgin, wrote an Abridgment of the Virgin's Pſalter, a Treatiſe of the Miracles of the Roſary, and ſome Sermons.

Conrad of *Zaberne*, a *German*, wrote ſome Treatiſes about Singing, and ſome Sermons.

Laurentius Calcaneus, of *Breſſe*, a Knight, and Doctor of Law, wrote a Piece recommending hard Study, and about the Conception of the Virgin *Mary*, and of the 7 Mortal Sins.

John of *Dorſten*, a *German*, of the Order of the Hermites of St. *Auſtin*, wrote ſome Sermons.

Angelus le Saxon, of *Brunſwick*, a Doctor of *Erford*, and Preacher at *Mayence*, wrote a Treatiſe upon the Canon of the Maſs, ſome Queſtions, and Sermons.

Theodoric of *Herxen*, a *German*, of the Order of Friars of the Common Life, wrote many Treatiſes of Piety, among the reſt, ſome Conſiderations upon the *Pſalms*, upon the *Lord's-Prayer*, upon the *Ave-Maria*, the Paſſion of our Lord, and the Deſire of Death.

Dominic de Dominicis, a *Venetian*, Biſhop of *Torcello*, and afterwards of *Breſſe*, was the Author of ſome Treatiſes, and Sermons.

Lodovic Donat, a *Venetian*, Biſhop of *Bergamo*, wrote upon the Sentences, and ſome Diſcourſes.

Conrade of *Rodemberg*, Abbot of the Monaſtery of St. *John* of *Richenaw*, of the Order of St. *Benedict*, wrote in honour of the Virgin a thick Volume, Entituled, *The Vine of the Lord of Hoſts*; becauſe in praiſing her, he made uſe of the Similitude of a Cluſter of Grapes. He wrote alſo the Exerciſe of Novices, a Preparation to the Maſs, a Diſcourſe about the Ruin of his Order; another about the Cauſes of the Ruin, and a 3d. about Paſtoral Care, and many Conferences held in the Chapter of his Order. This Author died in the year 1486. on the 25th of *December*.

Stephen of *Caiete*, a *Neapolitan*, Dedicated to *John* of *Bentevole*, Councellor to *Ferdinand* King of *Sicily*, a Treatiſe of the Sacraments, divided into 7 Books.

George Molitoris, of *Nuremberg*, Profeſſor of Divinity at *Erford*, wrote upon the Sentences, and ſome Sermons, and Queſtions.

Nicholas of *Wachenheim*, Profeſſor in the Univerſity of *Heidelberg*, wrote ſome Queſtions upon the Sentences, ſome Sermons, and Conferences.

Michael of *Milan*, of the Order of Friars Minors, was the Author of many Sermons upon ſeveral Subjects.

John Couſin, a *Portugueſe*, of the Order of the Carmelites, refuted the Hereſies of his time, by word of mouth, and by Writing, and wrote a great Volume about Contracts and Exchanges, Entituled, *Of Commutative Juſtice*, divided into 4 Books, and alſo many Sermons.

Henry Prudent, a Prior of the Carthuſian Monaſtery at *Bruges*, died in the year 1484. He was the Author of a Tetralogue of Devotion, divided into 3 Parts; wherein he brings in as Speakers, an Angel, and a Monk, Jeſus, the Heavenly Father, and the Virgin.

Francis Diede, a *Venetian*, the Author of the Life of St. *Roch*, ſome Diſcourſes, and Letters.

Tilman, a Canon Regular of St. *Auſtin*, in the Monaſtery of St. *Chriſtophlus*, of *Ravengsburg*, in the Dioceſe of *Mayence*, wrote ſome pieces of Devotion, as of the Spiritual Vine, of the Inſtruction of Novices, and ſome other little Exerciſes.

Nicolas of *Creutznach*, profeſs'd Divinity at *Vienna*, in *Auſtria*, towards the end of this Century, has left us 4 Books of Queſtions upon the Sentences, a Collection of Conferences and Diſcourſes, many Sermons, and a Treatiſe of the Conception of the Virgin. He died in the year 1491.

Nicaſius, of *Voerde*, of *Malines*, tho' he became Blind at 3 years of Age, yet this did not hinder him from acquiring great Knowledge in the Liberal Arts; for he was Profeſſor of Law at *Collen*, was admitted Licentiate in Divinity at *Louvain*, was Ordain'd Prieſt by a Diſpenſation from the Holy-See. He was a Preacher, Confeſſor, and could ſay Maſs by heart; he was admitted Doctor of Law at *Collen*, and has left a Commentary upon the 4 Books of Sentences, many Sermons, divers Queſtions and Letters addreſs'd to *Trithemius*, who is a Credible Witneſs of the Truth of a Fact ſo extraordinary as this. He died in 1492.

Benedict Capra, a Lawyer of *Pruſſia*, wrote upon the Decretals, and alſo *John Andrew* Biſhop of *Aleria*, in the Iſle of *Corfu*.

The greater part of the preceding Writers Flouriſh'd after the year 1470. and died about the year 1490. thoſe which follow, liv'd to the year 1494. wherein *Trithemius* finiſh'd his Treatiſe of Eccleſiaſtical Writers.

Deminic

Writers of the 15th Century, whoſe Works are loſt.

Dominic Bolan, a *Venetian*, the Author of a Treatiſe about the Conception of the Virgin.

James of *Straelen*, a Divine of *Collen*, wrote upon the *Revelations*.

John Pheffer, of *Widemburg*, the Founder of the College of *Friburg*, wrote a Commentary upon the Epiſtles of St. *Paul*, and a Sacerdotal Directory.

Baptiſta de Ferrara, of the Order of Carmelites, wrote a Hiſtory from the beginning of the World, Entituled *Florida*; a Treatiſe of the Decay of the *Roman* Empire, a Chronicle of *Ferrara*, a Chronicle of his own Order, a Treatiſe of *Mount-Sinai*, 3 Books of the Life of St. *Mathilda*, and ſeveral Sermons.

Peter Brutus, Biſhop of *Cataro*, a great Enemy to the *Jews*, has left us a conſiderable Work againſt them.

William, of *Aix la Chapelle*, a Preacher at *Baſil*, and Reader at *Erford*, wrote upon the Goſpel of St. *John*, upon the Paſſion of our Lord, an Itinerary of the Holy-Land, ſome Queſtions, and ſome Sermons.

Laurence Burel of *Dijon*, of the Order of Carmelites, wrote an *Heliad*, and a Treatiſe of the Illuſtrious Men of his own Order.

Hubert Leonard, of the ſame Order, a Doctor of *Paris*, an Inquiſitor of the Faith in the Country of *Liege*, was made Biſhop of *Daria*: He has left ſome conſiderable Works, as a Commentary upon the Goſpel of St. *Luke*, a Treatiſe of Eccleſiaſtical Immunities, a Book againſt the Hereticks of *Nivelle*, a Courſe of Sermons for *Lent*, and many other Sermons; not to mention his Genealogy of the Noblemen of *France*, and an account of their Actions.

John of *Milbach*, a Divine of *Erford*, wrote upon the Epiſtles of St. *Paul*, and an Encomium of St. *Jerom*, and ſome Sermons, and Queſtions.

John of *Roſeau*, a *German*, of the Order of Carmelites, left the Commentaries upon the Book of Wiſdom, upon the Pſalm *Beati Immaculati*, upon the Epiſtle of St. *Paul* to the *Romans*, and ſome Sermons.

John Bertram, of *Newburg*, taught at *Erford*, and *Mayence*, and left a Prologue to the Bible, ſome Conferences and a Treatiſe of the price of the Maſs.

John of *Keyſerberg*, a *German*, and Preacher at *Strasburg*, wrote many Sermons, and to him we owe the firſt Edition of *Gerſon*'s Works.

Sebaſtian Tician, or *Brant* of *Strasburg*, the Author of many Chriſtian Poems.

James Wimphelinge, a Prieſt of the Church of *Spire*, wrote a Poem, which is Dedicated to *Bertholdus* Archbiſhop of *Mayence*, Entituled, *Of a Threefold Candor*; a Piece in praiſe of the Virgin *Mary*, the Office of the Compaſſion of the Virgin, an Encomium of the Church of *Spire*, a Diſcourſe about the Holy Spirit, ſome other Diſcourſes, and Letters.

Joſſe Beſſelius, a *German*, wrote divers Pieces of Profane Learning, and ſome Eccleſiaſtical, as that of the Ambition of a Chriſtian, and ſome Tracts upon the Roſary.

Giles Nettelet, Dean of the Church of *Cambray*, wrote a Collection of Morals, taken out of the Epiſtles of St. *Jerom*.

Theodoric of *Oſembruck*, a *German*, of the Order of Friars Minors, and Preacher at *Collen*, wrote a Treatiſe of the Paſſion of our Lord, a Manual of Simples, and a Diſcourſe of Interiour Exerciſe, which he Read to *Trithemius*.

Jerom of *Padua*, and *Dominic Manchini*, Italians, wrote each of them a Poem upon the Paſſion of our Lord.

We have omitted a Writer who is conſiderable for his numerous Works, whereof there is only one in Print, and that is *John* of *Hagen*, or *de Indagine*, a Carthuſian, who was admitted into the Carthuſian Monaſtery of *Erford*, about the year 1440. and liv'd till about the year 1475. *Trithemius* has given us a Catalogue of a great number of this Author's Spiritual Treatiſes, and *Petreius* has added to them a great many more, in his Carthuſian Library, which make up a Catalogue of many Pages, containing 433 Titles of divers Treatiſes, Moral, Spiritual, or Aſcetick. The two Books of the Perfection and Exerciſes of the Order of the Carthuſians, were Printed at *Collen*, in the year 1608.

CHAP. V.

The History of the Greek *Writers in the Fifteenth Century, and of their Works.*

THo' the *Greek* Empire was now in its Declension, yet it still afforded a great many Inquisitive Men, who applied themselves to the Study of Eloquence, Philosophy, and Divinity, even till it was utterly ruin'd. The Disputes they had with the Latins oblig'd them to study the Subjects about which they contested, and to read their Ancient Writers; but at the same time these Disputations made them negligent of other matters, accustom'd their minds to excessive subtilty, and inspir'd them with such a Spirit of Cavilling and Contention, as they could not easily shake off afterwards. Those who liv'd in the Age whereof we are now speaking, had still some remainder of good Learning; but those who came after them, did continually degenerate, and at last sunk into that Ignorance, not to say Stupidity, in which we see them at this present. And therefore the Writers whereof we shall now give an account, may be look'd upon as the last good Authors among the *Greeks*.

Simeon, *Archbishop of* Thessalonica.

Simeon Archbishop of *Thessalonica*, Flourish'd at the beginning of this Century, and render'd himself equally Famous for his Vertue, and his Learning. His principal Work is a Treatise of the Liturgy; wherein he explains what belongs to Churches, Ministers, Sacerdotal Habits, the Celebration of the Mass, and the other Ceremonies of the Church, which was publish'd by Father *Goart* in his Collection of the *Greek* Rituals: He wrote also a Book against Heresies by way of Dialogue, wherein he has Collected the passages of Scripture, and the Fathers about Matters of Faith, and the Sacraments of the Church, which is to be found in Manuscript in the Libraries of the *Vatican*, and the Emperor, and out of which Father *Morin* has given us an Extract about the Sacrament of Penance, at the end of his Book about Penance. There are also many other Treatises in Manuscript of this Author in the *Vatican* Library, of which *Allatius* has publish'd the following Titles; *viz.* 85 Answers to the Questions of *Gabriel* of *Pentapolis*; a Treatise of the Priesthood, Dedicated to a Monk; an Explication of the Creed; another Exposition of the Creed, wherein he shews whence the Articles were taken, and against whom they were drawn up; Twelve Articles which contain the whole Faith of Christians, a Treatise against the Innovations of the Latins. *Simeon* died in 1429.

Joseph Briennius, *a* Greek Monk.

Joseph Briennius, a Monk of *Constantinople*, Flourish'd under the Empire of *Manuel Paleologus*, in the time of the Patriarch *Joseph*, and discharg'd the Office of a Preacher. He has left us 18 Discourses about the Trinity, against the Doctrine of the *Latins*, concerning the procession of the Holy Spirit, which are to be found in Manuscript in the *Vatican* Library, where *Allatius* who quotes them, saw them. He quotes also 2 Sermons of the same Author about a Future Judgment, and Eternal Happiness. He observes in one of these Discourses, that he spoke it in the year 1420. after the Birth of our Lord.

Macarius Macres, *a* Greek *Monk*.

Macarius Macres, a Monk of Mount *Athos*, Flourish'd about the same time: He was sent by the Emperor *John Paleologus*, with *Mark Fagre* into *Italy*, to Pope *Martin* V. where he died, *January* 7th, in 1431. He wrote a Treatise about the Procession of the Holy Spirit, against the *Latins*.

Demetrius Chrysoloras.

Demetrius Chrysoloras, Flourish'd under the Empire of *Manuel Paleologus*, who had a great respect for him. He wrote against the *Latins* a Synoptical Discourse taken out of the Works of *Nil* of *Thessalonica*; a Dialogue to shew that the Orthodox ought not to accuse others who are Orthodox; and lastly, a Dialogue against a Piece which *Demetrius Cydonius* wrote against *Nil Cabasilas*.

Macarius, *Archbishop of* Ancyra.

At the same time liv'd *Macarius* Archbishop of *Ancyra*, who wrote a Treatise against the *Latins*, at the end whereof he has added also *Barlaam*, *Acindynus*, and their Followers.

Nicolas Sclengia.

Esaias, *a Monk*.

At the same time also, *Nicolas Sclengia* publish'd against the *Latins* a Collection of Authorities out of the Fathers, about the Procession of the Holy Spirit, which falling into the hands of a Monk of *Cyprus*, call'd *Esaias*; this Monk wrote a Letter to confute it, address'd to Pope *Nicolas*, wherein he undertakes to shew that *Sclengia* did mis-understand the passages of the Fathers which he alledges; whereupon the latter wrote a very sowre Answer to the Letter of *Esaias*. *Allatius* who saw these Works in Manuscript, relates a part of *Esaias*'s Letter.

* Marcus Eugenicus, *Archbishop of* Ephesus.

The Conferences of the *Greeks* and *Latins* at the Council of *Florence*, discover'd the Judgment and Eloquence of the most able Men among the *Greeks*, and gave occasion to many Books; but some among them sincerely embrac'd the Union with the *Latins*, and wrote afterwards in defence of it; whereas on the contrary, others remain'd in their former Sentiments, and continu'd still to write against the *Latins*. Among the latter, the most considerable is * *Marcus Eugenicus*, who having for a long time profess'd to teach Eloquence, was appointed Archbishop of *Ephesus*, and

and made choice of to speak in behalf of the *Greeks*, at the Conferences they were to have in the West with the *Latins*. There he maintain'd their Cause with all the subtilty and vigour which they could desire, and was almost the only Person who would not sign the Decree of Union; and in fine, the 1st. who stood up and wrote against it, after the *Greeks* who had been at *Florence* were return'd to *Constantinople*. There are in the 13th Tome of the Councils 2 Circular Letters of his address'd to all Christians, against the Council of *Florence*. He wrote a Profession of Faith, which is to be found in Manuscript in the *Vatican* Library, as also a Treatise about the Procession of the Holy Spirit against the *Latins*; a Letter to the Emperor *John Paleologus*, and another Letter to *George Scholarius*, against the Rites and Sacrifice of the Church of *Rome*. There is also a Treatise to shew that Consecration is made not only by the words of our Lord, but also by the Prayer and Blessing of the Priest, which is Printed among the Liturgies. There is in the Acts of the Council of *Florence*, and in the History of *Sguropulus*, a part of the Discourses which he spoke in this Council, and there are in the King's Library some other Manuscript Works of the same Author; as 2 Discourses of Purgatory, spoken at *Ferrara*; Answers to the Questions of the Cardinals, and about the Consecration of the Body of Jesus Christ; the Solution of two Questions propos'd by the Emperor, and some Letters against the *Latins*.

Mark Eugenicus had a Brother nam'd *John*, who came with him to the Council of *Florence*, and there adher'd to the same Party, who also wrote a Piece against the Council of *Florence*, out of which *Allatius* relates some Fragments, in his Book of Purgatory. John Eugenicus.

George Gemistius Plethon, a Celebrated Platonick Philosopher, did no less oppose the Union than *Mark* of *Ephesus*; he set himself against the Proposal which was made of beginning a Conference with the *Latins*; he gave Advices contrary to the Union in the Council of *Florence*; he derided it when it was made, and stood up against it after he was return'd to *Constantinople*; he liv'd a long time, and wrote against the *Latins*. *Allatius* mentions two Treatises which he wrote about the Procession of the Holy Spirit, which are in Manuscript, in the *Vatican* Library. *Bessarion* who had been his Scholar, writing to his Children after his Death, gives a fine *Encomium* of him. There are many Historical or Philosophical Works of this Author in Print. George Gemistius Plethon, *a Greek Philosopher.*

To *Gemistius* we must joyn another Philosopher, Nam'd *Amirutzes* of *Trebizonde*, who was present also at the Council of *Florence*, disallow'd the Union, and wrote against it after he return'd to *Constantinople*; his End was unhappy, for he Apostatiz'd, and became a Mahometan. Amirutzes, *a Greek Philosopher.*

We must not forget to place among the rest *Silvester Sguropulus*, or *Scyropulus*, Grand Ecclesiarch of the Church of *Constantinople*, who came with the Patriarch to the Council of *Florence*, was present there, was always against the Union, and yet Sign'd it; but he was no sooner return'd to *Constantinople*, but he declar'd openly against it, and wrote the History of the Council of *Florence* after such a manner as was little to the advantage of that Council. This has been Translated and Publish'd by *Robert Creighton*, a Doctor of the Religion in *England*, and afterwards Bishop of *Bath* and *Wells*, and Printed at the *Hague*, in 1660. It is written by way of Memoirs, but with much fineness and purity; the Translation of it is not faithful in some places; * and the Translator speaking of the Ceremonies of the Church, does often make use of Contemptuous and Reproachful terms, which do not at all agree with those which are in the Original. Silvester Sguropulus, *the Grand Ecclesiarch.*

* *Here* Dupin *should have mention'd the Places.*

We must place in the number of those who were Enemies to the *Latins*, *George Scholarius* a Monk, who is different from that *George Scholarius* who wrote for the *Latins* in the Council of *Florence*; for this of whom we speak, was a Scholar and Friend to *Mark* of *Ephesus*, and is the Author of a Treatise against the Council of *Florence*, Printed in Greek at *London*, without the Date of the year. He wrote many Letters, which *Allatius* saw, and quoted. George Scholarius, *Enemy to the* Latins.

Lastly, we must add to these Authors *Manuel* or *Michel Apostolius*, a Learned Man, but Poor, whom Cardinal *Bessarion* maintain'd a long time; but he being mov'd by Envy against those Learned Men who deserv'd Praise and Commendation from him, set himself to Write against them, and so drew upon his head the Rebukes of *Bessarion*, who abandon'd him; insomuch that he was forc'd to retire about the end of this Century into the Isle of *Crete*, where he got a livelyhood by Writing Books, and teaching Children. Then it was that he wrote a Treatise against the Doctrine of the Latin Church, contain'd in the Decree of Union made by the Council of *Florence*, which is publish'd by Monsieur *Le Moine*, in his Collection of Pieces. He wrote also a Treatise of the Procession of the Holy Spirit against *Plethon*, wherein he Reprimands that Philosopher, because he did not found his Doctrine upon Principles of Divinity, but upon Arguments of Philosophy, whereof *Allatius* makes mention. Manuel, *or* Michel Apostolius.

Among the *Greeks* who sincerely embrac'd the Union and maintain'd it to the last, there was none more Illustrious than *Bessarion*, who from being a Monk of the Order of St. *Basil*, was advanc'd to be Archbishop of *Nice*, that he might assist and speak in behalf of the *Greeks*, at the Conferences with the *Latins*. He behav'd himself worthily in this Employment, and spoke with a great deal of Eloquence in the Council of *Florence*. After he had Disputed earnestly for the *Greeks*, he came to a Temper, and was the chief promoter of the Union: By this means he became odious to the *Greeks*, who were displeas'd with it, and therefore he stay'd in *Italy*, and was honour'd with the Dignity of a Cardinal, or rather he honoured the Purple which he wore, by his Learning, Wisdom and Piety. He deserv'd to have been Pope, and should have been so, if he would have made some advances to obtain that Supream Dignity, but he preferr'd Retirement, Study and Repose before Bessarion, *a Cardinal.*

Beſſarion, *a Cardinal.* before the Pontifical Dignity, and thought that he could not in Conſcience ſeek after it. He died in 1472. Aged 77 years, after his return from his Embaſſie into *France*, whither he had been ſent by the Pope.

The Works of *Beſſarion* which now remain are theſe which follow; a Treatiſe of the Sacrament of the Euchariſt, and of the words of Conſecration, wherein he proves that the Bread and Wine are chang'd into the Body and Blood of Jeſus Chriſt, by vertue of the words of our Lord, and not by Prayer; and anſwers the Objections of the *Greeks*, by explaining their Liturgy according to the Doctrine of the Greek Fathers; a Dogmatical Diſcourſe about the Cauſes of Schiſm, and another about Union, in the Acts of the Council of *Florence*; a Treatiſe addreſs'd to *Alexis Laſcaris*, concerning the Proceſſion of the Holy Spirit, and in Defence of the Definition of the Council of *Florence*, related in the 13th Tome of the Councils, *p.* 1228. A Letter of the Proceſſion of the Holy Spirit, an Apology for *Veccus*, together with a Confutation of the Treatiſe of *Palamas*; a Letter to thoſe of the Patriarchate of *Conſtantinople*, and an Anſwer to 4 Arguments of *Planudes* about the Proceſſion of the Holy Spirit; which works were publiſh'd by *Arcadius*, and printed at *Rome*, in 1630. Theſe are all the Theological Works of *Beſſarion*, not to mention thoſe of Philoſophy, which diſcover that he was as great a Philoſopher as Divine. He defends the Philoſophy of *Plato* in 4 Books, againſt *George* of *Trebizonde* who attack'd it; he wrote about that Philoſophers Books of Laws, and a Treatiſe of Nature and Art, addreſs'd to *George* of *Trebizonde*; he Tranſlated the Metaphyſicks of *Ariſtotle* and *Theophraſtus*, which Works were printed at *Venice* in 1503. and 1516. He wrote a Letter to the Governour of the Children of Prince *Thomas Paleologus*, about their Education, which is publiſh'd by *Pontanus*, in his Notes upon the Hiſtory of *Phranza*, printed at *Ingolſtat*, in 1504. and by *Meurſius* at *Leyden*, in 1613. There was alſo printed at *Iſtebon* in 1603. An Exhortation to Chriſtian Princes to make War againſt the *Turks*; and *Bzovius* has inſerted into his Hiſtory a Diſcourſe which *Beſſarion* made upon the death of the Emperor *Manuel Paleologus*. There are alſo ſome Letters of his in Print, and in Manuſcript.

George Scholarius, *who was of the* Latins *ſide.* There is no Greek Author of this time, who has left us more Works in favour of the *Latins*, than *George Scholarius*, who was Profeſſor at *Conſtantinople*, who being Conſulted at 1ſt by *John Paleologus*, about the project of Union, anſwer'd him very freely, came afterwards with him into the Weſt, and was preſent at the Council of *Florence*, where he declar'd for the Union. He wrote upon this Subject a Letter addreſs'd to the Greek Biſhops, and 3 Diſcourſes to the Council about Peace; and after the Council was ended, he defended ſtoutly the 5 Articles of its Decree, about the Proceſſion of the Holy Spirit, Unleavened Bread, Purgatory, the Happineſs of Souls after Death, and about the Primacy of the Pope, in an Excellent Apology printed in Latin at *Dilingen*, in 1581. in Greek at *Rome*, in 1577. and in Greek and Latin in 1628. He wrote alſo a Treatiſe about the Proceſſion of the Holy Spirit, againſt *Mark* of *Epheſus*, which remains imperfect, and was never yet printed. But beſides theſe Books of Controverſie with the *Greeks*, he wrote alſo other Treatiſes about Religion, *viz.* A Dialogue about the Myſteries of the Trinity, and Incarnation, between a Chriſtian, and a Mahometan, printed at *Frankfurt*, in 1583. an Abridgment of the *Dogmata* of Religion, printed at *Baſil* in 1556. and at *Helmſtadt* in 1611. A Treatiſe of Predeſtination, addreſs'd to *Joſeph* a Monk of *Theſſalonica*, printed at *Ausburg* in 1593. and at the end of St. *Baſil*'s Works of the Edition in 1618. A Diſcourſe about the Trinity, printed at *Venice* in 1501. all which Works are in Latin, in the laſt Bibliotheque of the Fathers. He wrote alſo many other Treatiſes which are in Manuſcript, or loſt. This Author wrote with eaſe, abounds in words, is Noble in his Expreſſions, and ſolid in his Reaſonings.

Joſeph, *Biſhop of* Metona. *Joſeph* Biſhop of *Metona*, maintain'd alſo the Union made at the Council of *Florence*, and wrote upon this Subject an Anſwer to the Treatiſe of *Mark* of *Epheſus*, againſt the Council of *Florence*, related at the end of the Acts of this Council.

Gregory Mamas, *the* Protoſyncelle. *Gregory*, Sirnam'd *Mamas* the *Protoſyncelle*, Confeſſor to the Emperor, and afterwards Patriarch of *Conſtantinople*, after he had done much towards the Union which was made in the Council of of *Florence*, maintain'd it alſo againſt *Mark* of *Epheſus*, by refuting the Letter which this Author wrote againſt the decree of Union, and juſtifying all the Articles which it contains, in an excellent Apology which is at the end of the Acts of this Council. There is alſo a long Letter of this Author about the Proceſſion of the Holy Spirit, addreſs'd to *Alexis Comnenus*, the Emperor of *Trebizonde*, wherein he juſtifies the doctrine of the *Latins*, and the Addition made to the Creed. It was publiſh'd by *Allatius*, in the firſt Tome of Orthodox Greece.

To theſe Authors we muſt joyn *John Pluſiadenus*, under which Name we find in the ſame Book of *Allatius*, an Apology for the Council, written by way of Dialogue; but 'tis very probable, as *Allatius* has ſhewn, that this Book is *Joſeph*'s of *Metona*, of whom there is a Letter found againſt *Mark* of *Epheſus*, in ſome Manuſcripts under the ſame Name.

Andrew, *Archbiſhop of* Rhodes. *Andrew* Archbiſhop of *Rhodes*, who was ſent by Pope *Eugenius* to the Council of *Baſil*, where he ſpoke a Diſcourſe, defended in the Council of *Florence* the Cauſe of the *Latins*; and *Iſidore* Archbiſhop of *Kiovia* in *Ruſſia*, who was alſo one that acted for the *Latins* in this Council, ought rather to be conſider'd as one for the *Latins*, than for the *Greeks*, ſince he always adher'd to the *Latin* Church.

Iſidore, *Archbiſhop of* Kiovia.

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We may alſo place in this Rank the Monk *Hilarion*, who wrote a Tract of the uſe of Unleavened Bread in the Euchariſt, according to the doctrine of the *Latins*, publiſh'd by *Allatius* in the firſt Tome of the Orthodox Faith. Hilarion, a Greek *Monk*.

As to *George* of *Trebizonde*, and *John Argyropulus*, who retir'd into *Italy*, the former before the taking of *Conſtantinople*, they may be look'd upon rather as Learned Men, than as Divines. Nevertheleſs the former wrote a Letter to *John Paleologus*, exhorting him to come to *Florence*, rather than to *Baſil*; 2 Treatiſes of the Proceſſion of the Holy Spirit, againſt the Sentiment of the *Greeks*, which are publiſh'd by *Allatius* in the firſt Tome of Orthodox *Greece*. He Treats alſo in the laſt, of the Unity of the Catholick Church, and of the Primacy of the Church of *Rome*; and alledges that the 5 Patriarchal Churches have a kind of Subordination one to another, according to their Rank and Degree; and that during the Vacancy of the Church of *Rome*, the Government of the Univerſal Church belongs to the Patriarch of *Conſtantinople*. This Author wrote alſo a Diſcourſe upon theſe words of Jeſus Chriſt, about St. *John* the Evangeliſt, *If I will that he tarry*, &c. wherein he alledges that St. *John* never died; which was printed at *Baſil* in 1543. and the Martyrdom of St. *Andrew* of *Chio*, who was Martyr'd by the *Turks*, which is Related by *Surius*, at the 22th of *May*. He Tranſlated many Works of the Fathers, *viz.* The Commentaries of St. *Cyril* upon the Goſpel of St. *John*, and his 14 Treatiſes about the Trinity, many Homilies of St. *Chryſoſtom*, the Treatiſe of St. *Gregory* of *Nyſſen*, of the Life of *Moſes*, the Books of St. *Baſil* againſt *Eunomius*, and *Euſebius*'s Treatiſe of Evangelical Preparation. As to *John Argyropulus*, the only Theological Treatiſe which we have of his, is a Work of the Proceſſion of the Holy Spirit, in defence of the Decree of the Council of *Florence*, which is publiſh'd by *Allatius* in the firſt Tome of Orthodox *Greece*. George of Trebizonde, and Argyropulus.

There are alſo ſome other Greek Authors of this Century, whoſe Works are purely Hiſtorical, as *George Phranza* an Officer of the Emperor's Court, who wrote the *Byzantine* Hiſtory, from the year 1260. to the year 1476. which is publiſh'd by *Pontanus*, and printed at *Ingolſtadt*, in 1604. George Phranza.

Matthew Camariote, who wrote a Letter about the taking of *Conſtantinople* by the *Turks*, made Commentaries upon *Syneſius*, and a Treatiſe of the Light of *Thabor*, againſt the *Barlaamites*. Matthew Camariote.

Ducas wrote the *Byzantine* Hiſtory from the year 1341. to the year 1462. which was printed at *Paris* in 1649. Ducas, a Greek *Hiſtorian*.

George Codinus Curolopata, was the Author of divers Pieces about the State, the Empire and City of *Conſtantinople*, which are printed at *Paris* in 1655. George Codinus Curopata.

Laonicus Chalcondylus wrote the Hiſtory of the *Turks*, from the year 1300. to the year 1463, which is printed in Latin at *Paris*, in 1550. and at *Baſil* in 1556, and 1562. in Greek and Latin at *Geneva*, in 1615. and at *Paris*, in 1650. Laonicus Chalcondylus.

Nicolas Secundinus, who ſerv'd as an Interpreter to the Council of *Florence*, wrote an Abridgment of the Hiſtory of the *Turks*, until the Taking of *Conſtantinople*, which is printed at *Louvain*, in 1553. Nicolas Secundinus.

CHAP. VI.

Of the COUNCILS *held in the Fifteenth Century.*

THere were very few Provincial or National Councils held in the Fifteenth Century, the Church being then divided by Schiſms, and buſied in attending upon General Councils. Here follow ſome which are moſt Remarkable.

The Council of Oxford, *in the Year* 1408.

The Council held at *Oxford*, in 1408. by *Thomas Arundel* Archbiſhop of *Canterbury*, made Thirteen Regulations, to put a ſtop to the Progreſs of *Wickleff*'s Errors. *The Council of* Oxford, *in* 1408.

The Firſt is, That no Eccleſiaſtick Secular or Regular, ſhall be admitted to Preach the Word of God, until he has been examin'd and approv'd by the Biſhop of the Dioceſe.

The Second, That no Perſon ſhall be permitted to Preach in the Church, or in the Churchyard, unleſs he be approv'd.

The Third, That the Preachers ſhall Preach after a manner ſuitable to their Auditory, without inveying againſt the Diſorders of the Clergy.

The Fourth, That nothing ſhall be Taught about the Sacraments, or the Faith, but what is agreeable to the Doctrine of the Church.

The Fifth, That Maſters of Arts ſhall not Treat of Divinity, nor ſuffer their Scholars to Treat of it.

The

The Council of Oxford, *in* 1468.

The Sixth, That no Books ſhall be publiſh'd, which are not approv'd by the Univerſities of *Oxford*, or *Cambridge*, or by Twelve Doctors Choſen by the Univerſity, with the conſent of the Biſhops.

The Seventh, That no Tranſlation ſhall be made of the Scripture into the vulgar Tongue, which is not approv'd by the Ordinary.

The Eighth, That no Propoſition ſhall be advanc'd which has a bad ſenſe, under pretence that 'tis capable of a good ſenſe.

The Ninth, That the Points of Doctrine decided by the Church ſhall not be diſputed, and the Authority of the Decretals and Synodal Conſtitutions ſhall not be oppos'd.

The Tenth, That a Prieſt ſhall not be admitted to Celebrate Divine Service out of his own Dioceſe, without a Teſtimonial from his Biſhop.

The Eleventh, That the Heads of Colleges ſhall take care to inform themſelves of the Life and Manners of their Scholars, and to puniſh thoſe who are Convicted of Hereſie.

The Twelfth, That thoſe who do not obſerve theſe Conſtitutions ſhall be thruſt out of their Benefices.

The Thirteenth, That the Proceſs ſhall be drawn up Summarily and Extraordinarily in Matters of Hereſie, as in Caſes of High-Treaſon.

The Council of Saltzburg, *in* 1420.

The Council of Saltzburg, *in* 1420.

Eberhard Archbiſhop of *Saltzburg*, Legat to the Holy-See, held in the year 1420. in his Metropolitan City a Council, wherein he publiſh'd 34 Decrees.

In the Firſt, He declares that 'tis an Error to Teach that a Curate or Prieſt who is in a ſtate of Mortal Sin cannot Abſolve or Conſecrate; and that 'tis not true that a Biſhop or Curate cannot Abſolve a Prieſt from the Crime of Fornication.

The Second is, That Provincial and Dioceſan Synods ſhall be held as is Ordain'd by the Holy Canons.

The Third Abrogates the Cuſtoms that are Eſtabliſh'd contrary to the Liberty of Churches.

The Fourth Ordains, That no Perſon ſhall be admitted to Holy Orders, who has not firſt Confeſs'd.

The Sixth Excludes Baſtards from the Order of the Clergy.

The Seventh Forbids Inferiour Judges to hinder an Appeal to the Superiour.

The Eighth, Orders Pariſh-Prieſts to give an Honourable Revenue to their Curates.

The Ninth, Forbids to pronounce a Sentence of Interdict lightly, or impertinently.

The Tenth, Explains the Duty of Prelates, and to whom they ought to have a regard in their Viſitations.

The Eleventh Forbids the Chaplains of private Chappels to Celebrate Divine Service there, without making their ſubmiſſion to the Biſhop, or Arch-deacon, and enjoyns them to come to Synods.

The Twelfth, Deprives thoſe who extort Abſolutions by violence, of the benefit of them.

The Thirteenth, Ordains that no Perſon ſhall be excus'd for neglecting to execute the Order of his Superiour, under pretence of loſs of Goods, or Corporal damage, unleſs the thing be prov'd, and that as to Negative Commands, no Excuſe ſhall be admitted.

The Fourteenth, That Reſignations of a Right ſhall be made in the preſence of the Biſhop, or the Official, after the Parties ſhall have taken an Oath that they are ſerious.

The Fifteenth, Regulates the manner of Citing thoſe whom the Curates dare not Cite, becauſe they fear them.

The Sixteenth, Forbids to traduce the Clergy before a Laical Tribunal.

The Seventeenth, Renews the Canons concerning the modeſty of the Apparel of Eccleſiaſticks, and forbids Regulars who are made Biſhops, to quit their Religious Habit.

The Eighteenth, Deprives Concubinary Clergy-men of their Benefices, and declares them incapable of poſſeſſing them.

The Nineteenth, Decrees, That Clergy-men who have a Benefice, before they take poſſeſſion of it, ſhall make Oath before the Biſhop or the Arch-deacon, that they have not committed Simony to obtain it.

The Twentieth, Forbids Patrons, or Collators of Benefices, to detain any thing, upon any pretence whatſoever.

The One and Twentieth, Excommunicates thoſe who have ſtollen any thing, unleſs they reſtore it within a Month.

The Two and Twentieth, Declares that he who Mortgages any Demain upon the account of which he has a Right of Patronage, does not Mortgage that Right.

The Three and Twentieth, Leaves Clergy-men and others at liberty to make a Teſtament.

The Twenty Fourth, Ordains that Divine Service ſhall be ſaid for an Archbiſhop or Biſhop when they are dead; for the former, in all the Biſhopricks of the Province, and for the ſecond, in all the Pariſhes of his Dioceſe.

The Twenty Fifth, Forbids a Curate to hear Confeſſion from, or Adminiſter the Sacraments to any Perſon who is not of his own Pariſh, unleſs he has deſir'd and obtain'd leave of the proper Pariſh-Prieſt.

The

The Twenty Sixth, Deprives of the Right of Patronage, thoſe who rob the Churches whereof they are Patrons, after the death of the preſent Poſſeſſor. *The Council of* Saltzburg, *in* 1420.

The Twenty Seventh, Forbids Prieſts to give a Treat upon the day of their firſt Maſs.

The Twenty Eighth, Enjoyns Pariſh-Prieſts to teach their Pariſhioners the form of Baptiſm.

The Twenty Ninth, Forbids the Proceſſes which are made about Churches.

The Thirtieth, Ordains that the Conſtitutions of the Council of *Conſtance* againſt Simoniacks, ſhall be publiſh'd 3 times in a year in the Cathedral and Collegiate Churches.

The One and Thirtieth, Excommunicates thoſe who Bury the Dead in a Church-yard during an Interdict.

The Thirty Second, Is againſt the *Huſſites*.

The Three and Thirtieth, Orders the Men that are *Jews* to wear a Corner'd Cap, and the *Jewiſh* Women a little Bell, to diſtinguiſh them from others.

The Thirty Fourth, Is againſt Luxury, and the Ornaments of Women.

The Council of Collen, *in* 1423.

This Provincial Council held under *Theodoric* Archbiſhop of *Collen* made 11 Regulations. *The Council of* Collen, *in* 1423.

The Firſt, is againſt Concubinary Clergy-men.

The Second, Is againſt the Lords who forbid their Subjects to have any Commerce with Eccleſiaſticks.

The Third, Enjoyns the Officials to obſerve the Common Law in Caſes of Appeal.

The Fourth, Forbids under pain of Excommunication to aboliſh the Cuſtoms introduc'd by the piety of the Faithful.

The Fifth, Forbids to appoint any but Prieſts to be preachers of Indulgences.

The Sixth, Forbids Canons and other Clergy-men to prattle during the time of Divine Service, under the penalty of being depriv'd for 8 days of the Diſtributions.

The Seventh, forbids Pariſh-Prieſts to take Mendicant Monks for Vicars, when they can have others.

The Eighth, Concerns publick Concubinaries.

The Ninth, is concerning the deſtruction of the *Huſſites*, and *Wickleſits*.

The Tenth, Ordains, That a Bell ſhall be rung every *Friday* at Noon, and every day at Sun-Riſing, and that Indulgences be granted to thoſe who ſay certain Prayers when it Rings.

The Eleventh, Ordains the Celebration of the Feaſt of the Compaſſion of the Virgin *Mary*.

The Council of Paris, *in* 1429.

John of *Nanton*, Archbiſhop of *Sens*, held in the Month of *April*, in 1429. a Council of the Biſhops of his Province at *Paris*, where he drew up 40 Articles of Regulations concerning the duty and behaviour of Eccleſiaſticks, Monks and Canons Regular, the Obſervation of *Sunday*, the Licenſes diſpenſing with the Banns of Matrimony, which he forbad to grant eaſily. *The Council of* Paris, *in* 1429.

The Council of Tortoſe, *in* 1429.

In the ſame year *Peter* Cardinal of *Foix*, Legate of the Holy-See, held a Council in the Province of *Tarragona*, at *Tortoſe*, wherein he publiſh'd 20 Decrees about Divine Service, the Ornaments of Churches, the Inſtruction of Youth, the Qualifications of Benefic'd Men, the Rights of Biſhops and Churches, *&c.* *The Council of* Tortoſe, *in* 1429.

The Council of Angers, *in* 1448.

John Bernard Archbiſhop of *Tours*, held a Council of his own Province at *Angers*, in 1448. wherein he made 17 Regulations. *The Council of* Angers, *in* 1448.

The Firſt, Concerning Reſcripts.

The Second, About the time of Ordination.

The Third, Of the Life and Manners of Clergy-men.

The Fourth, Of Benefic'd Men who do not Reſide.

The Fifth, Of Obſerving Silence in the Quire.

The Sixth, Of Plays, and Feaſts that are forbidden.

The Seventh, Which forbids to Preach out of Churches, and Ordains that none ſhall uſe in preaching exceſſive Clamours, or extraordinary Geſtures.

The Eighth, Forbids Abbots to detain the Goods of vacant Priories.

The Ninth, Regulates the Rights of Viſitation.

The Tenth, Is againſt Concubinaries, and about the Forms which are to be obſerv'd in pronouncing an Excommunication.

The Twelfth, Forbids Clandeſtine Marriages, and Night Revels.

The Council of Angers, in 1448.

The Thirteenth, Is for the Immunity of Churches.

The Fourteenth, Forbids to carry about the Relicks of the Saints for Gain.

The Fifteenth, Orders that Indulgences granted by the Holy-See, ſhall be publiſh'd by Perſons who are knowing, and known, and of a good Life.

The Sixteenth, Concerns the Publication of the Decrees of this Council.

The Seventeenth, Gives the Dioceſan Biſhop a Power to Abſolve from the Cenſures Enacted by Synods.

The Council of Soiſſons, *in* 1456.

The Council of Soiſſons, in 1456.

John Juvenal of *Urſins*, Archbiſhop of *Rhemes*, held in 1456. a Council of his Province at *Soiſſons*, wherein he Reſided, Publiſh'd and Ordain'd the Execution of the Regulations made by the Council of *Baſil*, which were confirm'd in the Aſſembly of *Bourges*.

The Council of Toledo, *in* 1473.

The Council of Toledo, in 1473.

This Council was call'd together by *Alphonſus* of *Carilla*, Archbiſhop of *Toledo*, in the Burrough of *Aranda*, where he publiſh'd 29 Regulations about Eccleſiaſtical Diſcipline.

The Firſt, For the Celebration of Dioceſan and Provincial Synods.

The Second, enjoyns Pariſh-prieſts to take care that they Inſtruct the People in the chief Articles of Religion.

The Third, Forbids the promotion of thoſe to Holy Orders, who underſtand not Latin.

The Fourth, Forbids to receive the Clergy of another Dioceſe, without a Letter from their Biſhop.

The Fifth, and Sixth, Are about the Habit of Biſhops and Clergymen, whereby they are forbidden to wear Garments of Silk, or ſuch as are ſhort, under pain of a Fine.

The Seventh, Is about the Obſervation of *Sunday*, and the Feſtivals.

The Eighth, Forbids Eccleſiaſticks to wear Mourning.

The Tenth, Forbids to admit thoſe Eccleſiaſticks who do not underſtand Latin, to Pariſh-Cures, or Prebends.

The Eleventh, Forbids Clergy-men to play at Dice.

The Twelfth, Enjoyns Prieſts to Celebrate Maſs at leaſt 4 times in a year,, and Prelates 3 times, under pain of being Fin'd.

The Thirteenth, Forbids Preachers to preach, without the Biſhop's Leave.

The Fourteenth, Is againſt Inferior Clerks, who do not uſe the Clerical Habit, and the Tonſure.

The Fifteenth, Forbids Clergy-men to provide Souldiers to Temporal Lords, except to the King.

The Sixteenth, Forbids to Celebrate Marriage at any other time than what is permitted by the Laws of the Church, and Condemns thoſe Clergy-men to be Fin'd, who give the Nuptial Bleſſing at the times forbidden.

The Seventeenth, Is againſt Clandeſtine Marriages.

The Eighteenth, Excommunicates thoſe who Buy or Sell the Revenues of vacant Benefices.

The Nineteenth, Forbids to Act Comedies, or other Plays, to make Maſquerades, to repeat Songs, or hold profane Diſcourſes in Churches.

The Twentieth, Deprives of Chriſtian Burial thoſe who die of the Wounds they have receiv'd in a Duel, even tho' they ſhould have receiv'd the Sacrament of Penance before their death.

The One and Twentieth, Ordains the ſame Penalty againſt Raviſhers.

The Two and Twentieth, Excommunicates thoſe who prejudice the Immunities of Eccleſiaſticks.

The Three and Twentieth, Ordains that the Excommunication which is paſt in one Dioceſe, ſhall be obſerv'd in all others.

The Twenty Fourth, Lays an Interdict upon that place, which drives away a Clergy-man by violence.

The Twenty Fifth, Forbids to exact or receive any thing for Ordination, either before or after it, not ſo much as for the Seal, or the Wax.

The Twenty Sixth, Declares that the Penalties Enacted againſt Benefic'd Men, ſhall extend to all ſorts of Prelates.

The Twenty Seventh, Grants the Biſhops power to Abſolve from the Cenſures that are paſt in a Synod.

The Twenty Eighth, and Twenty Ninth, Ordain the Publication of theſe Decres in the Dioceſan and Cathedral Synods.

The

The Council of Sens, 1485.

Triſtand of *Salazar*, Archbiſhop of *Sens*, aſſembled in 1485. a Synod at *Sens*, wherein he confirms the Conſtitutions made in another Synod, held 25 Years before by *Louis* of *Melun*, Archbiſhop of *Sens*, upon 4 Heads; *The Council of Sens, in 1485.*

The Firſt, About the Celebration of Divine Service.

The Second, About the Reformation of the Clergy, the Duty of Prelats, the Habits and Behaviour of Eccleſiaſticks.

The Third, About the Reformation of Regulars.

The Fourth, About the Duty of Lay-men towards the Church, *viz.* the Celebration of Feſtivals, the Payment of Tithes, Marriages, Eccleſiaſtical Immunities, *&c.* Theſe Regulations were drawn out of the Councils of *Baſil*, of *Lateran*, from the pragmatick Sanction, the Decretals and other provincial Councils.

The Council of Roan, *in* 1445.

We have alſo 40 Articles of Conſtitutions, from a Council held at *Roan* in 1445. by *Raoul Ruſſel*, Archbiſhop of that City, and the Biſhops his Suffragans, which contain many good Regulations about the Diſcipline of the Church. There is one againſt the Superſtition of thoſe who give particular Names to the Images of the Virgin, as, *Our Lady of Recovery, of Pity, of Conſolation, of Grace*, &c. becauſe this gives occaſion to believe that there is more Vertue in one Image than another. *The Council of Roan, in 1445.*

CHAP. VII.

An Hiſtory of the Wicklefites *and* Huſſites, *of* John Wicklef, John Huſs, *and* Jerom *of* Prague, *of their Errors and their Condemnation.*

JOHN *Wickleſ*, an *Engliſh* Doctor, and Profeſſor of Divinity in the Univerſity of *Oxford*, and Rector of *Lutterworth* in the Dioceſe of *Lincoln*, flouriſh'd with good Reputation in that Univerſity, until the Diſſenſions happen'd at *Oxford* between the Monks and the Seculars, by which he was oppreſs'd and engag'd to declare againſt the Intereſt of the Pope and the Church. He had been choſen by the Seculars Head of a College, founded at *Oxford* for the Scholars of *Canterbury*; but the Monks being newly admitted into that College, had a mind to prefer a Regular to that Place; whereupon *Wickleſ* and his Regulars drove them out of the College. Theſe being expell'd, had recourſe to *Simon Langham*, Cardinal and Archbiſhop of *Canterbury*, who took them into his Protection, and order'd *Wickleſ* to reſign up that Place to a Monk nam'd *Henry Wodehull*; but *Wickleſ* refus'd to obey, whereupon the Archbiſhop ſequeſtred the Revenues of the College. The Affair was carried to Pope *Urban* V. by *Wickleſ* and his Aſſociates, and he appointed a Cardinal to hear the Cauſe, who decided it in favour of the Monks, and order'd that *Wickleſ* and his Aſſociates ſhould leave the College after they had made Satisfaction to the Monks. The Pope confirm'd this Sentence by his Bull, publiſhed in 1370. Thus *Wickleſ* was obliged to reſign; but this Diſgrace diſguſted him againſt the Court of *Rome*, and put him upon ſeeking out ſome way of Revenge. The Belief of the Authority of the Pope and the Church in Temporals was then ſufficiently eſtabliſhed in *England*, and the Juriſdiction of Biſhops there was of a very large Extent. *Wickleſ* ſet himſelf to oppoſe both the one and the other, in which Conteſt he found many Complices and Protectors, becauſe the Doctrin which he eſpous'd was favourable to the King, whoſe Power was weakned and diminiſhed by that of the Pope and the Biſhops, to the great Lords who were in Poſſeſſion of the Revenues of the Church, and had a mind to ſhake off the Yoke of Eccleſiaſtical Cenſures; and to the People, to whom the Tax of *Peter*-pence and the other Impoſitions of the Church of *Rome* were burdenſome. The Books of *Marſilius* of *Padua*, and *John* of *Jande*, and ſome other Authors, who had written of Eccleſiaſtical and Temporal Power according to the Intereſt of Princes, againſt the Pretenſions of Popes, furniſh'd him with Matter enough upon this Subject; and he did not only blindly follow the Extravagances into which theſe Authors had fall'n, but carried the matter higher, and ſet himſelf to teach and preach publickly againſt the Juriſdiction of the Pope and the Biſhops. When this Doctrin begun to ſpread and make a Noiſe, *Simon Sudbury*, Archbiſhop of *Canterbury*, aſſembled in the Month of *February*, 1377. a Council at *London*, to which he caus'd *Wickleſ* to be cited, to give there an account of his Doctrin. *Wickleſ* came thither accompanied with the Duke of *Lancaſter*, who had then the principal Share in the Government of *An Hiſtory of Wickleſ.*

An Hiſtory of Wicklef.

the Kingdom (*Edward* III. drawing near his end, and being weak in Body and Mind) and with many other Lords; and there he defended himſelf, and was diſmiſs'd without any Condemnation. But Pope *Gregory* XI. being advertis'd of the Doctrin which was ſpread by *Wicklef* in *England*, and of the Protection he met with to ſave him from Condemnation, wrote to the Biſhops of *England*, to cauſe him to be apprehended, or if they could not compaſs that, to cite him to *Rome*, and at the ſame time ſent them 19 Propoſitions advanc'd by *Wicklef*, which he condemns as Heretical and Erroneous. The Doctrin contain'd in theſe Propoſitions may be referr'd to 4 Heads: The 1ſt is, That God hath not given his Church Temporal Revenues to poſſeſs them always, and that Temporal Princes may take from it the Poſſeſſion of them for juſt Reaſons; the 2d, That the Church cannot make uſe of Excommunication and other Cenſures to exact temporal Revenues, and that Excommunication has no effect at all but only in ſo far as it is agreeable to the Law of God; the 3d, That every Prieſt lawfully ordain'd has ſufficient Power to adminiſter the Sacraments, and conſequently to abſolve all contrite Perſons from any Sin whatſoever; the 4th, That all ſorts of Eccleſiaſticks, even the Pope of *Rome* himſelf, may be reprov'd and accus'd by their Inferiours, tho' they be Lay-men. Theſe Letters of *Gregory* being brought into *England*, and delivered to the Prelats of the Kingdom after the Death of King *Edward*, they held a Council at *Lambeth* about the end of this Year, where *Wicklef* appear'd, and now a 2d time avoided Condemnation by the Protection of the Lords and the People, who declar'd ſo ſtoutly for him, that the Biſhops durſt not do any thing but command him to be ſilent after he had explain'd the Propoſitions in a Senſe wherein they may be maintain'd.

The Minority of *Richard* II. who ſucceeded his Father *Edward* at Twelve years of Age, gave occaſion to great Inſurrections of the common People againſt the Nobility, to the great Diſturbance of the Kingdom. The Seditious ſhook off the Yoke of the Lords and the Magiſtrates, refuſ'd to pay them their cuſtomary Dues, robb'd them of their Eſtates, maſſacred the Archbiſhop of *Canterbury*, made themſelves Maſters of *London*, kill'd the King's principal Officers, and committed an infinite number of Outrages throughout the whole Kingdom. *Wicklef* had no hand in theſe Seditions, altho' his Doctrin may have given occaſion to them; but he continued ſtill to ſpread his new Doctrins, and added to them ſome new Errors more dangerous than the former, and drew after him a great number of Diſciples who taught the ſame Doctrin.

Councils at London *againſt* Wicklef.

William Courtnay, Archbiſhop of *Canterbury*, having a mind to put a ſtop to this Diſorder, call'd together at *London*, in *May*, 1382. a Council conſiſting of 8 Biſhops, and many Doctors and Batchelors of Divinity and Law, wherein he condemned 24 Propoſitions of *Wicklef* or his Diſciples, *viz.* 10 as Heretical, and 14 as Erroneous, and contrary to the Definition of the Church. The 10 firſt are as follow, 1ſt, That the Subſtance of Material Bread and Wine remains in the Sacrament after Conſecration; 2dly, That the Accidents do not remain without a Subject in this Sacrament; 3dly, That Jeſus Chriſt is not there indentically, truly and really, according to his proper Corporal Preſence; 4. That a Prieſt who lives in Mortal Sin, does not at all ordain, conſecrate, or baptize; 5. That when a Man is contrite as he ought to be, his External Confeſſion is uſeleſs; 6. That there is no Foundation in the Goſpel, to believe that Jeſus Chriſt eſtabliſhed the Maſs; 7. That God is obliged to obey the Devil; 8. That if the Pope is a Reprobate and a wicked Man, and conſequently a Member of the Devil, he has no Power over the Faithful, except perhaps by the Emperor; 9. That we ought not to acknowledge any Pope ſince *Urban* VI. and that every Nation ought to live as the *Greeks* do, according to their peculiar Laws; 10. That it is contrary to the Holy Scripture, that Eccleſiaſticks ſhould have Temporal Revenues. The Propoſitions Erroneous are theſe, 1ſt, That a Prelat ought not to excommunicate any Perſon whom he does not know to be excommunicated by God; 2. That he who excommunicates otherwiſe, is a Heretick, and excommunicates himſelf; 3. That a Prelat who excommunicates a Clergy-man, that appeals to the King or his Council, is a Traytor to the King and Kingdom; 4. That thoſe who abſtain from Preaching or Hearing the Word of God, upon the Account of Excommunication from Men, are indeed excommunicate, and ſhall be treated as Traytors at the Tribunal of God; 5. That a Prieſt or Deacon has Authority to preach the Word of God, tho' they have no Power from the Holy See, or a Biſhop; 6. That thoſe who are in Mortal Sin are no longer Biſhops or Prelats, nor ſo much as Temporal Lords; 7. That Temporal Lords may take away the Temporal Revenues from Eccleſiaſticks, who live in a Cuſtom of Sin, and that private Perſons may correct their Superiors when they commit a Sin; 8. That Tithes are pure Alms; That the Pariſhioners may detain them upon the account of the Sins of their Paſtors, and need not pay them but when they pleaſe; 9. That private Prayers applied to a Perſon by the Eccleſiaſticks or Regulars, are no more to the Advantage of that Perſon than General Prayers; 10. That thoſe who enter into a particular Monaſtery, render themſelves more incapable of obſerving the Commands of God; 11. That the Saints who inſtituted Regulars, whether they be Mendicants or ſuch as are endow'd, did ſin in making ſuch a Foundation; 12. That the Regulars who live in private Houſes, are not at all of the Chriſtian Religion; 13. That the Regulars are oblig'd to get their Livelihood by the Labour of their hands, and not by begging; 14. That thoſe who give Alms to the Regulars who preach, and who admit them, are excommunicate. Theſe Propoſitions being cenſur'd in the Aſſembly held *June* 12ſt, Mr. *Nicholas Herford*, and *Philip Rapington*, a Canon-Regular, Profeſſors of Divinity, were ſummon'd to appear to give their Opinion about them. After they had made a General Proteſtation, that they would ſubmit to the Deciſions of the Church, and obey the Archbiſhop of *Canterbury*, they acknowledg'd

acknowledg'd that theſe Propoſitions were heretical and erroneous, at leaſt in ſome ſenſe, which they determin'd in their Declarations. Theſe Reſtrictions did not pleaſe the Archbiſhop of *Canterbury*, who requir'd of them a pure and ſimple Condemnation, and caus'd tell them by the Doctors there preſent at the Aſſembly, that the Anſwers of theſe Two Divines, were inſufficient, heretical, deceitful, erroneous and malicious. *Councils at London againſt Wickleſ.*

In purſuance of this Declaration, he ſummon'd the accus'd to anſwer purely and ſimply, and they being unwilling to do it off hand, he gave them time till the 27th of the ſame Month. The like Admonition he gave to *John Aiſthon*, Maſter of Arts in *Oxford*, who was alſo cited; but he anſwered more inſolently than the Two former. The Acts of the Council do not inform us what theſe Divines did afterwards; but there are ſome Hiſtorians who relate that *Herford* and *Aiſthon* perſiſted in their Errors, and that *Rapington* renounc'd them, and that *Wickleſ* himſelf, when he came to this Council, made a Confeſſion of Faith wherein he retracted his Errors, and own'd the real Preſence of Jeſus Chriſt in the Euchariſt. Howſoever this be, the Council condemn'd the Errors of *Wickleſ* and his Diſciples, and obtained a Declaration of King *Richard*, a Declaration againſt all thoſe who ſhould teach or preach this Doctrin, wherein he permits the Archbiſhops and Biſhops to cauſe them to be apprehended. In purſuance of this Proclamation, the Archbiſhop of *Canterbury* and the other Prelats, caus'd thoſe among the *Wickleſites* to be ſeiz'd who publiſh'd new Doctrins, or wrote for them with greater Warmth. In the mean time, *Wickleſ* died a little while after at *Lutterworth*, *Dec.* 31th in 1384, and left many Books behind him for the eſtabliſhing of his Doctrin. The chief of them is his Treatiſe, entituled, *A Trialogue*, wrote in form of Dialogue between *Alethia*, (*i. e.* Truth) *Pſeudis*, (*i. e.* a Lye) and *Phroneſe*, (*i. e.* Wiſdom) which is divided into 4 Books.

In the 1ſt he treats of God; in the 2d of Men and Angels; in the 3d of Vertues and Sins, of Grace, Liberty and the Incarnation of Jeſus Chriſt; 4. in the, laſt of Signs or Sacraments, and of the Four Ends of Man. The principal Errors contain'd in theſe Books, are as follow, That God cannot but do but what he does; that every thing which happens comes to paſs by Neceſſity; that God could not hinder the Sin of the firſt Man, nor pardon it without the Satisfaction of Jeſus Chriſt, and that it was impoſſible but the Son of God muſt be incarnate, make Satisfaction and die; That God acts by Neceſſity, that he cannot hinder Sin, that he can ſave none but thoſe who are actually ſav'd, that he he wills Sin to bring good out of it. As to the Sacraments he admits the number of Seven, but he does not think that this Name agrees to them all univerſally, *i. e.* according to the ſame Idea; he denies Tranſubſtantiation, and the real Preſence of the Body of Jeſus Chriſt in the Euchariſt, and maintains, that the Subſtance is really Bread, and the Body of Jeſus Chriſt ſacramentally and figuratively; he believes that Infants may be ſav'd without the Baptiſm of Water, and thoſe that are damned ſuffer the Pain of Senſe. The Sacrament of Order is not univocally ſo with the other Sacraments, 'tis a Power and not a Sacrament. He ſays, That in the time of St. *Paul* and the Primitive Church, there were but Two Orders; he condemns the Riches and ſecular Power of the Eccleſiaſticks, and the Foundations which are made for Perpetuity. He admits the Sacrament of Marriage to come under the general Idea of a Sacrament, but he pretends that it is only made by the internal Conſent of the Parties, and that it were as good, nay better to expreſs it by Words *de futuro*, than by Words *de præſenti*. He believes that external Penance and the Confeſſion which is made to a Prieſt, are not neceſſary, and that they may be left off; he obſerves that Extreme-Unction has not much Foundation in Holy Scripture. After this he declaims againſt the Inſtitution of the Orders of Friars Mendicants, againſt Mendicity, againſt Fraternities and Indulgences. The Style of this Work is dry and Scholaſtical, there is but little Solidity, and much Heat and Paſſion in his Arguments. *The Trialogue of Wickleſ.*

This is almoſt the only Work of *Wickleſ* which has been printed. There appeared in *Germany* in 1525, written in *Engliſh* with this Title, *The Little Gate of Wickleſ*, compos'd againſt Tranſubſtantiation, and printed at *Nuremberg* in 1546, and at *Oxford* in 1612. It is a Work of ſome of his Diſciples, ſince it was not written till 1395. There was alſo Two Books of *Wickleſ* in *Engliſh* publiſh'd by *James*, and printed at *Oxford* in 1608, *viz.* a Requeſt to *Richard* II. and all the Orders of the Kingdom, that they would reduce the Friars Mendicants to their Duty, and a Memorial containing 50 Articles of Errors or Crimes whereof he accuſes them. There are alſo in Hiſtorians and Acts of Council, ſome Propoſitions and Declarations of *Wickleſ*. He tranſlated the Bible into *Engliſh*, and his Verſion is to be found in M. S. in ſome of the Libraries of *England*, as alſo, a Commentary upon the *Pſalms* and the *Canticles*, upon the Epiſtles and Goſpels, upon ſome ſelect Paſſages of Scripture, an Harmony of the Evangeliſts, Sermons for the whole Year, and many other Treatiſes of Doctrin or Morality. *The Works of Wickleſ.*

While the Works of *Wickleſ* were ſpreading after his Death, and his Diciples continued ſtill to publiſh their Errors, *Thomas Arundel*, who ſucceeded *William Courtnay* in the Archbiſhoprick of *Canterbury*, held a provincial Council at *London* in 1396, wherein he condems 18 Articles drawn out of the Trialogue of *Wickleſ*: Whereof the 1ſt is, That the Subſtance of Bread continues upon the Altar after Conſecration, and that it does not ceaſe to be Bread; the 2d, That as *John* was *Elias* by a Figure and not perſonally, ſo the Bread is figuratively the Body of Jeſus Chriſt, and that without doubt theſe Words, *This is my Body*, are a figurative way of ſpeaking, like that, *John is Elias*; the 3d, That in the Chapter, *Ego Berengarius*, it was determin'd that the Euchariſt is naturally true Bread; the 4th, That thoſe who determine, that the Children of the *A Council at London againſt the Wickleſites.*

A Council at London *againſt the* Wicklefites.

the Faithful who die without Baptiſm are not ſav'd, are preſumptuous and fooliſh; the 5th, That the conferring of the Sacrament of Confirmation is not reſerv'd peculiarly to the Biſhop; the 6th, That in the time of St. *Paul* and the Apoſtles, there were but two Orders in the Church, that of Prieſts and that of Deacons, and that there is no difference between the Pope, the Patriarchs and the Biſhops; that it would be ſufficient if there were only Prieſts and Deacons, and that it was Pride which invented the other Degrees; the 7th, That Marriages made between ancient Perſons, whoſe end is not to have Children, are not true Marriages; 8, That the Cauſes of Divorce upon the account of Conſanguinity or Affinity, are human Conſtitutions and groundleſs; the 9th, That it would be better to uſe in the Celebration of Marriage, theſe Words, *I will take you for my Wife*, than theſe, *I take you for my Wife*, and that when a Man is tied to one Woman by the former, and afterwards to another by the latter, the former Marriage is to be held good; the 10th, That the Pope, Cardinals, Patriarchs, Archbiſhops, Biſhops, Officials, Deans, Monks, Canons, Mendicants, Beggars, are the 12 Fore-runners and Diſciples of Antichriſt; the 11th, That the Precept given to the Prieſt under the Law, and to the Levites, that they ought to have no Share in the Rents of Lands, but to live upon Tithes and Oblations, is a Negative Precept, and obliges for ever; the 12th, That there is not a greater Heretick, than a Prieſt who teaches, that 'tis lawful for Prieſts and Levites, under the Goſpel to poſſeſs Temporal Revenues; the 13th, That Temporal Lords not only may, but are even oblig'd to take away all Temporal Revenues from the Church that is habitually diſorderly; the 14th, That Jeſus Chriſt, and the Apoſtles would have appointed Corporal Unction if it had been a Sacrament; the 15th, That he who is laſt in the Church is the greateſt in the Sight of God, and the Vicar of Jeſus Chriſt; the 16th, That in order to the poſſeſſing of a true Temporal Demand, 'tis neceſſary that a Man be in a ſtate of Righteouſneſs, and that thoſe who live in Mortal Sin are not Maſters of any thing; the 17th, That every thing which happens comes to paſs neceſſarily; the 18th, That we ought not to believe or practiſe every thing which the Pope and Cardinals enjoyn, but only what follows clearly from Scripture, and that all other things ought to be rejected and deſpiſed as heretical. *Widford* was employed to defend the Condemnation which was decreed in this Council, which he did in a Book written on purpoſe, which is printed in the Collection of *Orthunus Gratus*, wherein he oppoſes the Errors of *Wicklef*, not by Scholaſtical Arguments, but by Authorities drawn from the Holy Scripture, the Fathers and the Canon-Law: His Treatiſe is ſolid and learned for that time, tho' it is not well-written.

Another Condemnation of Wicklef *by* Thomas Arundel, *in* 1408.

At laſt *Thomas Arundel* utterly baniſh'd the Hereſie of *Wicklef*, by the Conſtitutions which he made in a Synod held at *Oxford* in 1408. wherein he ordains, 1ſt, That no Eccleſiaſtick, whether Secular or Regular, ſhall be ſuffer'd to preach, unleſs he be authoriz'd and approv'd by the Biſhop; 2dly, That thoſe who ſhall preach any Doctrin contrary to that of the Church, ſhall be puniſh'd ſeverely; 3, That the Profeſſors ſhall teach no new Doctrin, nor ſuffer their Scholars to learn any; 4, That no Book of *Wicklef*, or any others, ſhall be read unleſs it be approv'd by the Univerſity of *Oxford*, or of *Cambridge*, or by 12 Doctors whom theſe Univerſities ſhall appoint; 5, That no Verſion of the Scripture into the vulgar Tongue ſhall be read, unleſs it be approv'd by the Dioceſan Biſhop, or a provincial Council; 6, That none of the Propoſitions which are condemn'd ſhall be maintain'd, and that no Perſon ſhall oppoſe the Doctrins and Practices receiv'd by the Church, as the Worſhip of the Croſs, of Images, and of the Reliques of Saints; 7, That no Prieſt ſhall be admitted to the Celebration of Maſs in another Dioceſe, unleſs he has a Letter recommendatory from his Biſhop, or ſome others in the Dioceſes where he has liv'd; 8, That the Principals and Heads of Colleges ſhall take Care to examine every Month the Morals and Doctrin of the Scholars, and to puniſh thoſe who ſhall advance any Errors; Laſtly, That all thoſe who are accus'd by common Fame, or ſuſpected of Hereſy, ſhall be condemn'd after a ſimple Citation, if they do not appear. Theſe Conſtitutions were publiſh'd at *London* the next Year, and confirm'd by the King's Authority.

In the Year 1413. Pope *John* XXIII. condemn'd in a Council at *Rome*, the Books of *Wicklef*; yet he granted to all thoſe who had a mind to defend his Memory, the Term of 9 Months to appear before the Holy See, and to alledge what they might think convenient in his Defence. In the ſame Year *John Oldcaſtle* was convicted and condemn'd of Hereſy at *London*, and ſav'd his Life for this time, by eſcaping out of the Tower of *London*, where he was Priſoner; but being retaken in 1416, and convicted of Rebellion, he was burnt: Many other *Wicklefites* ſuffer'd after the ſame manner. At laſt the Prelats of *England* being ſupported by the Royal Authority, us'd their utmoſt Endeavours to exterminate this Hereſy utterly out of the Kingdom, and hindred it from receiving any publick Settlement there.

The Books of Wicklef *carried into* Bohemia, *and condemned.*

The Books of *Wicklef* being carried into *Bohemia* by *Peter Payne*, an Engliſh-man one of his Diſciples, ſpread there ſo far in a little time, that the greateſt part of the Maſters and Scholars of the Univerſity of *Prague* had got them into their Hands. *Sbynko*, Archbiſhop of that City being inform'd of it, and foreſeeing the Miſchief they would produce, made 2 Orders in 1408. one addreſs'd to all the Members of the Univerſity of *Prague*, wherein he enjoyns them to bring him the Books of *Wicklef*, that thoſe in which any Errors were found might be burnt; and the other addreſs'd to all the Pariſh-prieſts and Preachers, wherein he ordains them to teach the People, that after the Pronunciation of the Words of the Holy Sacrament, there remain'd nothing but the Body of Jeſus Chriſt under the Species of Bread, and the Blood of Jeſus Chriſt in the Cup. There was then in the Univerſity of *Prague* a Maſter of Arts and Batchelor

of

of Divinity, Nam'd *John Huſs*, or of *Huſſenitz*, the Place of his Birth, who had taught Grammar, and Philoſophy, and having afterwards applied himſelf to the Study of the Holy Scripture, and the Latin Fathers, was become an able Preacher, and Chaplain in the Church of the Holy Innocents, call'd *Bethlehem*, at *Prague*. He was one of thoſe who were moſt reſpected in the Univerſity of that City, becauſe he had obtain'd of *Wenceſlaus* the King, the Revocation of the Privileges of other Nations, in favour of the *Bohemians*; for the Univerſity of *Prague* being Founded by *Charles* IV. after the Example of that at *Paris*, it was compos'd of four Nations, *Bohemia*, *Bavaria*, *Saxony*, and *Poland*. Thoſe of the three latter Nations being almoſt all *Germans*, and having 3 Voices againſt one, were become abſolute Maſters of the greateſt part of the Profeſſors Chairs and Places, and Governors of all the Affairs of the Univerſity, Diſpoſers of the Chief Benefices in the City, to the utter Excluſion of the *Bohemians*, who depended entirely upon them, until that *John Huſs* obtain'd of King *Wenceſlaus* the Revocation of the Privileges of theſe other Nations, and the Reſtoration of the *Bohemians* to the Principal Places of the Univerſity. The Profeſſors of other Nations being offended at this Treatment, retir'd to *Miſnia*, and carried away with them more than 2000 Scholars. *John Huſs* having by this means acquir'd a great deal of Credit and Authority in the Univerſity, eaſily perſwaded many of its Members that the firſt Order of the Archbiſhop was an Infringment of the Privileges and Liberties of the Univerſity, which the Members ought to enjoy, whereby they were allow'd to Read all ſorts of Books; and that the ſecond contain'd an intolerable Error, in that it ſeem'd to affirm that there was nothing but the Body of Jeſus Chriſt under the ſpecies of Bread, and nothing but his Blood in the Cup. Upon this Ground they appeal'd from theſe Orders to Pope *Gregory* XII. who was own'd for Pope in *Germany*. Their Appeal was receiv'd, and the Archbiſhop of *Prague* was Cited to *Rome* by the Pope. But this Archbiſhop having inform'd *Alexander* V. that theſe Errors of *Wickleſ* began to take root in *Bohemia*, by the means of their Sermons who had read his Books, obtain'd from him a Bull, whereby the Pope Commiſſions him to hinder the publiſhing of theſe Errors in his Province.

John Huſs *defends the Book of* Wickleſ.

In vertue of this Bull, he Condemn'd by a Definitive Sentence the Writings of *John Wickleſ*, proceeded againſt 4 Doctors who had not brought to him the Copies which they had of them, and by another Sentence forbad them to Preach in any Chappels, whatever Privilege they might have. *John Huſs*, and ſome other Members of the Univerſity of *Prague*, and the Patron of the Chappel of *Bethlehem*, made their proteſtations againſt the Proceeding of the Archbiſhop of *Prague*; and on the 25th of *June*, in 1410. entred a new Appeal from his Sentences. The Affair being carried before *John* XXIII. he order'd that *John Huſs*, who was accus'd of Preaching many Errors and Hereſies, ſhould appear in Perſon at the Court of *Rome*, and granted a Commiſſion to Cardinal *Colonna* to Cite him. *John Huſs* excus'd himſelf, and ſo order'd the matter, that *Wenceſlaus* King of *Bohemia*, the Queen, the Barons, and the Univerſity, ſent to the Pope to pray him that he would diſpence with *John Huſs*'s Perſonal preſence; that he would not ſuffer the Kingdom of *Bohemia* to be defam'd by accuſing them of Hereſie, that he would give leave to Preach the word of God freely in their Chappels, and that he would ſend Legates to ſit upon the Place, at the Expence of the *Bohemians*, for correcting Abuſes, if any ſuch there were. *John Huſs* ſent 3 Proctors, who appear'd for him before Cardinal *Colonna*, and alledg'd Excuſes for his Abſence; proteſting that they were ready to anſwer on his behalf; but the Cardinal ſhew'd no regar'd to them, declar'd him Contumacious, and as ſuch, Excommunicated him. Theſe Proctors having appeal'd to the Pope, he appointed the Cardinals of *Aquileia*, *Brancas*, *Venice*, and *Zabarella*, to draw up the Proceſs of this Affair. Theſe Commiſſioners confirm'd the Judgment given by Cardinal *Colonna*, and carried the matter higher, by extending the Excommunication which was paſs'd againſt *John Huſs*, againſt his Diſciples, and his Friends; they declar'd him a Ringleader of Hereſie, and pronounc'd an Interdict againſt him. But notwithſtanding this Deciſion, from which he appeal'd to a future Council, he continu'd ſtill to Preach and publiſh his New Doctrins by word of mouth, and by Writing, tho' he was driven away from the Church of *Bethlehem*, and had retir'd to the place of his Nativity. At this time he wrote many Letters, and Compos'd his Treatiſe of Reading the Books of Hereticks; wherein he maintains, that it cannot be abſolutely forbidden; but he particularly juſtifies *Wickleſ*'s Book of the Trinity, anſwers a Treatiſe written againſt *Wickleſ*, by one *Stokes* an Engliſh-man, and another nameleſs Author, who had written againſt him, and accus'd him of Diſobedience.

John Huſs *Condemn'd at* Rome.

After this, he ſets himſelf to declaim againſt the Clergy, the Pope, and the Cardinals: At the ſame time he wrote a Diſcourſe to prove that the Vices and Faults of Eccleſiaſticks ought to be reprov'd in Sermons. He handles alſo other Queſtions, whereof one reſpects the Blood of Jeſus Chriſt, of which many pretend to have a Relick, and in what ſenſe Jeſus Chriſt may be called Bread. As to the Firſt, He determines, that Jeſus Chriſt being Glorified, did take up with him all his own Blood, and that there is no Remains of it on Earth; and that the greateſt part of the Miracles which are reported about the Apparition of the Blood of Jeſus Chriſt, are the Frauds and Impoſtures of Covetous Men. In the Second, He maintains that Jeſus Chriſt may be called Bread; but neither in the one nor the other does he depart from the Doctrin of the Church, about the Tranſubſtantiation of the Bread and Wine into the Body and Blood of Jeſus Chriſt.

John Huſs *perſiſts in his Opinions.*

John Huſs *perſiſts in his Opinions.*

At the ſame time *Peter* of *Dreſden* being driven out of his own Country, came to *Prague*, and perſwaded *Jacobelle* of *Miſnia*, a Prieſt of the Chappel of St. *Michael*, to preach up the Re-eſtabliſhment of the Communion under the Species of Wine. The *Huſſites* embrac'd this Opinion, and began to Preach that the uſe of the Cup was neceſſary to the Laity, and that the Sacrament ſhould be Adminiſtred under both kinds. *Sbinko* ſeeing this Diſorder, implor'd the help of *Wenceſlaus*; but when this Prince did not afford any Cure to theſe Novelties, the Archbiſhop had recourſe to *Sigiſmund* King of *Hungary*, who promis'd him that he would come quickly into *Bohemia*, to ſet in order the Affairs of the Church in that Kingdom; but before he could make this Journey *Sbinko* died in *Hungary*. *Wenceſlaus* Advanc'd to his Place an Ignorant Man, Covetous, and Negligent, Nam'd *Albicus*, who never troubled himſelf about his Church, nor took any care to oppoſe the *Huſſites*, but ſuffer'd them to continue their Sermons.

The Bulls of *John* XXIII. Publiſh'd at *Prague*, in 1412. againſt *Laodiſlaus* King of *Naples*, by which the Pope order'd a Croiſade for making War with this Prince, and granted Indulgences to all thoſe who ſhould go to this War, furniſh'd ample Matter to *John Huſs*, who was now return'd to *Prague*, who Declaim'd againſt the Indulgences, the Croiſades, and Confuted theſe Bulls. The Populace being animated by his Diſcourſes, began to publiſh that *John* XXIII. was Antichriſt; the Magiſtrates having cauſed ſome of the moſt Seditious to be apprehended, the Common People put themſelves in Arms to deliver them, and the Magiſtrates had much ado to pacifie them, by promiſing that no hurt ſhould be done to the Priſoners. But they were ſo far from keeping their word, that they order'd them to be ſecretly Executed in the Judgment-Hall; and the Blood which ran out from the place of Execution, diſcovering the Maſſacre of theſe Men to the Common People, they took Arms again, carried off by force the Bodies of thoſe who were put to death, Interr'd them Honourably in the Church of *Bethlehem*, and look'd upon them as Martyrs.

The Magiſtrates having a mind to publiſh their Reaſons why they oppoſed the Doctrin of the *Huſſites*, call'd together many Doctors of Divinity at *Prague*, who drew up a Cenſure of Forty Five Propoſitions of *Wickleſ*, and put a Preface before it; wherein they aſſert the Authority of the Pope, the Cardinals, and the Church of *Rome*, and accuſe the *Huſſites* of Faction. It was about this time that *John Huſs* wrote a great many Books and Diſcourſes againſt the Cenſure of theſe Doctors, whom he calls *Prætorians*. He maintains ſome of the Articles which they had Condemn'd, *viz.* Thoſe which concern'd the Liberty of Preaching, the Power of Secular Princes over the Revenues of Eccleſiaſticks, the voluntary payment of Tithes, and the forfeiture which Spiritual and Temporal Lords make of their Power, when they live in Mortal Sin.

He wrote a Great Treatiſe about the Church, to confute the Preface of that Cenſure, wherein he maintains that the Church conſiſts only of thoſe who are predeſtinate; That Jeſus Chriſt is the Head and Foundation of it; That the Pope and Cardinals are only Members of it, and that the other Prelates are Succeſſors to the Apoſtles as well as they; That none is oblig'd to obey them, but when they Command what is agreeable to the Law of God, and not in things that are evil, or indifferent; That an Excommunication which is groundleſs does not bind at all. He anſwers alſo particularly the Writings of *Stephen Paletz*, of *Staniſlaus Zuoima*, and of Eight other Doctors, who had written againſt the Cenſure, and caus'd a Writing to be fix'd up upon the Church of *Bethlehem*, wherein he accuſes the Clergy of Six Errors. Firſt, Of believing that the Prieſt by ſaying Maſs becomes the Creator of his Creator. Second, Of ſaying that we ought to believe in the Virgin, in a Pope, and in the Saints. Third, That the Prieſts can when they will, and when it pleaſes them, remit the pain and guilt of Sin. Fourth, That every one muſt obey his Superiors, whether they Command what is juſt, or unjuſt. Fifth, That every Excommunication, juſt, or unjuſt, binds the Excommunicate. Sixth, About Simony. He wrote two particular Pieces againſt the ſecond of theſe pretended Errors; wherein he confeſſes that we muſt believe the Church, and the Saints; but maintains, that it cannot be ſaid that we muſt believe in the Church, as 'tis ſaid that we muſt believe in God, which was never affirm'd by any Catholick. He inſinuates in one of theſe two Pieces, that Confeſſion to a Prieſt is not neceſſary. He wrote alſo at the ſame time three thick Volumes againſt the Clergy; the 1ſt, Entituled *The Anatomy of the Members of Antichriſt*; the 2d, *Of the Kingdom of the People, and the Life and Manners of Antichriſt*; the 3d, *Of the Abomination of Prieſts, and Carnal Monks in the Church of Jeſus Chriſt*, and ſome other Tracts againſt Traditions, about the Unity of the Church, Evangelical perfection, the Myſtery of Iniquity, and the Diſcovery of Antichriſt. His heat and paſſion tranſport him againſt the Clergy in all theſe Pieces, and the ſame Principles and Errors are found in them.

John Huſs *goes to the Council of* Conſtance.

The Council of *Conſtance* being now appointed, the Pope and Emperor Invited *John Huſs* to come thither, and give an account of his Doctrin; and that he might do it with all freedom, the Emperor granted him a ſafe Conduct, whereby he gave him leave to come freely to the Council, and return from it again. *John Huſs* before his Departure out of *Prague*, caus'd ſome Placarts to be fix'd upon the Gates of the Churches in that City, wherein he declares that he went to the Council to anſwer all the Accuſations that were made againſt him, and that he was ready to appear at the Court of *Conrad* Archbiſhop of *Prague*, to hear all thoſe who had any thing to ſay againſt him, and to juſtifie his Innocence. He demanded alſo of the Biſhop of *Nazaret* the Inquiſitor, whether he had any thing to propoſe againſt him, from whom he received a favourable Teſtimony; but when he preſented himſelf at the Court of the Archbiſhop who had called

called an Aſſembly againſt him, he was denied admiſſion. After this he parted from *Prague*, accompanied with the Lord *Wences* of *Dunbar*, and *John* of *Chlum*, to go to *Conſtance*; and thro' all the Cities as he went, he made publick Declarations that he was going to the Council to juſtifie himſelf, and to anſwer the Accuſations that ſhould be made againſt him; and exhorted all thoſe who had any thing to ſay againſt him, to be there preſent. He arriv'd at *Conſtance* *November* the 3*d*, in the year 1414. His Adverſary *Stephen Paletz* came thither a little time after; and having joyn'd with *Michael* of *Cauſis*, who had formerly been a Pariſh-Prieſt at *Prague*, but went from thence to ſtay at the Court of *Rome*, they declared themſelves to be his Accuſers, and drew up a Memorial of his Errors, which they preſented to the Pope, and Prelates of the Council.

John Huſs *goes to the Council of* Conſtance.

John Huſs was Order'd twenty ſix days after his Arrival, to appear before the Pope, and Cardinals; thither he went, accompanied with the Lord *John* of *Chlum*, and declar'd to them that he was ready to ſubmit to their Correction, in caſe he ſhould be Convicted of having taught any Error. The Cardinals afterwards retir'd to Conſult what they ſhould do with *John Huſs*, and left him in the mean time under a ſtrong Guard. The Reſult of their Conſultation was, that he ſhould be put in ſafe Cuſtody; whereupon they told *John* of *Chlum* that he might withdraw, but as to *John Huſs*, he was Conducted to the Chantry-Houſe of the Church of *Conſtance*, where he was kept for Eight days, and from thence remov'd to the Priſon of the Convent of Friars-Preachers, where he fell Sick. His Accuſers preſented a Petition to the Pope, containing the Heads of the Accuſation which they had to propoſe againſt him, and deſir'd that Commiſſioners might be nam'd to draw up his Proceſs. The Patriarch of *Conſtantinople*, and two Biſhops were the Perſons Commiſſion'd, who heard many Witneſſes againſt *John Huſs*, and order'd his Books to be Examin'd. While this Proceſs was drawing up, Pope *John* XXIII. retir'd from *Conſtance*, as we have already ſaid, and his Officers who had the Charge of keeping *John Huſs* follow'd him, and left the Keys of the Priſon to the Emperor *Sigiſmund*, and the Cardinals, who deliver'd *John Huſs* into the hands of the Biſhop of *Conſtance*, by whoſe Order he was ſhut up in a Caſtle beyond the *Rhine*, near to *Conſtance*. The Council at this time in Seſſion 5. *April* the 6th, in 1415. appointed the Cardinals of *Cambray*, and St. *Mark*, the Biſhop of *Dol*, and the Abbot of the Ciſtercians, to finiſh the Proceſs of *John Huſs*, and renew the Condemnations which were paſſed againſt the Doctrin of *Wickleff*, eſpecially that of the 45 Articles Cenſur'd by the Univerſity of *Paris*, and *Prague*; and in the next Seſſion, held the 17th of the ſame Month, the Council joyn'd to theſe Commiſſioners a Biſhop for each Nation, and granted a Commiſſion to Cite *Jerom* of *Prague*, the Companion and Friend of *John Huſs*, who was next to him one of the principal Preachers of this new Doctrin. He had Travelled very much, and was admitted Maſter of Arts, not only in the Univerſity of *Prague*, but alſo in thoſe of *Paris*, *Collen*, and *Heidelberg*, where he was accuſed of making diſturbances. He had Travelled into *England*, where he had Copied out the Books of *Wickleff*, and return'd into *Prague*, leven'd with his Doctrin, he combin'd with *John Huſs* to propagate it. He arriv'd the 4th of *April* at *Conſtance*, and underſtanding how *John Huſs* had been treated, and that he alſo would be ſeiſed, he retired the next day to *Iberlingen*, an Imperial City near *Conſtance*, and wrote from thence to the Emperor and Council to deſire a ſafe-Conduct; one was preſented to him, which gave him leave to come, but not to return. He cauſed a Proteſtation to be fixed up, wherein he declares that he would appear before the Council to juſtifie himſelf, if a ſafe Conduct were granted him, and demands of the Lords of *Bohemia* an Act of his Declaration. After this he began his Journey to return into *Bohemia*; but he was ſtop'd at *Hirſau*, by the Officers of *John* the Son of Prince *Clement*, Count Palatine, who had the Government of *Sultzbach*, and afterwards carried away to *Conſtance*, by *Louis*, the Son of the ſame Prince.

The Proceſs of John Huſs, *drawn up in the Council of* Conſtance.

The Council before they proceeded againſt the Perſons of *John Huſs*, and *Jerom* of *Prague*, in the 18th Seſſion, held *May* 4. Condemn'd the 45 Articles of the Doctrin of *Wickliff*, which were Cenſur'd by the Univerſities of *Paris*, and *Prague*: The firſt 24 are the Propoſitions Cenſur'd by *Simon Courtnay*, Archbiſhop of *Canterbury*. The 25th, That all thoſe who are obliged to Pray for ſuch who intangle themſelves with Temporal Affairs are *Simoniacks*. The 26th, That the Prayer of a Reprobate is of no value. The 27th, That all things happen by an Abſolute Neceſſity. The 28th, That Confirmation, Ordination, and the Conſecration of Churches are reſerv'd to the Pope and Biſhops from no other Motive but Covetouſneſs and Ambition. The 29th, That Univerſities, Studies, Colleges, and Degrees were introduc'd only by a vain Superſtition, and do as much miſchief to the Church as the Devil. The 30th, That we ought not to fear the Excommunication of the Pope, becauſe it is the Cenſure of Antichriſt. The 31ſt, That thoſe who found Cloyſters commit a Sin, and thoſe who enter into them are Diabolical Men. The 32d, That to Enrich the Church, is to act contrary to the Law of Jeſus Chriſt. The 33d, That St. *Sylveſter* and *Conſtantine* fail'd in Endowing the Church. The 34th, That all the Regulars of the Order of Mendicants are Hereticks, and all thoſe who give them Alms are Excommunicate. The 35th, That thoſe who enter into Religious Houſes, put themſelves out of a capacity of working out their own Salvation, and that they ſhall never be Sav'd, unleſs they Apoſtatize. The 36th, That the Pope and all the Clergy who have Revenues are Hereticks, as alſo all thoſe who approve them. The 37th, That the Church of *Rome* is the Synagogue of Satan, and the Pope is not the immediate Vicar of Jeſus Chriſt and the Apoſtles.

The Condemnation of the Articles of Wickliff, *by the Council of* Conſtance.

John Huss *persists in his Opinions.*

At the same time *Peter* of *Dresden* being driven out of his own Country, came to *Prague*, and perswaded *Jacobelle* of *Misnia*, a Priest of the Chappel of St. *Michael*, to preach up the Re-establishment of the Communion under the Species of Wine. The *Hussites* embrac'd this Opinion, and began to Preach that the use of the Cup was necessary to the Laity, and that the Sacrament should be Administred under both kinds. *Sbinko* seeing this Disorder, implor'd the help of *Wenceslaus*; but when this Prince did not afford any Cure to these Novelties, the Archbishop had recourse to *Sigismund* King of *Hungary*, who promis'd him that he would come quickly into *Bohemia*, to set in order the Affairs of the Church in that Kingdom; but before he could make this Journey *Sbinko* died in *Hungary*. *Wenceslaus* Advanc'd to his Place an Ignorant Man, Covetous, and Negligent, Nam'd *Albicus*, who never troubled himself about his Church, nor took any care to oppose the *Hussites*, but suffer'd them to continue their Sermons.

The Bulls of *John* XXIII. Publish'd at *Prague*, in 1412. against *Laodislaus* King of *Naples*, by which the Pope order'd a Croisade for making War with this Prince, and granted Indulgences to all those who should go to this War, furnish'd ample Matter to *John Huss*, who was now return'd to *Prague*, who Declaim'd against the Indulgences, the Croisades, and Confuted these Bulls. The Populace being animated by his Discourses, began to publish that *John* XXIII. was Antichrist; the Magistrates having caused some of the most Seditious to be apprehended, the Common People put themselves in Arms to deliver them, and the Magistrates had much ado to pacifie them, by promising that no hurt should be done to the Prisoners. But they were so far from keeping their word, that they order'd them to be secretly Executed in the Judgment-Hall; and the Blood which ran out from the place of Execution, discovering the Massacre of these Men to the Common People, they took Arms again, carried off by force the Bodies of those who were put to death, Interr'd them Honourably in the Church of *Bethlehem*, and look'd upon them as Martyrs.

The Magistrates having a mind to publish their Reasons why they opposed the Doctrin of the *Hussites*, call'd together many Doctors of Divinity at *Prague*, who drew up a Censure of Forty Five Propositions of *Wickleff*, and put a Preface before it; wherein they assert the Authority of the Pope, the Cardinals, and the Church of *Rome*, and accuse the *Hussites* of Faction. It was about this time that *John Huss* wrote a great many Books and Discourses against the Censure of these Doctors, whom he calls *Prætorians*. He maintains some of the Articles which they had Condemn'd, *viz.* Those which concern'd the Liberty of Preaching, the Power of Secular Princes over the Revenues of Ecclesiasticks, the voluntary payment of Tithes, and the forfeiture which Spiritual and Temporal Lords make of their Power, when they live in Mortal Sin.

He wrote a Great Treatise about the Church, to confute the Preface of that Censure, wherein he maintains that the Church consists only of those who are predestinate; That Jesus Christ is the Head and Foundation of it; That the Pope and Cardinals are only Members of it, and that the other Prelates are Successors to the Apostles as well as they; That none is oblig'd to obey them, but when they Command what is agreeable to the Law of God, and not in things that are evil, or indifferent; That an Excommunication which is groundless does not bind at all. He answers also particularly the Writings of *Stephen Paletz*, of *Stanislaus Zuoima*, and of Eight other Doctors, who had written against the Censure. and caus'd a Writing to be fix'd up upon the Church of *Bethlehem*, wherein he accuses the Clergy of Six Errors. First, Of believing that the Priest by saying Mass becomes the Creator of his Creator. Second, Of saying that we ought to believe in the Virgin, in a Pope, and in the Saints. Third, That the Priests can when they will, and when it pleases them, remit the pain and guilt of Sin. Fourth, That every one must obey his Superiors, whether they Command what is just, or unjust. Fifth, That every Excommunication, just, or unjust, binds the Excommunicate. Sixth, About Simony. He wrote two particular Pieces against the second of these pretended Errors; wherein he confesses that we must believe the Church, and the Saints; but maintains, that it cannot be said that we must believe in the Church, as 'tis said that we must believe in God, which was never affirm'd by any Catholick. He insinuates in one of these two Pieces, that Confession to a Priest is not necessary. He wrote also at the same time three thick Volumes against the Clergy; the 1st, Entituled *The Anatomy of the Members of Antichrist*; the 2d, *Of the Kingdom of the People, and the Life and Manners of Antichrist*; the 3d, *Of the Abomination of Priests, and Carnal Monks in the Church of Jesus Christ*, and some other Tracts against Traditions, about the Unity of the Church, Evangelical perfection, the Mystery of Iniquity, and the Discovery of Antichrist. His heat and passion transport him against the Clergy in all these Pieces, and the same Principles and Errors are found in them.

John Huss *goes to the Council of* Constance.

The Council of *Constance* being now appointed, the Pope and Emperor Invited *John Huss* to come thither, and give an account of his Doctrin; and that he might do it with all freedom, the Emperor granted him a safe Conduct, whereby he gave him leave to come freely to the Council, and return from it again. *John Huss* before his Departure out of *Prague*, caus'd some Placarts to be fix'd upon the Gates of the Churches in that City, wherein he declares that he went to the Council to answer all the Accusations that were made against him, and that he was ready to appear at the Court of *Conrad* Archbishop of *Prague*, to hear all those who had any thing to say against him, and to justifie his Innocence. He demanded also of the Bishop of *Nazaret* the Inquisitor, whether he had any thing to propose against him, from whom he received a favourable Testimony; but when he presented himself at the Court of the Archbishop who had

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called an Aſſembly againſt him, he was denied admiſſion. After this he parted from *Prague*, accompanied with the Lord *Wences* of *Dumbar*, and *John* of *Chlum*, to go to *Conſtance*; and thro' all the Cities as he went, he made publick Declarations that he was going to the Council to juſtifie himſelf, and to anſwer the Accuſations that ſhould be made againſt him; and exhorted all thoſe who had any thing to ſay againſt him, to be there preſent. He arriv'd at *Conſtance* *November* the 3*d*, in the year 1414. His Adverſary *Stephen Paletz* came thither a little time after; and having joyn'd with *Michael* of *Cauſis*, who had formerly been a Pariſh-Prieſt at *Prague*, but went from thence to ſtay at the Court of *Rome*, they declared themſelves to be his Accuſers, and drew up a Memorial of his Errors, which they preſented to the Pope, and Prelates of the Council.

John Huſs *goes to the Council of* Conſtance.

John Huſs was Order'd twenty ſix days after his Arrival, to appear before the Pope, and Cardinals; thither he went, accompanied with the Lord *John* of *Chlum*, and declar'd to them that he was ready to ſubmit to their Correction, in caſe he ſhould be Convicted of having taught any Error. The Cardinals afterwards retir'd to Conſult what they ſhould do with *John Huſs*, and left him in the mean time under a ſtrong Guard. The Reſult of their Conſultation was, that he ſhould be put in ſafe Cuſtody; whereupon they told *John* of *Chlum* that he might withdraw, but as to *John Huſs*, he was Conducted to the Chantry-Houſe of the Church of *Conſtance*, where he was kept for Eight days, and from thence remov'd to the Priſon of the Convent of Friars-Preachers, where he fell Sick. His Accuſers preſented a Petition to the Pope, containing the Heads of the Accuſation which they had to propoſe againſt him, and deſir'd that Commiſſioners might be nam'd to draw up his Proceſs. The Patriarch of *Conſtantinople*, and two Biſhops were the Perſons Commiſſion'd, who heard many Witneſſes againſt *John Huſs*, and order'd his Books to be Examin'd. While this Proceſs was drawing up, Pope *John* XXIII. retir'd from *Conſtance*, as we have already ſaid, and his Officers who had the Charge of keeping *John Huſs* follow'd him, and left the Keys of the Priſon to the Emperor *Sigiſmund*, and the Cardinals, who deliver'd *John Huſs* into the hands of the Biſhop of *Conſtance*, by whoſe Order he was ſhut up in a Caſtle beyond the *Rhine*, near to *Conſtance*. The Council at this time in Seſſion 5. *April* the 6th, in 1415. appointed the Cardinals of *Cambray*, and St. *Mark*, the Biſhop of *Dol*, and the Abbot of the Ciſtercians, to finiſh the Proceſs of *John Huſs*, and renew the Condemnations which were paſſed againſt the Doctrin of *Wickleſ*, eſpecially that of the 45 Articles Cenſur'd by the Univerſity of *Paris*, and *Prague*; and in the next Seſſion, held the 17th of the ſame Month, the Council joyn'd to theſe Commiſſioners a Biſhop for each Nation, and granted a Commiſſion to Cite *Jerom* of *Prague*, the Companion and Friend of *John Huſs*, who was next to him one of the principal Preachers of this new Doctrin. He had Travelled very much, and was admitted Maſter of Arts, not only in the Univerſity of *Prague*, but alſo in thoſe of *Paris*, *Collen*, and *Heidelberg*, where he was accuſed of making diſturbances. He had Travelled into *England*, where he had Copied out the Books of *Wickleſ*, and return'd into *Prague*, leven'd with his Doctrin, he combin'd with *John Huſs* to propagate it. He arriv'd the 4th of *April* at *Conſtance*, and underſtanding how *John Huſs* had been treated, and that he alſo would be ſeiſed, he retired the next day to *Iberlingen*, an Imperial City near *Conſtance*, and wrote from thence to the Emperor and Council to deſire a ſafe-Conduct; one was preſented to him, which gave him leave to come, but not to return. He cauſed a Proteſtation to be fixed up, wherein he declares that he would appear before the Council to juſtifie himſelf, if a ſafe Conduct were granted him, and demands of the Lords of *Bohemia* an Act of his Declaration. After this he began his Journey to return into *Bohemia*; but he was ſtop'd at *Hirſau*, by the Officers of *John* the Son of Prince *Clement*, Count Palatine, who had the Government of *Sultzbach*, and afterwards carried away to *Conſtance*, by *Louis*, the Son of the ſame Prince.

The Proceſs of John Huſs, *drawn up in the Council of* Conſtance.

The Council before they proceeded againſt the Perſons of *John Huſs*, and *Jerom* of *Prague*, in the 18th Seſſion, held *May* 4. Condemn'd the 45 Articles of the Doctrin of *Wickliff*, which were Cenſur'd by the Univerſities of *Paris*, and *Prague*: The firſt 24 are the Propoſitions Cenſur'd by *Simon Courtnay*, Archbiſhop of *Canterbury*. The 25th, That all thoſe who are obliged to Pray for ſuch who intangle themſelves with Temporal Affairs are *Simoniacks*. The 26th, That the Prayer of a Reprobate is of no value. The 27th, That all things happen by an Abſolute Neceſſity. The 28th, That Confirmation, Ordination, and the Conſecration of Churches are reſerv'd to the Pope and Biſhops from no other Motive but Covetouſneſs and Ambition. The 29th, That Univerſities, Studies, Colleges, and Degrees were introduc'd only by a vain Superſtition, and do as much miſchief to the Church as the Devil. The 30th, That we ought not to fear the Excommunication of the Pope, becauſe it is the Cenſure of Antichriſt. The 31ſt, That thoſe who found Cloyſters commit a Sin, and thoſe who enter into them are Diabolical Men. The 32d, That to Enrich the Church, is to act contrary to the Law of Jeſus Chriſt. The 33d, That St. *Sylveſter* and *Conſtantine* fail'd in Endowing the Church. The 34th, That all the Regulars of the Order of Mendicants are Hereticks, and all thoſe who give them Alms are Excommunicate. The 35th, That thoſe who enter into Religious Houſes, put themſelves out of a capacity of working out their own Salvation, and that they ſhall never be Sav'd, unleſs they Apoſtatize. The 36th, That the Pope and all the Clergy who have Revenues are Hereticks, as alſo all thoſe who approve them. The 37th, That the Church of *Rome* is the Synagogue of Satan, and the Pope is not the immediate Vicar of Jeſus Chriſt and the Apoſtles.

The Condemnation of the Articles of Wickliff, *by the Council of* Conſtance.

The Condemnation of the Articles of Wickleff, by the Council of Conſtance.

The 38th, That the Decretal Epiſtles are Apocryphal, that they pervert Men from the Faith of Jeſus Chriſt, and that the Clergy who ſtudy them are Fools. The 39th, That the Emperor, and Secular Princes were ſeduc'd by the Devil, when they Endow'd the Church with Temporal Revenues. The 40th, That the Election of a Pope by the Cardinals, was introduc'd by the Devil. The 41ſt, That it is not neceſſary to Salvation, to believe that the Church of *Rome* is Supream over all other Churches. This Article may be explain'd after the following manner; It is an Error if by the Roman Church be underſtood the Univerſal Church, or a General Council, and in as much as it denies the Primacy of the Pope over other particular Churches. The 42d, That tis a folly to give credit to the Indulgences of the Pope, and the Biſhops. The 43d, That the Oaths which are made for the confirming of Civil Contracts and Matters of Commerce, are unlawful. The 44th. That *Auſtin*, *Benedict*, and *Bernard* are Damn'd, if they did not repent of receiving Revenues, and Inſtituting Religious Orders; and that all from the Pope down to the meaneſt of the Regulars are Hereticks. The 45th, That it was the Devil who introduc'd all Religious Houſes. The Council Condemn'd, together with theſe 45 Propoſitions, the Books of *Wickleſ*, and forbad the Reading of 'em, declar'd him a Notorious and Obſtinate Heretick, who died in Hereſie, Anathamatiz'd, and Condemn'd his Memory, Ordain'd that his Body and Bones ſhould be dug up, if they could be diſtinguiſh'd, and thrown out of Holy-Ground.

The Continuation of the Proceſs againſt John Huſs.

On the Fourteenth of the ſame Month, the Lords of *Bohemia* and *Poland* preſented a Petition to the Emperor and Council, wherein they deſir'd *John Huſs* to be ſet at liberty, who had been Seiz'd and Impriſon'd contrary to the ſafe Conduct of his Imperial Majeſty, and complain'd of a Report which was ſpread about, that in *Bohemia* the Blood of Jeſus Chriſt was carried in Veſſels Unconſecrated, and that Coblers heard the Confeſſions of the Faithful, and Adminiſtred the Sacrament of the Euchariſt.

The Biſhop of *Litomiſſel* perceiving that this Accuſation concern'd him, deſir'd that he might have leave to anſwer for himſelf. The Council put off this Affair till the 17th of *May*, on which day a Biſhop anſwer'd in the Name of the Council, that *John Huſs* had no ſafe Conduct when he was firſt Summon'd, that he had it not till after he had been Cited to *Rome*, and Excommunicated by *Alexander* V. That he was a Ring-leader of Hereſie, and that he had Preach'd his wicked Doctrin even ſince his arrival at *Conſtance*, and therefore it was juſt to ſeize him. The Biſhop of *Litomiſſel* ſaid that it was certain the new Sectaries gave the Communion in *Bohemia* to the Laity in both kinds, and affirm'd that 'twas neceſſary to Communicate after this manner; and that if the Clergy oppos'd it, they ought to be look'd upon as Sacrilegious; that he knew alſo that the Blood of Jeſus Chriſt was carried to the Sick in Unconſecrated Veſſels, and that he had heard from Perſons worthy of Credit, that a certain Woman of that Sect had taken the Communion by her ſelf, and had ſaid that the Abſolution of a good Lay-man was of more value than that of a wicked Prieſt; moreover, that he had never ſaid that the Coblers did take Confeſſions, or Adminiſter the Sacraments; but that it was to be fear'd this might come to paſs, unleſs the Council provided a Remedy againſt it. Two days after, the Lords of *Bohemia* preſented a Memorial to the Council, in Reply to the Anſwer which had been made to them on behalf of the Council; wherein they maintain'd that *John Huſs* had a ſafe Conduct from the Emperor, from the 25th of *July*, of the preceding year; that it was none of his fault that he had not appear'd at *Rome*, which he could not do without danger of his Life; and that it was not at all true that he had Preach'd at *Conſtance*, for he never went for one moment out of the Hoſpital where he was Lodged. They produc'd at the ſame time a Declaration which *John Huſs* made the firſt of *September*, 1411. wherein he proteſts that he was falſly accuſed of teaching that the ſubſtance of material Bread remain'd in the Euchariſt; that the Body of Jeſus Chriſt is in the Hoſt when it is elevated, and is not in it afterwards; that a Prieſt who lives in Mortal Sin does not Conſecrate; that the Lords may take away the Temporal Revenues of Churches, and refuſe to pay them Tythes; that Indulgences are of no uſe, that Clergy-men may lawfully be kill'd, and ſome other Errors. The Council not making any Anſwer to the *Bohemians*, they preſented to it a new Libel on the laſt day of *May*, wherein they declare that *John Huſs* had many times proteſted that he would not depart from the Truth, nor teach any Error: They maintain that the Propoſitions which his Enemies had drawn out of his Books were mutilated and falſified, on purpoſe to put him to death; they prayed the Council to ſet him at liberty, that he might be heard for himſelf, and offer'd to give Bond for him: To this Libel they joyn'd the Certificate of the Biſhop of *Nazaret*. The Patriarch of *Antioch* anſwer'd in the Name of the Council, that they could not ſet *John Huſs* at Liberty; but that on the 5th of *June* they would ſend for him to the Council, and permit him to ſpeak for himſelf, and give him a favourable hearing. The Lords of *Bohemia* meeting with a refuſal from the Council, addreſs'd to *Sigiſmund*, but they could obtain nothing more from him.

In the Congregation which was held *June* the 5th, it was Reſolv'd, that before they ſent for *John Huſs*, the Articles drawn out of his Books ſhould be Examin'd, and that they ſhould be Condemn'd even without hearing him; but the Emperor upon the Requeſt of the Lords of *Bohemia*, caus'd to tell the Prelates that they muſt hear him, before they Condemn'd him. Whereupon he was ſent for, and was order'd to own his Books; and then the firſt of the Articles whereof he was accus'd was read unto him. He had a mind to defend himſelf, but he could not be heard that day. On the 7th of *June* the Emperor came to the Congregation of the Prelates,

Prelates, and *John Huſs* being brought thither was accus'd of teaching, that the Subſtance of material Bread remain'd in the Euchariſt after Conſecration, which he conſtantly denied. 'Twas objected to 'em, That he had followed the Errors of *Wickleſ*; to which he anſwered, That he had taught no Error, and that he knew not whether *Wickleſ* had taught any in *England*; but that he did not oppoſe the Condemnation of the Books of *Wickleſ* by the Archbiſhop of *Prague*, upon any other Account, but becauſe he had condemn'd ſome Articles which he thought maintainable, *viz.* That Pope *Syl veſter* and *Conſtantine* had done ill in granting Revenues to the Church; and that as to the Article which affirms, That a Prieſt being in mortal Sin, doth not Conſecrate nor Baptize; he had limited it by ſaying, That he does Conſecrate and Baptize, but unworthily, becauſe being in mortal Sin, he is an unworthy Miniſter of the Sacraments of Jeſus Chriſt. He maintain'd alſo, That Tithes were Alms, tho' Men were obliged to give them. Laſtly, he declar'd, That he had never obſtinately maintained any of *Wickleſ*'s Propoſitions; but that he did not approve of condemning them without bringing Reaſons for the Condemnation taken out of the Holy Scripture. Afterwards he related the difference which he had with his Archbiſhop, and how having appealed from his Sentence to *Rome*, and not being able to obtain Juſtice there, he had afterwards appealed to Jeſus Chriſt. He confeſs'd, That he had ſometimes ſaid, that he had ſome Hopes that *John Wickleſ* was ſaved, and that he could wiſh his Soul were where his was; but he deny'd that he had ſtir'd up the common People to take up Arms, or was the Cauſe of the Commotions in the Kingdom of *Bohemia*; and alſo that it was by any Fault of his that the *German* Nation had quitted the Univerſity of *Prague*. The Cardinal of *Chambre* and the Emperor, when they ſent him back again to Priſon, exhorted him to ſubmit to the Deciſion of the Council, and not to perſiſt obſtinately in his Errors: He anſwer'd, That he took God to Witneſs, he was come to *Conſtance* upon no other deſign, but only to change his Opinion, if any one ſhould make it appear to him that he was in an Error. The next Day he was brought again before the Aſſembly, and after they had read to him 89 Articles, which were ſaid to be drawn out of his Books, they exhorted him to ſubmit to the Council and abjure his Errors; he made anſwer, that there were many of theſe Propoſitions which he had never maintain'd, and that as to others, he was ready to explain his Opinion, and inform the Council of his Thoughts about them. After many Diſputes he was ſent back to Priſon, and then a Reſolution was taken to put him to Death by burning, if he did not retract.

The Continuation of the Proceſs againſt John Huſs.

On the 7th of *July*, *John Huſs* was conducted to the Place where the 15th Seſſion of the Council was held, and after the Biſhop of *Lody* had made a Diſcourſe about the Deſtruction of Hereſies, the Proctor of the Council demanded that the Proceſs againſt *John Huſs* ſhould be finiſhed. The Errors of *Wickleſ*'s Doctrin were read, *viz.* about the real Preſence and Tranſubſtantion, about the Salvation of Infants dying without Baptiſm, about Confirmation and Confeſſion made to Prieſts, about Marriage, about the Primacy of the Pope, about the Forfeiture of thoſe who are in mortal Sin, of their Power and Rights; about the Unprofitableneſs of Religious Orders, the Liberty of paying Tithes or not, the Eccleſiaſtical Juriſdiction, of the Revenues of Churches, the abſolute Neceſſity of Events, and about ſome other Queſtions more metaphyſical. Theſe Errors being condemn'd in the Council, 30 Propoſitions were read, drawn out of the Books of *John Huſs*, which may be reduc'd to the following Dogmes, *viz.* That the Church does conſiſt only of thoſe who are predeſtinate, that the Pope is not the Head of the *Roman* Church, that Miniſters who are not righteous and predeſtinate are no true Miniſters, that Hereticks ought not to be deliver'd up to the Secular Power, that Eccleſiaſtical Obedience is an Invention of Man, that all Prieſts have the Power to preach, and that Excommunication ought not to debar them from it. *John Huſs* explain'd ſome of theſe Propoſitions, and defended many of 'em. Many other Articles of Accuſation were alſo read, which were prov'd by Witneſſes againſt him, and afterwards upon the Demand of the Proctor of the Council, his Books were condemned, and he was declared a manifeſt Heretick, convicted of having taught many Hereſies and pernicious Errors; of having deſpiſed the Keys of the Church and Eccleſiaſtical Cenſures, of having ſeduc'd and given Scandal to the Faithful by his Obſtinacy, and of having raſhly appealed to the Tribunal of our Lord Jeſus Chriſt; and thus the Council having cenſur'd him for being obſtinate and incorrigible, ordain'd that he ſhould be depoſed, degraded and deliver'd over to the Secular Power; which was preſently put in Execution. The Biſhops appointed by the Council ſtript him of his Prieſtly Garments, degraded him, and having put upon his Head a Mitre of Paper, on which there were Devils painted with this Inſcription, *A Ring-leader of Hereſie*, they delivered him up to the Emperor, who put him in the hands of the Duke of *Bavaria*. His Books were burnt at the Gate of the Church, and he was led to the Suburbs, was tied to a Stake and burnt alive, perſiſting even until Death in his Errors. His Aſhes were gathered together, and thrown into the *Rhine*.

The Condemnation of John Huſs.

He wrote while he was in Priſon ſome Treatiſes about the Commands of God, of the Lord's Prayer, of mortal Sin, of Marriage, of the Knowledge and Love of God, of the three Enemies of Man and the ſeven mortal Sins, of Repentance, and the Sacrament of the Body and Blood of our Lord; and ſome Days after he arriv'd at *Conſtance*, he drew up a little piece about the Communion in both kinds. He wrote alſo in Priſon an Anſwer to the Propoſitions drawn out of his Books, which had been communicated to him, and prepar'd three Diſcourſes; one about the Sufficiency of the Law of Jeſus Chriſt, the other to explain his Faith about the laſt Articles of the Creed, and the third about Peace, and ſome Letters to his Diſciples in *Bohemia*. All

The Works of John Huſs.

The Works of John Huſs.

theſe Treatiſes of *John Huſs*, and other Acts which we have hitherto mention'd, are to be found in the firſt Tome of his Works, printed at *Nuremberg*, in 1558. The ſecond contains a Harmony of the four Evangeliſts with Moral Notes, many Sermons, a Commentary upon the ſeven firſt Chapters of the firſt Epiſtle to the *Corinthians*, Commentaries upon the ſeven Canonical Epiſtles, and upon the 109 *Pſalm*, and thoſe which follow to the 119; a Piece againſt that Propoſition, that a Prieſt is a Creator of the Creator, wherein he does nevertheleſs maintain Tranſubſtantiation, as in all his other Works: But he pretends that it cannot be ſaid, That the Prieſt is the Creator of the Body of Jeſus Chriſt, becauſe the Body of Jeſus Chriſt exiſts before the Bread is chang'd into it: A Treatiſe of the Adoration of Images, wherein he maintains, that the Humanity of Jeſus Chriſt ought not to be ador'd with the Worſhip of *Latria*, but only with the Worſhip of *Hyperdoulia*; and that the Images of Jeſus Chriſt ought not at all to be ador'd, not only with the Worſhip of *Latria*, but even with an internal Worſhip, altho' we may bow the Knee, pray, ſet Wax Candles before the Images, and uſe before them any external Signs of Adoration, which belong to the thing which they repreſent.

The Retractation of Jerom *of* Prague.

After *John Huſs* was executed, *Jerom* of *Prague* being in Priſon, was urg'd to abjure his Errors, which he conſented to do; and being brought to the Council, he read in the 19th Seſſion, held *September* 23, his Retractation, wherein he anathematiz'd the Errors of *Wickleſ* and *John Huſs*, and proteſted, That he was in every thing of the ſame Sentiments with the *Roman* Church, the Holy Apoſtolick See, and the Holy Council; and profeſs'd that he would follow their Doctrin above all things, chiefly about the Keys, the Sacraments, the Orders, the Offices, and the Cenſures of the Church; about Indulgences, the Relicks of Saints, Eccleſiaſtical Liberty, the Ceremonies, and every thing which concern'd the Religion of Jeſus Chriſt; and laſtly, That he approv'd the Condemnation of the Articles which the Council preſcribed, acknowledged that they were faithfully drawn out of the Books of *John Huſs*, and that he was juſtly dondemned. He explain'd alſo his Opinion about the Reality of Univerſals, and the Faith of the bleſſed, and at laſt ſwore upon the Holy Goſpels, That he would for ever adhere to the Faith of the Church, that he would for ever Anathematize thoſe who oppos'd it, and that he ſubmitted to all the Severity of the Canonical Penalties, and eternal Damnation, if he had or ſhould teach a contrary Doctrin. But notwithſtanding this Retractation, he was carried back to his Priſon, and was preſently accus'd of being inſincere in making this Retractation, and of teaching ſtill the ſame Errors: New Articles of Accuſation were alſo brought againſt him, and it was proved, That it would be dangerous to let him go; inſomuch that his Commiſſioners could not ſet him at Liberty, as they wiſht. He quickly repented alſo of his Abjuration, and of condemning *John Huſs*; and having deſired Audience of the Council, he was twice heard in the general Congregations held in the Month of *May*, 1416. in which One Hundred and Seven Heads of Accuſation were propoſed againſt him, to which he endeavour'd to give an Anſwer; and laſtly made a Diſcourſe, wherein he declared, That he repented of this Retractation, and of having approv'd the Condemnation of *John Huſs* and *Wickleſ*. The Fathers of the Council being fully ſatisfied by his own Confeſſion of his Relapſe, ſent for him to come the 21ſt Seſſion, held *May* the 30th, wherein after the Biſhop of *Lody* had made a Diſcourſe, *Jerom* of *Prague* declar'd, That he ſtill perſiſted in his laſt Retractation, but yet he profeſſed to hold Tranſubſtantiation; whereupon he was condemned as a Heretick relapſed, deliver'd over to the Secular Power, and led away to Death, which he endur'd with great Conſtancy.

The Troubles and Wars in Bohemia.

The News of the Death of *John Huſs* was no ſooner carried to *Prague*, but it ſtirr'd up the *Huſſites* to Sedition; who robb'd the Palace of the Archbiſhop, and the Houſes of the Eccleſiaſticks, and maſſacred many Perſons. The Nobility of *Bohemia* and *Moravia* being incenſed by the Breach of Promiſe made to them, made a League among themſelves, That they would never receive the Decrees of the Council, ſpoke aloud in defence of the Memory of *John Huſs* and *Jerom* of *Prague*, and wrote Letters very fiercely upon that Subject to the Council; who wrote alſo back to them in their own Juſtification, and perſwaded them, That *John Huſs* and *Jerom* of *Prague* had been juſtly condemned: The Council alſo ordered a very great number to be cited of thoſe who defended the Perſon and Doctrin of *John Huſs*, againſt whom it pronounced the Sentence of Condemnation. Then it was, that the Sect of the *Huſſites* begun to be divided into two parts; whereof one were called *Calixtines*, becauſe the principal Point wherein they differ'd from the Church, was about the uſe of the Cup, whereas the other part denied Tranſubſtantiation, and the real Preſence of Jeſus Chriſt in the Euchariſt, and had many other Errors about the Sacraments, which laſt Party were called *Thaborites*. It was not long before they declar'd War againſt the Catholicks; for having gathered together near 30000, they begun to rob and deſtroy the Churches, and to commit many Outrages. The City of *Prague* was not exempt from them; for they made themſelves Maſters of it, and maſſacred ſome of the Magiſtrates. In the mean time, King *Wenceſlaus* died in 1418. and tho' after his Death the Kingdom of right belonged to the Emperor *Sigiſmund*; yet the *Huſſites* ſet up againſt him the Famous *Ziſca*, who having gathered together ſome Troops, and built him a ſtrong place, which he named *Thabor*, obtained many Victories over the Emperor *Sigiſmund*, and made himſelf Maſter of all *Bohemia*. *Ziſca* dying in 1424. the Sect was again divided into two Parties, whereof one ſtill retained the Name of *Thaborites*, and the other took that of *Orphelines*; but however, they were divided among themſelves, they were both united in the Hatred which they bore to the *Roman* Church, and join'd together when they conſulted about fighting againſt

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the Roman Catholicks, whoſe Armies they defeated alſo twice, when they were under the Conduct of Cardinal *Julian*.

The Troubles and Wars in Bohemia.

The Pope and Emperor perceiving that it was not poſſible to reduce them by Force, reſolv'd to try if they could bring 'em back into the Boſom of the Church, and to their Duty, by inviting them to the Council of *Baſil*: The Emperor wrote to them about it, and the Council ſent Deputies to invite them to come thither, with Promiſes of all kind of Safety and Liberty. Theſe Advices when they arrived found them divided amongſt themſelves; for the *Orphelines* and the common People would have no Perſon ſent thither, alledging the Example of *John Huſs* and *Jerom* of *Prague*; but the Nobility thought it would be more expedient to ſend Deputies thither, that they might find out ſome means of allaying the Commotions in the Kingdom of *Bohemia*, and of reſtoring Peace there. The Council granted them a very ample ſafe Conduct, and they ſent a ſolemn Deputation of 300 Perſons, at the Head whereof were the Famous Captain *Procopius*, *John Rockſana*, a Prieſt and Diſciple of *Jacobel*, *Nicholas Galecus*, a *Thaborite*, and *Peter Pain*, an Engliſh-man. The *Bohemians* reduc'd their Pretenſions to four Heads. Firſt, That the Euchariſt ſhould be adminiſtred to the Laity in both kinds. Second, That the Word of God might be freely preach'd by thoſe whom it belonged, *i. e.* by the Prieſts. Third, That the Eccleſiaſticks ſhould have no more Revenues, nor temporal Demeſnes. Fourth, That publick Crimes ſhould be puniſhed by the Magiſtrates. They declared in a publick Letter, That they maintained no other Articles but theſe Four; That they were ready to defend them, and charged the Deputies to the Council not to depart from them. When they arriv'd there the Cardinal *Julian* made a fine Diſcourſe to them about the Benefits of Peace, and exhorted them to ſubmit to the Judgment of the Church: They anſwer'd, That they deſired nothing more than Peace; That they had never deſpiſed the Church nor the Councils, but they had been unjuſtly condemned, and without being heard by the Council of *Conſtance*; That they maintain'd nothing but what was founded upon the Goſpel; That they were come to give an Account of their Doctrin; That they deſired to be heard publickly, and that the Lay-men might have leave to ſpeak as well as the Eccleſiaſticks; they propoſed afterwards four Articles, which they inſiſted upon, and choſe four Perſons to defend them. *John Rockſana* ſpoke upon the firſt Article about the Communion in both kinds, and *John Ophraguſa*, a Dominican was made choice of by the Council to anſwer him; which he did in a Diſcourſe that laſted eight Hours. *Nicholas Galecus*, a *Thaborite*, made a Diſcourſe upon the Article of puniſhing publick Crimes, wherein he maintain'd that the Crimes of Eccleſiaſticks, and even their Diſorders in Matters of Religion, ought to be puniſhed by the Secular Magiſtrates; *Giles Charliere*, Dean of *Chambre*, anſwered him in a Diſcourſe four Hours long. *Ulric* a Prieſt, among the *Orphelines*, maintain'd the Article about the Liberty of preaching; *Henry Kalteiſen*, a Dominican of *Colen*, refuted him in a Diſcourſe, wherein he enlarged about the Hierarchy. At laſt, *Peter Pain* an Engliſh-man, undertook to prove, That it was unlawful for the Clergy to have Demains and temporal Revenues; *John Polemar*, Arch-Deacon of *Bayeux*, and Auditor of the *Rota*, made a Diſcourſe to the contrary. Theſe four Diſcourſes of the Catholick Doctors, are inſerted into the 12th Tome of the Councils; the Diſcourſes of the *Bohemians* are to be met with in Manuſcript. Theſe Diſputes begun in the Month of *January*, 1433. and laſted Fifty Days without any Succeſs, for the Deputies of the *Bohemians* perſiſting in their Opinions returned back into *Bohemia*.

A Deputation from the Bohemians *to the Council of* Baſil.

A Treaty of the Council with the Bohemians.

The Council ſent Deputies to them, to ſee if they could be brought to any Accommodation, who dealt with the Nobility, which thereby became ſuſpected to the *Thaborites* and *Orphelines*. The Nobility on their part reſolved to ſhake off the Yoke of *Procopius* and the *Thaborites*, againſt whom they made War, and choſe for their General *Alſcion de Riſenburgh*; the *Thaborites* and *Orphelines*, were defeated in a great Battel, where *Procopius* was kill'd. After this Defeat the Emperor *Sigiſmund* was acknowledged for King of *Bohemia*, and the Deputies of the Council made a Treaty with the *Bohemians*; whereby it was agreed, That the *Bohemians* and the *Moravians* ſhould be re-united to the Church, and ſhould conform in every thing to its Rites, except as to Communion in both kinds, as to which Rite it was allowed, That thoſe who had a Cuſtom of communicating after this manner, might ſtill preſerve it: It was alſo agreed, That the Council ſhould decide whether this Practice was according to a Divine Precept, and ſhould regulate the Matter by a general Law, as they ſhould think moſt convenient for the Benefit and Salvation of the Faithful; That if the *Bohemians* perſiſted afterwards in deſiring to communicate in both kinds, they ſhould ſend an Embaſſy to the Council, which ſhould leave the Prieſts of *Bohemia* and *Moravia* at Liberty, to communicate in both kinds, ſuch Perſons as were come to the Age of Diſcretion, who deſired it, provided they gave a publick Advertiſement to the common People, That the Fleſh of Jeſus Chriſt is not alone under the Species of Bread, nor the Blood alone under the Species of Wine, but that Jeſus Chriſt is whole and intire under each Species. The Emperor agreed alſo to leave the Revenues of the Church, by way of Mortgage, in the Hands of thoſe who were poſſeſſed of them, until they were redeem'd for a valuable Conſideration. The *Bohemians* granted leave to the Monks, and other exiled Perſons, to return into their own Country; upon condition nevertheleſs, that the Monaſteries which had been demoliſhed ſhould never be rebuilt. The Archbiſhoprick of *Prague* was promiſed to *Rockſana*, and the Diſpoſal of the Churches of *Bohemia* was left to the Pope, and Six Years were allowed to the *Orphelines* and *Thaborites*, to come in and accept of this Treaty, which was confirmed at *Ratisbone*, and perfectly concluded at *Iglaw*. *Rockſana*, with four other

The Treaty of the Council with the Bohemians.

other Prieſts promiſed in the Name of all the Clergy, who were of his Party, to obey the Pope, and received Abſolution from the Legats of the Council; but the ſame Day he gave the Communion publickly in both kinds to a Lay-man, which was pretended to be an Infraction of the Treaty, becauſe he was in a ſtrange Church; yet this Conteſt was huſht, for fear leſt it ſhould break the Peace.

Sigiſmund *is acknowledged in* Bohemia.

The Emperor *Sigiſmund* made his publick Entry into *Prague*, in the Month of *September*, 1436. *Philbert*, Biſhop of *Conſtance*, and ſome other Prelats ſent from *Baſil*, reſtor'd the Uſages and Ceremonies of the *Roman* Church in the Churches of *Prague*. *Rockſana* being fruſtrated of the Hope that was given him, that he ſhould be made Archbiſhop of *Prague*, quickly renewed the Troubles; but he was forc'd to fly, and the Rebels were executed or diſperſed. The Emperor *Sigiſmund* dying in 1437. *Albert* of *Auſtria*, who had eſpouſed his Daughter, was declared King of *Bohemia* in ſpite of the Intrigues of the Empreſs *Douairiere*, and of ſome of the Lords of *Bohemia*.

The Decrees of the Councils about the Communion in both kinds.

While theſe things were tranſacted in *Bohemia*, the Council of *Baſil* in the 30th Seſſion, held the 22d of *December*, 1437. made a Decree concerning the Communion in both kinds; wherein it declares, That the Faithful, whether Lay-men or Clergy-men, who receive the Communion and do not conſecrate, are not obliged by a Divine Command to receive the Sacrament of the Euchariſt in both kinds; That it belongs to the Church which is govern'd by the Holy Spirit, and with which Jeſus Chriſt will continue unto the end of the World, to regulate after what manner it ought to be adminiſtred to thoſe who do not conſecrate, as it ſhall judge moſt expedient, with reſpect to the Sacrifice and Salvation of the Faithful; That whether we communicate in one kind or in two, the Communion is uſeful to thoſe who receive it; That we muſt not at all doubt but Jeſus Chriſt is whole and intire in each kind; and laſtly, That the Cuſtom of giving the Communion to the Laity in one kind, was juſtly introduced by the Church, and by the Holy Fathers, has been obſerved for a long time, and approved by Divines and Canoniſts, which ought therefore to be eſteemed a Law; and that it is not lawful for any Perſon to condemn it, or change it without the Authority of the Church.

The State of Bohemia *under the Succeſſors of* Sigiſmund.

Albert of *Auſtria* lived but two Years after his Election, and when he died he left his Wife big with Child of *Laodiſlaus*. After his Death, the *Bohemians* choſe for King *Albert* Duke of *Bavaria*, who refuſed to accept of a Kingdom that did not belong to him, and exhorted them to acknowledge *Laodiſlaus*: Whereupon they addreſs'd themſelves to the Emperor *Frederick*, and offered him the Government either in his own Name, or as Tutor to the young Prince. The Emperor adviſed them to chuſe Governours until *Laodiſlaus* came to be of Age; and they choſe *Taſcon* and *Mainard*, whereof the former favoured *Rockſana*, and the latter was intirely a Catholick. The Death of the former was the Cauſe of the Ruin of the latter; for the Complices of *Rockſana* not being able to endure him, choſe *George Pogebrac* for their Captain, who made himſelf Maſter of *Prague*, ſhut up *Mainard* in the Citadel, where he died, and remain'd ſole Governour of the Kingdom of *Bohemia* even after *Laodiſlaus* had taken Poſſeſſion of it, and he ſucceeded this Prince, who died in 1458 at the Age of Nineteen Years. He baniſh'd the *Thaborites*, to whom *Rockſana* was no leſs an Enemy than the Catholicks themſelves; but he maintained the Uſage of communicating in both kinds, which became common in the greateſt part of the Churches of *Bohemia*, tho' that Precaution was not obſerved of advertiſing the People, that there was no Neceſſity of this Uſage. The Cardinals *Carvaſal* and *Æneas Sylvius*, Legats in *Bohemia*, uſed all their Efforts to aboliſh this Practice, but in vain; for *Pogebrac* and *Rockſana* maintain'd it, which gave occaſion to Pope *Paul* II. to proceed againſt *Pogebrac*, declare him a Heretick, and to give away his Kingdom to *Matthias* King of *Hungary*; who after he had made War for ſome time againſt him, made Peace with him, and left him in peaceable Poſſeſſion of his Kingdom in ſpite of the Emperor and the Pope. Altho' *Pogebrac* and *Rockſana* had totally ruin'd the *Thaborites*, yet there remain'd many Perſons who were tinctur'd with their Principles, that ſeparated from the *Calixtines*, and made a new Sect under the Name of *The Brethren of* Bohemia. When they declar'd themſelves openly, they had for their Captain a Cordwainer named *Keleſisky*, who drew up for them a Form of Faith; and for their Paſtor, one named *Matthias Convaldus*; they re-baptized all thoſe who were admitted into their Sect, they explained themſelves darkly about the real Preſence, refuſed to adore Jeſus Chriſt in the Euchariſt, and were mortal Enemies to the Clergy and the *Roman* Church; inſomuch, That they made no great Scruple of joining with the *Lutherans* and *Calviniſts*, as we ſhall hereafter declare.

CHAP.

CHAP. VIII.

An Hiſtory of the Errors Publiſh'd and Condemn'd in the Fifteenth Century, Chiefly by the Faculty of Theology at Paris; *all whoſe Cenſures are here Related.*

WE ſhall now give you an Hiſtorical Account of the Errors that were Cenſur'd in the Fifteenth Century, by the Sentence given againſt *John Monteſon* a Dominican, and againſt thoſe of his Order, by the Faculty of Theology at *Paris*. For tho' this Affair was begun in the preceeding Century, yet it was not ended till the beginning of this, whereof here follows the Relation.

A Cenſure of the Errors of John Monteſon, *a Friar Preacher*

John Monteſon, a *Catalonian*, of the Order of Friars-Preachers, Doctor of Divinity of the Faculty at *Paris*, advanc'd in 1387. many Erroneous Propoſitions in his Acts *De Veſperiis*, and *de Reſompta*, and in his publick Lectures. The Faculty of Theology being certainly inform'd of this, appointed three Deputies who were Seculars, and three who were Regulars, to Examine the **Cahire* from whence they were extracted, but theſe being unwilling to make their Report, unleſs there were a greater number of Deputies, the Faculty appointed Six more who gave their Opinion in Writing; whereupon the Faculty being aſſembled *July* the 6th of the ſame year, Condemn'd the 14 following Propoſitions, and declared that this Regular ought to retract them. 1ſt, That the Hypoſtatical Union in Jeſus Chriſt is greater than the Union of the three Perſons in the Eſſence of God. 2. That it was poſſible he ſhould be a meer Creature, who could merit for himſelf and all others after the ſame manner as the Soul of Jeſus Chriſt did, by the aſſiſtance of habitual Grace; tho' it was not at all poſſible that he could Redeem and Save Man with the ſame Convenience and Sufficiency as Jeſus Chriſt. 3. That a pure Rational Creature cannot really ſee the Eſſence of God as the Bleſſed do. 4. That 'tis poſſible there ſhould be a meer Creature more perfect than the Soul of Jeſus Chriſt as to merit, ſuch as was the Grace of the Soul of Jeſus Chriſt. 5. That ſuch a Creature if he were in the World, would be above all kinds of Creatures. 6. That it is not a Doctrin contrary to the Faith, to ſuppoſe it abſolutely neceſſary that any Creature ſhould exiſt. 7. That a thing may exiſt neceſſarily, and yet be produc'd by a Cauſe. 8th, That 'tis more agreeable to the Faith to ſay that ſome other thing is abſolutely neceſſary, beſides the firſt Being, than to ſay without Exception that he is the only neceſſary Being. 9th, That 'tis a Hereſie to affirm that a Propoſition contrary to Scripture may be true; (this Propoſition is not Condemn'd, but only ſo far as it is meant univerſally of all Propoſitions which are contrary to Scripture, tho' this contrariety be not evident.) 10th, That it is expreſly contrary to Faith, to ſay that every Man except Jeſus Chriſt did not contract the guilt of Original Sin. The Faculty Ordain'd that this Propoſition ſhould be retracted as falſe, ſcandalous, offenſive to Pious Ears, and preſumptuouſly advanc'd, notwithſtanding the probability of the Affirmative in that Queſtion, *viz.* Whether the Bleſſed Virgin was Conceiv'd in Original Sin? The 11th, That 'tis expreſly contrary to Faith, to ſay that the Bleſſed Virgin *Mary* Mother of God did not contract the guilt of Original Sin. 12th, That it was as much contrary to Scripture to ſay that one Perſon only was exempt from Original Sin, as Jeſus Chriſt was, as to except ten. 13th, That 'tis more expreſly contrary to Scripture, to ſay that the bleſſed Virgin was not conceiv'd in Original Sin, than to affirm that ſhe was Bleſſed and Victorious in the Inſtant of her Conception and Sanctification. 14th, That in the explication of Holy Scripture, whether the Church define a Matter, or the Doctors explain it, or ſome exception be deduc'd about it, we muſt not draw any Deciſion, Declaration, or Exception, but only from the Scripture it ſelf. The Faculty declar'd that this Propoſition ought to be retracted as falſe and erroneous, if the meaning of it be, that the Expoſition or Exception ought to be found expreſly, or explicitly in Scripture; and that there are many general Propoſitions in Scripture which have Exceptions that are not expreſly ſet down therein, whereof they give for an Example the following Propoſitions: Every thing which enters into the mouth is caſt forth; all Men from the higheſt to the loweſt are addicted to Covetouſneſs; no Man hath aſcended into Heaven, but the Son of God who came down from it; if we ſay that we have no Sin, we deceive our ſelves, and the truth is not in us. The Faculty obſerves afterwards, that this Rule is prejudicial to the Deciſions and Uſages of the Catholick Church, becauſe in the Primitive Church there were many explications of Scripture by Revelation, or by the Inſpiration of God, and by the Information of the Apoſtles. *John Monteſon* was acquainted with this Cenſure by the Dean of the Faculty, and Charitably admoniſh'd to retract theſe Propoſitions; but inſtead of doing it, as he had promiſed, he proteſted that he would defend them till death. Then the Faculty of Theology accuſed him to the Univerſity, which approv'd the Sentence of the Faculty, and preſented it to the Biſhop of *Paris* (*Peter Orgemont*) who being the ordinary Judge in ſuch Matters, order'd

* i. e. *a Parcel of Paper conſiſting of* 3 *or* 4 *ſheets.*

John

John Monteſon to be Cited, who not appearing, he publiſh'd a Sentence on the 23d of *Auguſt*, wherein he forbids under pain of Excommunication, *Ipſo Facto*, to maintain or teach the Propoſitions which had been Condemn'd, and ordains that *John Monteſon* ſhould be taken up, Arreſted, and clapt up in Priſon, with the aſſiſtance of the Secular Power, if it were neceſſary.

The Appeal of John Monteſon.

Monteſon appeal'd from this Sentence, and from the Deciſion of the Faculty, to Pope *Clement* VII. who Reſided at *Avignon*, and went to that City to maintain his Appeal. The Univerſity ſent thither on their behalf for Deputies, *Peter* of *Ailly*, *Giles* of *Champs*, and *John* of *Neuville*, Doctors of Divinity, together with *Peter* of *Alinville* Doctor of the Canon-Law. After this Affair had been debated in many Conſiſtories, in preſence of the Pope and the Cardinals, (in one of which *Peter Ailly* made a Diſcourſe which was very acceptable to the Pope, in defence of the Cauſe of the Univerſity) the Cardinal of *Embrun* in the Name of the Pope, forbad *Monteſon* to abſent from the Court of *Rome* until his Affair was determin'd by the deciſion of the Holy-See; but notwithſtanding this Prohibition, *Monteſon* foreſeeing that the Event would not be favourable to him, and that this Prohibition was made for no other end but to ſeize him, and ſend him back to *Paris* to make his Retractation there, as the Deputies of the Univerſity ſhould require of him, he retir'd ſecretly from *Avignon*, and went into *Arragon*, where he embrac'd the Obedience of *Urban* VI. and wrote in his favour againſt *Clement*. After his departure, this Pope appointed *Guy* the Cardinal of *Paleſtrina*, the Cardinal of St. *Sixtus*, and *Amelius* Cardinal by the Title of St. *Euſebe*, to judge of this Affair, and order'd them to make a Proceſs againſt *Monteſon*. They caus'd to ſearch for him in the place where he Lodg'd at *Avignon*, and having learnt by the Search which was made, that he went from thence *Auguſt* the 3d, in 1388. they caus'd him to be Summon'd by publick Placarts, Sentenc'd him as Contumacious, and declar'd him Excommunicate; they ordain'd alſo that this Excommunication ſhould be ſolemnly publiſh'd, and Excommunicated thoſe who ſhould hold any Correſpondence with him. The Sentence of theſe Cardinals is dated *January* 27. in 1389. and was thunder'd out againſt him at *Paris* the 17th of *March* following.

John Monteſon *Condemn'd by the Pope.*

The Retractations of the Biſhop of Evreux, *and many Dominicans.*

While theſe things were Tranſacted at *Avignon*, the Univerſity of *Paris* being highly offended with the Behaviour of *John Monteſon*, and his Superiors who protected him, and of other Dominicans who publickly approv'd his Opinion, oblig'd many amongſt them to retract the Propoſitions which they had advanc'd againſt the Belief of the Immaculate Conception, and in defence of the Doctrin of *John Monteſon*. We have many of theſe Retractations in the Regiſters of the Faculty of Divinity at *Paris*. The moſt Remarkable is that which was made by *William Valois* Biſhop of *Evreux*, and Confeſſor to the King, in the preſence of his Majeſty, the Deputies of the Univerſity, and the Chancellor of the Church of *Paris*, on the 21ſt of *February*, in 1388 where he retracted what he had ſaid in favour of the Doctrin of *John Monteſon*. After this follow the Retractations of *John* of St. *Thomas*, on the 21ſt of *March* in the ſame year; of Friar *Adam* of *Soiſſons*, on the 16th of *May*, in 1389. of *Richard Mary* in the ſame year; of *John Adam* in the Month of *Auguſt*; of *Peter Chancey* in the Month of *October*, and of *John Nicholas* in the Month of *September* of the ſame year. All theſe Friars-Preachers were obliged to retract the Propoſitions they had advanc'd, or other publick Diſcourſes againſt the Immaculate Conception of the Virgin, and againſt the Feaſt of the Conception.

The Common People were no leſs Scandaliz'd at the Doctrin of the Dominicans than the Divines, and conceiv'd ſo great a hatred againſt them, that they durſt hardly appear in publick. At laſt, when the Confirmation of the Condemnation of *Monteſon* was obtain'd from the Pope, the Univerſity made a Decree, wherein they exclude from their Society all thoſe who would not Swear to maintain the Condemnation of the Errors of *Monteſon*, and Ordain'd that for the future thoſe who would take any Degrees, ſhould take the ſame Oath.

The Dominicans excluded from the Univerſity.

The Dominicans being perſwaded that this Cenſure impeacht the Doctrin of St. *Thomas*, would not take this Oath, and therefore were excluded from the Faculty, which render'd them ſo odious, that after this they were not admitted to Preach, nor to take any Confeſſions, nor do any other Office; and the Common People did not only refuſe to give them their uſual Alms, but alſo abuſed and perſecuted them. The Dominicans to allay this Storm, had recourſe to the Pope, and in their general Chapter held in the Province of *Tholouſe*, in 1389. they appointed ten Doctors of their Order to go and maintain the Cauſe of St. *Thomas* at the Pope's Court againſt the Univerſity of *Paris*, who ſhould be maintain'd at the expence of the Regulars of their Order, who ſhould all contribute towards it; *viz.* the Doctors 20 Sous, and the other Regulars 10 Sous, as is to be ſeen in the Original Inſtrument, which is in the hands of Monſieur *Baluzius*.

A Treatiſe of the Univerſity in its own defence.

The Univerſity at this time caus'd a Treatiſe to be written in its own defence, which is at the end of the Maſter of the Sentences; wherein they undertake to prove, 1ſt, That the Faculty of Theology, and the Biſhop of *Paris*, have not exceeded their Power in Condemning the Propoſitions of *John Monteſon*. 2dly, That theſe Propoſitions are juſtly Condemn'd. 3dly, That the Doctrin of St. *Thomas* was not approv'd by the Church after ſuch a manner, that the Approbation could hinder the Execution of the Sentence given by the Biſhop of *Paris*.

As to the firſt Point, the Faculty diſtinguiſhes two ſorts of Approbations or Condemnations of Error; the one Doctrinal and Scholaſtical, and the other Authoritative and Judicial; and divides this latter into Sovereign and Inferior. This diſtinction being ſuppoſed, it lays down the following

following Concluſions. 1ſt. That it belongs to the Holy Apoſtolick See to define Matters which concern the Faith, by a Supream Judicial Authority. 2d, That it belongs to the Biſhops to decide them by the ſame Authority, but which is Inferior and Subordinate. 3d, That it belongs to Divines to give a Doctrinal Judgment upon theſe Matters, ſince it is their Duty to teach the Holy Scripture, and to make uſe of it for rejecting Heretical Opinions, and approving Catholick Truths. 4th, That the Biſhop and the Faculty of Theology may joyntly or ſeverally Condemn Heretical and Erroneous Propoſitions, after the manner which has been now explain'd. 5th, That the Condemnation which is paſs'd by the Faculty, may be even judicial with reſpect to its Members. 6th, That the Superior Judge ought not to hinder the Biſhop nor the Faculty to proceed to ſome Condemnation, unleſs it be in a Cauſe very favourable, nor to delay 'till the Appeal is made before him, without mature deliberation. From theſe Concluſions they draw the following Inferences. Firſt, That the Faculty of Theology may Condemn the Errors of *Monteſon* Doctrinally. Secondly, That this Faculty being joyn'd to the other 3 Faculties, may pronounce this Sentence before the Biſhop of *Paris* the ordinary Judge. Thirdly, That the Faculty of Theology may forbid theſe Propoſitions to be maintain'd and taught in their Schools, and the Biſhop of *Paris* may order the ſame prohibition in his Dioceſe. Afterwards they anſwer an Objection which the Dominicans made, that ſome of the Propoſitions of *Monteſon* were taken out of St. *Thomas*, whoſe Doctrin had been formerly Condemn'd by the Faculty of Divinity at *Paris*, but was maintain'd by *Stephen* Biſhop of *Paris*, and approv'd by *Urban* V. in his Bull to the Univerſity of *Tholouſe*, wherein he ordains that the Doctrine of St. *Thomas* ſhall be followed by all Divines. They add, that it belongs only to the Holy See to Decide, Condemn, and approve in Matters of Faith. To this the Faculty anſwers, that they always proteſted their Intention never was to Condemn the Doctrin of St. *Thomas*, which was very different from the Propoſitions of *Monteſon*, tho' it could not be concluded from the Bull of *Urban* V. that it was approv'd in all things, and there were many Propoſitions in his Works which might be accuſed of Error.

A Treatiſe of the Univerſity in its own Defence.

As to the Second Point, which concerns the Propoſitions Condemn'd, the Faculty obſerves in the firſt place, that tho' a good ſenſe may be put upon a Propoſition, yet it may be Condemn'd, as that which ought to be retracted upon the Account of a bad ſenſe. After this they relate the 14 Propoſitions which are Cenſur'd, and the Qualifications which ſignifie upon whom the Condemnation falls, and refer them to a Treatiſe which was written by *Peter* of *Ailly* to maintain the Cenſure.

As to the Third Point, the Faculty remarks that a Doctrin may be approv'd by the Church 3 ways. 1. As uſeful, probable, and common amongſt Scholaſtick Divines. 2. As a Doctrin which every one is obliged to believe to be true in all its parts. 3. As a Doctrin which is neither Erroneous nor Heretical in any part: For, add they, there are many Propoſitions falſe which do not concern the Faith, and do not bring a Man into a damnable Error, which cannot be accuſed of Hereſie becauſe that implies a corruption of the Chriſtian Faith. The Doctrin approv'd in the firſt way may contain Falſities, and even Errors, which is therefore more common and ordinary; beſides this, an Approbation may be either expreſs, or tacit, a Toleration or an Owning. Theſe Principles being ſuppoſed, the Faculty maintains, that the Doctrin of St. *Thomas* was approv'd only in the firſt ſenſe, and not in the two other ſenſes, and that it contains Contradictions and Errors in matters of Faith, whereof they bring Examples taken out of his Works; and they alſo produce other inſtances of many Saints, and many Authors who fell into ſome Errors, *viz.* St. *Peter*, St. *Cyprian*, St. *Jerom*, the Maſter of the Sentences, *Gratian*, St. *Anſelm*, *Hugo de Sancto Victore*, and ſome others, whoſe Doctrins they affirm to be held in greater veneration than that of St. *Thomas*. They maintain particularly that the Doctrin of St. *Thomas* about the abſolute neceſſity of ſome Creatures, is Erroneous, or at leaſt ſuſpected of Error, and refuted by many Reaſons.

They obſerve alſo that he is too much addicted to apply Principles of Philoſophy, and Sentences of Philoſophers to Concluſions of Divinity, wherein he does ill; for, ſay they, Divines ought not to ſpeak as Philoſophers do, as St. *Auſtin* remarks in the 10th Book of the City of God, *Chap.* 23. in theſe words: "Philoſophers do freely make uſe of what terms they pleaſe, and are "not at all afraid to offend Religious Ears about ſuch things as are very difficult to compre- "hend; but as to us we muſt not ſpeak but according to a certain Rule, for fear leſt the liberty "which we take of uſing ſome terms as we pleaſe, ſhould convey an Opinion of the things them- "ſelves, which is diſagreeable to Piety.

We do not find that the Dominicans obtain'd of the Court of *Rome* any Deciſion in their Favour; but on the contrary, we ſee that to put a ſtop to the Perſecution which they endured, they were obliged to Celebrate in *France* the Conception of the Virgin as others did, and no longer to maintain publickly that ſhe was Conceiv'd in Sin, but to be ſilent as to that Queſtion. By obſerving this Conduct they procur'd their own Repoſe, and were reſtor'd to their Functions; but they remain'd ſtill excluded from the Faculty for the ſpace of 25 years, becauſe they would not take an Oath to approve the Condemnation of the Propoſitions of *Monteſon*, until at laſt the Faculty admitted them upon the importunate Requeſt of the King, *Auguſt* 21. in 1403. upon Condition that they ſhould Renounce the Appeal they had made from the Decree of the Faculty, and that thoſe who were admitted into the Faculty ſhould promiſe for the future to obey this Decree of the Faculty.

The Reſtoration of the Dominicans.

The Proceſs of John Petit, *and his Condemnation.*

The Affairs of *John Petit* made no leſs noiſe in the Univerſity of *Paris* than that of *Monteſon*; this Doctor in Divinity of the Faculty of *Paris*, undertook to maintain the Action of *John* Duke of *Burgundy*, who had caus'd the Duke of *Orleans* to be Aſſaſſinated, and wrote upon this Subject a Treatiſe intituled, *The Juſtification of the Duke of Burgundy*, wherein he maintains that it was lawful for a private Perſon to put a Tyrant to death. This Book being for ſome time ſhelter'd from Cenſure by the Power of the Duke of *Burgundy*, was at laſt Cenſur'd in 1414. by the Faculty of Theology, at the inſtance of *John Gerſon*, and Condemn'd by *Gerard Montague* Biſhop of *Paris*, and *John Polet* the Inquiſitor. The Cenſure of the Faculty is to be met with among the Works of *Gerſon*; it contains 9 Propoſitions, with convenient Qualifications, whereof the 7 firſt concern the point in queſtion; that 'tis lawful to kill Tyrants, and that thoſe who do it, do not only deſerve to be exempt from any Puniſhment, but ought alſo to be Rewarded. The Eighth Propoſition which is Condemn'd as Erroneous is this, That to obſerve always the literal ſenſe of Scripture is to kill a Man's own Soul. The 10th, which is Condemn'd as Erroneous and Seditious is this, that no Man is bound to obſerve that Alliance or Oath which he has made, when it happens that this Oath or Alliance is contrary to the welfare of his Spouſe or Children who made them. The Biſhop and Inquiſitor by one and the ſame Sentence did joyntly Condemn the Doctrin of *John Petit* as Erroneous in Faith and good Manners, and as Scandalous; they Ordain'd that the Copies of his Book ſhould be brought to them, and forbad any to maintain or teach ſuch Propoſitions. This Sentence is dated *February* 23. in 1413. according to the Stile of the *Gallican*-Church; *i. e.* according to our way of Reckoning in 1414. It was Publiſh'd the 25th of the ſame Month, and the Propoſitions of *John Petit* were publickly burnt. The King on the 16th of *March* of the ſame year, publiſh'd Letters Patent directed to his Parliaments, wherein he confirms the Sentence of the Biſhop of *Paris* and the Inquiſitor, and Ordains that they ſhould cauſe it to be enter'd in their Regiſters, and to be executed; but it was not enter'd in the Regiſter of the Parliament of *Paris*, till the 4th of *June*, in 1416.

The Duke of *Burgundy* appeal'd from this Sentence to Pope *John* XXIII. who appointed three Cardinals to Examine it, whoſe Opinion was that it was null; but *Gerſon* carried this Affair to the Council of *Conſtance*. The Duke of *Burgundy* wrote to 'em upon this Occaſion, and demanded that nothing ſhould be done againſt the Book of *John Petit* but in the preſence of his Ambaſſadors. *Martin Porree* Biſhop of *Arras* objected to *Gerſon* that he had not faithfully extracted the Propoſitions out of the Book of *John Petit*, and that he did not take them in the ſenſe of the Author.

The Condemnation of the Errors of John Petit, *in the Council of* Conſtance.

The Council appointed Deputies to examine this Affair, which was warmly debated on both ſides; and at laſt in the 15th Seſſion of the Council held *July* the 6th, in 1415. the Propoſition of *John Petit*, that 'tis Lawful and even Meritorious for a Vaſſal or Subject to kill a Tyrant, was Condemn'd as Heretical and Scandalous, without naming the Author, but only declaring in General that thoſe who ſhould defend it obſtinately ſhould be reputed Hereticks, and puniſhed as ſuch. The Duke of *Burgundy* ſent to *Paris John Montleon* his Almoner, to engage the Univerſity, or at leaſt the Nation of *Picardy*, to pray the *Dauphin* that he would write to the Council a Letter Condemning the Conduct of *Gerſon* in this Affair, as having forg'd a Propoſition which was none of *John Petit's*. *Gerſon* on his part ſent a Declaration to the Univerſity of *Paris*, againſt all thoſe who ſhould hinder the Duke of *Burgundy* from acknowledging publickly that he had committed a Crime, by cauſing the Duke of *Orleans* to be Aſſaſſinated.

The Faculty of *Theology* at *Paris* paſſed alſo in this Century many other doctrinal Cenſures.

A Cenſure in 1389. *againſt ſome Propoſitions of the Magical Art.*

From the year 1389. they had declar'd by their Concluſion dated *September* the 19th, againſt many Propoſitions of the Magical Art, wherein Compacts made with the Devil are excuſed, and the Superſtitions of that deteſtable Art, to which a notable Vertue and Efficacy is attributed.

A Concluſion of the Faculty in 1408. *about the Blood of Jeſus Chriſt.*

In 1408. the ſame Faculty Conſulted about a Queſtion moved in the Dioceſe of *Saintes*, whether we may believe that ſome of the Blood of Jeſus Chriſt ſhed upon the Croſs was ſtill remaining upon Earth? To which they anſwer'd *May* 28. that this Opinion was no ways contrary to Piety.

A Cenſure of the Errors of John Gorel *about the Hierarchy.*

In the ſame year the Faculty Condemn'd 5 Propoſitions advanc'd by Friar *John Gorel* of the Order of Friars Minors, Licentiate in Divinity, and obliged him to retract them. Theſe Propoſitions are, Firſt, That the Sacrament of Penance does no ways operate by its own vertue in him who has Grace, becauſe the principal effect of that Sacrament concerns only the Remiſſion of Sins. Secondly, That he who has rightly confeſſed, can no ways be obliged to confeſs a ſecond time. Thirdly, That it no ways belongs to Pariſh-Prieſts as Pariſh-Prieſts, to Preach, take Confeſſions, give Extream Unction, and to Bury, nor to receive Tythes, becauſe they were not Inſtituted by Jeſus Chriſt, nor the Primitive Church. Fourthly, That it agrees more eſſentially and naturally to Regulars than to Pariſh-Prieſts to Preach. Fifthly, That Pariſh-Prieſts who have any other means to live upon cannot receive Tythes. The Faculty Condemns theſe Propoſitions, and declares that Pariſh-Prieſts are Prelates and Hierarchs of an Inferior Order, to whom the Right belongs of hearing Confeſſions, and of Adminiſtring the Sacraments, which agrees to the Regulars only by accident.

A Concluſion of the Faculty in 1426. *about the Celebration of* Sunday.

In 1426. on the Month of *October* the ſame Faculty having Conſulted about the Obligation and Manner of obſerving *Sundays*, and *Feſtivals*, ordered *Giles Charlier* to draw up a Writing, wherein they lay down certain and ſolid Principles about the Celebration of *Sundays*, and

decide,

decide, 1ſt, That every Man is obliged to ſet apart ſome time, which ought to be particularly and only imploy'd in worſhipping God; 2dly, That this time under the old Law, was *Saturday*; 3dly, That the Obligation to obſerve *Saturday*, was not a Law purely poſitive, and ceremonial, but alſo moral and natural; That the Obſervation of *Sunday* ſucceeded under the new Law to that of the Sabbath; 5thly, That we ought to attend the Service of God on *Sundays* and Feſtivals; 6thly, That we may on *Sunday* do ſuch Works as are Liberal, both Spiritual and Corporal, which concern the Service of God or Charity towards our Neighbour; 7thly, That we ought to abſtain from ſervile Works, of which there are three ſorts; firſt, Sin; ſecondly, the Service which we pay to another Man; thirdly, every Imployment or Action which hinders us from applying our ſelves to the Service of God, without reckoning the Works which concern that Service; 8thly, That theſe laſt Works are always lawful; 9thly, That it is more criminal to ſin on *Sunday* than on another Day; 10thly, That no Man is obliged to abſtain from theſe ſervile Works, which are neceſſary for the Preſervation of the Body, as the dreſſing of Meat, a Man's defending himſelf when he is attack'd, and in danger of his Life; 11thly, That theſe ſervile Works, whoſe end is temporal Gain, are unlawful on *Sundays* and Feſtivals; 12thly, That 'tis not lawful on theſe Days to keep Markets for ſuch things as are not neceſſary to Life, and chiefly during the time of Divine Service; 13th, That one may buy and ſell the Neceſſaries of Life on theſe Days; 14th, That when there is ſome Neceſſity, a Diſpenſation may be granted for labouring on *Sundays*; 15th, That this Neceſſity cannot be deſcribed by a general Rule, but in theſe Caſes we muſt have Recourſe to the Judgment of a wiſe and good Man; 16th, That thoſe who have a mind to abſtain on theſe Days, from buying, ſelling, and doing ſuch things as are even neceſſary to Life, ought not to be diſſuaded from it; 17th, That the Tranſgreſſion of this Command is very criminal.

A Concluſion of the Faculty in 1426. *about the Celebration of* Sunday.

A Regular of the Order of Friars Minors, called *Peter Chonac*, having advanc'd and preach'd ſome erroneous Propoſitions, and ſpoke ſome Words prejudicial to the Faculty, was obliged to make Satisfaction in 1428.

The Satisfaction of Peter Chonac *to the Faculty.*

In 1429. *John Sarrazin*, Licentiate in Theology, of the Order of Friars Preachers, was delated to the Faculty, and accuſed of having advanc'd, in his Act *de Veſperiis*, Eight Propoſitions concerning Eccleſiaſtical Juriſdiction, contrary to the Doctrin of the Faculty, *viz.* 1ſt, That all the Powers of Juriſdiction in the Church, which are different from that of the Pope, are from the Pope in their Inſtitution and Collation; 2dly, That theſe Powers are not of Divine Right, nor inſtituted by God immediately; 3dly, That Jeſus Chriſt ſays nothing of theſe Powers, but only of the Supream, to which he intruſted the founding of his Church; 4thly, That when any thing is decreed in a Council, all the Authority which gives force to its Decrees, reſides only in the Pope; 5thly, That there is no Text in the Goſpel, by which it expreſly appears, That the Power of Juriſdiction was granted to any other Apoſtle but St. *Peter*; 6thly, That it is repugnant in ſome manner to Truth, to affirm that the Power of Juriſdiction in Inferior Prelates, whether Biſhops or Pariſh-Prieſts, is immediately from God as the Power of the Pope is; 7thly, That no other Spiritual Authorities can do any thing of Right againſt the Pope; 8thly, That the Pope cannot commit Canonical Simony, which is forbidden by a poſitive Law. The Faculty having caus'd theſe Propoſitions to be examin'd by Deputies, obliged *Sarrazin* to retract them publickly, and to make Profeſſion of eight Propoſitions contrary to them, wherein he owns, 1ſt, That all the Powers of Eccleſiaſtical Juriſdictions, which are different from that of the Pope, are from Jeſus Chriſt as to their firſt Inſtitution and Collation, and from the Pope and the Church, as to their Limitation and Miniſterial Diſpenſation; 2dly, That theſe Powers are of Divine Right, inſtituted immediately by Jeſus Chriſt; 3dly, That we find in Scripture, that Jeſus Chriſt founded his Church, and expreſly inſtituted other Powers beſides that of the Pope; 4thly, That when any thing is decided in a Council, the Authority which gives force to its Decrees, does not reſide only in the Pope, but chiefly in the Holy Spirit and the Catholick Church; 5thly, That there are expreſs Texts in the Goſpel, by which it appears, That Jeſus Chriſt has given his Apoſtles and Diſciples an Authority of Juriſdiction; 6thly, That 'tis agreeable to Evangelical and Apoſtolical Truth, to affirm, That the Power of Juriſdiction in inferiour Prelats, whether Biſhops or Pariſh-Prieſts, is immediately from God; 7thly, That there is a Power, *viz.* That of the Church, which can do ſomething of Right in certain Caſes againſt the Pope; 8thly, That every Man, in this Life, having the Uſe of Reaſon, of whatſoever Dignity, Authority and Preheminence, even the Pope himſelf, may commit the Crime of Simony. This Retractation was ſpoken by *Sarrazin*, in an Aſſembly of the Faculty, *March* the 30th, 1429. according to the way of reckoning in *France* at that time, *i. e.* in 1430.

A Cenſure of the Errors of Sarrazin, *concerning the Hierarchy, in* 1430.

In 1432. The Faculty was conſulted in the Name of the Biſhop of *Evreux*, and the Inquiſitor of that Dioceſe, about a Propoſition which one had advanc'd, That *the Admonitions of Biſhops are Abuſes*, and it declar'd by its Concluſion, dated *May* the 16th, That this Propoſition was reproachful, preſumptuous, raſh, ſcandalous, tending to Sedition and Rebellion, and to weaken the Eccleſiaſtical Cenſures, contrary to the Doctrin of Jeſus Chriſt and the Apoſtles, and favourable to ſome Errors condemn'd in the Council of *Conſtance*.

A Cenſure of a Propoſition about the Admonitions of Biſhops.

In 1442. *Nicholas Quadrigarii*, a Doctor of Divinity, of the Order of Friars Hermites of St. *Auſtin*, having advanc'd in his Act *de Veſperiis*, two Propoſitions; 1ſt, That every thing which happens by Divine Providence, comes to paſs neceſſarily; the other, That there is no other Power of Juriſdiction in the Church but the Pope's, which is immediately from Jeſus

A Cenſure of the Errors of Quadrigarii *and* Auguſtin.

Chriſt, was obliged by the Order of the Faculty, to retract theſe two Propoſitions on the 9th of *January*, and to make Profeſſion of the contrary Doctrin.

A Cenſure of the Propoſitions of a Friar Minor about the Hierarchy, in 1448.

In 1448. a Regular of the Order of Friars Minors, having advanc'd in the Dioceſe of *Tournay*, many Propoſitions contrary to the Rights of Pariſh-Prieſts, like thoſe which had been formerly advanced in 1429. by *John Sarrazin*; the Grand Vicars of the Biſhop addreſs'd themſelves to *Giles Charlier*, who wrote a piece to refute them, which is agreeable to the Doctrin of the Faculty of Theology at *Paris*, in the Cenſure againſt *Sarrazin*.

A Cenſure in 1451. againſt the Propoſitions of John Bartholomew, *a Friar Minor, contrary to the Rites of Pariſh Prieſts.*

In 1451. *John Bartholomew*, of the Order of Friars Minors, advanc'd at *Roan* in his Sermons many Propoſitions contrary to the Rights of Pariſh-Prieſts, chiefly about Confeſſion; *viz.* That the Pariſhioners may freely confeſs themſelves to Regulars Mendicants, without asking leave of the Pariſh-Prieſts: Whereupon the Proctor of the Archbiſhoprick caus'd an Information to be drawn up againſt him, and the Affair being brought before the Univerſity of *Paris*, this Regular appear'd in the Aſſembly of the Univerſity *December* the 4th, and refuſing to own that the Pariſhioners were obliged to confeſs themſelves once a Year to their Pariſh Prieſts; it was reſolved, That the Degree of a Licentiate ſhould be denied him, and that the deciding of the Queſtion ſhould be referred to the Faculties of Theology and Law.

The Differences of the Univerſity with Regulars Mendicants, about a Bull of privilege which they had obtained.

In 1456. this Queſtion was ſtarted again with ſome Warmth in the Univerſity, upon occaſion of a Bull obtain'd from Pope *Nicholas* V. by the Mendicants, who gave them leave to take Confeſſions, to the prejudice of the Right of Pariſh-Prieſts, eſtabliſhed by the Canon *Omnis utriuſq; Sexus*; and alſo, by Order of the *Clementine Dudum*. The Univerſity underſtanding that it had been preſented to the Official of *Paris* by ſome Regulars *Carmelites*, interpoſed an Appeal, and cited the Mendicants to appear on *Monday*, *May* the 24th, to declare to them, That they ſhould be excluded from the Univerſity, unleſs they renounc'd the obtaining of that Bull, and would promiſe to obtain the Revocation of it within a certain time. The Mendicants having appear'd, and refuſing to do it, the Univerſity declared them perjured and excluded from their Society.

The Mendicants inſtead of procuring the Revocation of that Bull, addreſs'd themſelves to Pope *Calliſtus*; complain'd of the Treatment they met with from the Univerſity, and obtain'd of him a Bull, which confirm'd that of *Nicholas* V. and null'd all that the Univerſity had done againſt them. Notwithſtanding this, the Univerſity continued firm, and the Mendicants were obliged to ſeek out ſome ways of Accommodation; the Archbiſhop of *Rhemes*, the Biſhop of *Paris*, and the Parliament concern'd themſelves in the Affair. At firſt it was propoſed, That the Mendicants ſhould declare they pretended not to acquire any new Right by this Bull: But this Propoſal appear'd to be captious, and was not at all accepted. Several other means were afterwards propoſed, which were alſo rejected, and none but one was accepted, *viz.* That the Mendicants ſhould refer the Examination of this Bull to a future Council; and that in the mean time, they ſhould adhere to the Definition of the Council of *Lateran*, and the Doctrin of the *Gallican* Church; but the Mendicants refuſed to ſubmit to this Condition. In the Month of *September*, Pope *Caliſtus* granted a Bull wherein, for promoting Peace, he revokes all the Privileges granted to the prejudice of the *Clementine Dudum*, which he orders all to obſerve. This Bull was ſent to the Univerſity, and read in the Aſſembly held *February* the 3d, in 1457. At laſt the Mendicants reſolved to ſubmit in order to their Reſtauration, and interpoſed the Authority of Prince *Artus* of *Brittainy*, Count of *Richmont*, Conſtable of *France*, who came with the Archbiſhop of *Rhemes*, and the Biſhop of *Paris*, to the Aſſembly of the Univerſity, which was held the 18th of that Month; where it was propoſed, That in order to the reſtoring of Peace to the Univerſity, the Bull in queſtion ſhould remain in the hands of the Biſhop of *Paris*; and that the Regulars Mendicants ſhould be re-admitted into the Univerſity, as they were before this Conteſt, upon Condition that they would obey the Bull of *Caliſtus* III. which had revoked that of *Nicholas* V. The Prior of the Dominicans demanded this in the Name of all the reſt; but becauſe he had not done it with Submiſſion enough, the Conſtable was obliged to bring the Regulars back into the Aſſembly, and to cauſe them to make a moſt humble Supplication by the Mouth of the Prior of the *Auguſtins*; after which they were admitted, upon Condition that they ſhould never make uſe of that Bull which remained in the Hands of the Biſhop of *Paris*, That they would obey the Bull revocatory, and cauſe it to be approved within a Year by their Generals; and that they would no more, for the future, obtain ſuch Bulls under pain of the ſame Excluſion. On the 11th of *July* following, a Friar-Preacher came to wait upon the Rector of the Univerſity in the Name of his General, and declared to him, That he had Orders to forbid the Friars of his Order to enter into the Univerſity upon theſe Conditions. The Rector made him no Anſwer, but ſummon'd the Friars Preachers to ratifie the Agreement, and when they refuſed to do it, upon the Account of the Prohibition of their General, the Univerſity excluded them yet a ſecond time from their Society until at laſt they were brought to ſupplicate on the eighth of *October*, That they would receive them, and promiſe to obſerve the Treaty made in the preſence of the Conſtable.

A Cenſure of ſome propoſitions maintain'd in Theſes of philoſophy.

In 1465. the Faculty order'd its Deputies to examine three Propoſitions, which had been maintain'd in the Schools that are in the Street at *Fouarra*, by a Scholar who anſwer'd about Phyſicks; 1ſt, That every Man is an infinite number of Men, and that an infinite number of Men have but one Soul; 2d, That no Man ſhall be corrupted, tho' a Man ought to be corrupted; 3d, That each part of a Man is Man. The Faculty condemned theſe Propoſitions, and re-

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ferr'd the Propoſitions of other Reſpondents, which do not concern the Faith, to the Deciſion of the Univerſity.

A Cenſure in 1470. againſt ſome propoſitions concerning the Hierarchy.

In 1470. about the end of the Month of *Auguſt*, the Faculty condemn'd alſo a Propoſition like thoſe of *Sarrazin* and *Quadrigarii*, concerning Eccleſiaſtical Juriſdiction, *viz.* That the Apoſtles did not receive their Power immediately from Jeſus Chriſt, but from St. *Peter*, which was advanc'd by *John Meunier*, of the Order of Friars-Preachers; who made Satisfaction, by declaring, That he knew not that the Faculty had condemned this Propoſition, and that he ſubmitted to their Deciſion.

A Cenſure of ſome propoſitions concerning the Hierarchy.

In the ſame Aſſembly a Doctor of Divinity, of the Order of Friars Minors, called *Donat Dupuy*, who had obtain'd from the Pope an Exemption of his Order, and was principal of the College of *Lombards*, where he ſtay'd, deſir'd to be admitted to Profeſs, repreſenting that he was not a Regular but in Name, and making great account of the Services he had done in the Reſtoration of this College. The Faculty thank'd him, but they would not grant his Deſire, leſt they ſhould infringe the Regulations made concerning the number of Profeſſors of the Mendicant Orders.

A Concluſion of the Faculty about the Truth of ſome propoſitions of the Creed.

In the Month of *November* in the ſame Year, the Faculty of Theology at *Paris* was conſulted by that of *Louvain*, whether the Propoſitions of the Creed which reſpect the Future, ſuch as theſe, *Jeſus Chriſt will come, The Reſurrection of the Dead will happen*, Be true, whether thoſe who affirm it do not fall into the Error of them who think that all things happen by Neceſſity? And the Faculty anſwered affirmatively by its Concluſion, on the 12th of this Month.

A Cenſure of a propoſition about the Trinity.

In 1477. the Faculty being aſſembled *January* 15th, condemn'd this Propoſition, which had been advanc'd by a Divine called *William Milletii*; viz. *That the three Perſons are conſtituted by three Properties, whereof one is not God*, and declared it ſcandalous, falſe and erroneous: The Theologue who advanc'd it, ſubmitted to this Condemnation.

A Cenſure of an erroneous propoſition about Indulgences.

In 1482. *John Bethencourt*, a Profeſſor of *Meaux*, preſented to the Faculty the following Propoſition, which was preach'd in the Dioceſe of *Saintes*; That every Soul which is in Purgatory is delivered from it as ſoon as any gives for it ſix Blancs of Alms to the Church of St. *Peter* of *Saintonge*. This Propoſition was founded upon a Bull of Indulgence granted by Pope *Sixtus* IV. to this Church *Auguſt* the 2d, 1476. The Faculty declar'd by its Concluſion *November* 20th, That this Propoſition was not in that Bull, and ought not be aſſerted or preach'd.

The Cenſure of ſome propoſitions about the Hierarchy, advanc'd by John Angeli.

At the Beginning of the next Year, the Chapter of the Church at *Tournay* ſent to the Faculty fourteen Propoſitions, which were advanc'd by Friar *John Angeli*, of the Order of Friars Minors, in the Sermons which he preach'd during the *Lent* of the preceding Year, in the Cathedral Church at *Tournay*, and the Pariſh-Churches of St. *Peter* and St. *Quintyn*. The Faculty having examined them, condemn'd them by its Concluſion, dated *February* the 1ſt. Here follow the Propoſitions and their Qualifications. *Propoſition* 1ſt, The Friars Minors being preſented and admitted by the Biſhop, are much more proper Prieſts and true Rectors than the Pariſh-Prieſts, becauſe they hold their Power of the Pope, whereas the Prieſts hold it only of the Biſhop: *Qualification*, Whatever may be ſaid of the firſt part of this Propoſition, by reaſon of the Equivocalneſs of the Word *Proper*; the Faculty declares, That the Propoſition in it ſelf, and as to all its parts, and the Proof of the laſt part, wherein 'tis ſaid, That the Prieſt receives only his Power from the Biſhop, is ſcandalous, erroneous in the Faith, deſtructive of the Hierarchical Order; and that it ought to be publickly retracted and abjur'd, for the Preſervation of that Order. The ſecond *Propoſition*, A Pariſhioner who has confeſs'd to theſe Friars, has ſatisfied the Decretal *Omnis utriuſq; Sexus*, and is not obliged to confeſs himſelf once a Year to his proper Rector, nor to deſire leave of him: The *Qualification*, This Propoſition according to the Terms wherein it is conceived, is ſcandalous, contrary to common Right, and ought to be publickly retracted upon the account of the Obedience and Reſpect which Inferiors owe to Prelats. The third *Propoſition*, If a Rector refuſe to adminiſter the Euchariſt to a Pariſhioner, who has confeſs'd to a Regular, he may come to this Regular and he ſhall adminiſter it to him: The *Qualification*, This Propoſition is falſe, ſuſpected of Hereſie, contrary to common Right, and ought to be publickly retracted. The fourth *Propoſition*, A Pariſh-Prieſt can receive nothing from his Pariſhioners for Confeſſion, nor for Adminiſtration of the Sacraments; but the ſame is not to be ſaid of the Mendicants: The *Qualification*, This Propoſition is contrary to the Diſpoſition of Natural Right, and the expreſs Command of God, and therefore falſe and notoriouſly Heretical. The fifth *Propoſition*, the Pariſh-Prieſt who affirms, That his Pariſhioners are obliged to confeſs to him once in a Year, under pain of mortal Sin, is excommunicate; and if he celebrate Divine Service he is irregular: The *Qualification*, This Propoſition is falſe and reproachful. The ſixth *Propoſition*, He who cauſes Maſs to be ſaid by a Prieſt, who keeps a Woman in his Houſe, or is otherwiſe of ill Behaviour, ſins mortally: The *Qualification*, This Propoſition being indefinite is doubtful, raſh, and ought never to be preach'd to the common People. The ſeventh *Propoſition*, The Friars Mendicants are not obliged to pay what is enacted in the *Clementine Dudum*: The *Qualification*, This Propoſition is contrary to common Right. The eighth *Propoſition*, The Pope can deſtroy all the Canon Law, and make a new one: The *Qualification*, This Propoſition is ſcandalous, blaſphemous, notoriouſly Heretical, and Erroneous. The ninth *Propoſition*, Some Saints are furiouſly mad: The *Qualification*, This Propoſition is ſcandalous, blaſphemous, offenſive to pious Ears. The tenth *Propoſition*, The Souls which are in Purgatory, are under the Juriſdiction of the Pope, and if he pleaſes, he may empty all Purgatory: The *Qualification*, This Propoſition in it ſelf is doubtful,

The Cenſure of ſome propoſitions about the Hierarchy, advanc'd by John Angely.

doubtful, and in the meaning of him who advanc'd it about ordinary Juriſdiction, it is falſe, ſcandalous, and ought not to be preached to the common People. The eleventh *Propoſition*, The Pope may take away from an Eccleſiaſtick the half of the Revenues of his Benefices, and give them away to another without ſhewing any Cauſe for ſo doing: The *Qualification*, This Propoſition is dangerous, and ought not to be preach'd in theſe times. The twelfth *Propoſition*, Whoſoever contradicts the Will of the Pope acts like a Pagan, and incurs the Sentence of Excommunication *Ipſo facto*. The Pope cannot be reproved by any perſon, except in caſe of Hereſy: The *Qualification*, This Propoſition is falſe, and contains a manifeſt Lye. The fourteenth *Propoſition*, Friar *John Angely* has many times affirm'd, That theſe Articles are true, and that he would maintain them at *Paris*, and over all the Earth, even till he was burnt, without ever revoking them; and that he was not of the number of thoſe Preachers who retract: The *Qualification*, This is the Diſcourſe of a Man who is impudent and obſtinate; and there is ſufficient Reaſon to proceed againſt him judicially, as one who is very ſtrongly ſuſpected of Hereſie.

The Cenſures of ſome impertinent propoſitions of John Merchand, *a Regular Obſervantine.*

Another Friar Minor Obſervantine, called *John Merchand*, having preached in 1486 in the City of *Beſançon*, many Impertinencies about the Prerogatives of St. *Francis*, the Faculty of Theology at *Paris*, by their Concluſion *April* the 10th, cenſur'd twelve of his Propoſitions. The 1ſt, That *Lucifer*, who was the Head of the Angels, having left his place vacant, which was wonderfully ſet off and adorn'd, it was reſerv'd for St. *Francis* only; becauſe as *Lucifer* was driven from it upon the account of his Pride, ſo there was no Saint found upon Earth, which had ſo much Humility as St. *Francis*; upon which account he was preferr'd to that place. He added, if any Perſon will not believe me unleſs he go thither and ſee, I would rather ſee it than believe it. The Faculty examin'd this Propoſition by its parts; as to the 1ſt, which is Copulative, it was found falſe, contrary to the Sentiment of the Saints; the 2d, which concerns the vacant place of *Lucifer*, which was above the Angels, whither the Preacher affirms that St. *Francis* was taken up, appear'd to them raſh, preſumptuous, and derogatory from the ſingular Prerogative of the Virgin; the 3d, which is of the Humility of St. *Francis*, is alſo declared temerarious, preſumptuous, falſe, reproachful to the other Saints; and in fine the laſt part, *If any one will not believe*, &c. is declar'd indecent. The ſecond Propoſition is, That St. *Francis* is like to Jeſus Chriſt in forty Reſpects, That he is a ſecond Chriſt, and a ſecond Son of God. This Propoſition is juſtly cenſur'd as falſe and Heretical. The third, That the Conception of St. *Francis* was foretold to his Mother by an Angel, like that of Jeſus Chriſt: This is cenſur'd as raſh and groundleſs. The following Propoſitions until the 11th, contain the Fables about the Brands of St. *Francis*, which are cenſur'd as having no Authority. The 11th, That St. *Francis* deſcends every Year on the Day of his Feſtival into Purgatory, and delivers out of it all thoſe of his own Order, and that he carries them into Paradiſe, as Jeſus Chriſt carried thither the Souls of the ancient Fathers. This Propoſition is cenſured as ſuſpected of Hereſie, contrary to the Juſtice and the Law of God, preach'd for Intereſt, and on purpoſe to deceive the People. The 12th, That St. *Francis* obtain'd of God, That all the Regulars of his Order, who do not obſerve his Rule as they ought, ſhall not continue in this World; and that thoſe who ſhall ſpeak evil of his Regulars ſhall be puniſhed, a thing which he never told to any but his Confeſſor, who reveal'd it after his Death. This Propoſition is condemned as ſchiſmatical, ſeditious notoriouſly falſe, impertinent, and ſuſpected of Hereſie.

The Cenſures of the Errors of John Lailier.

As there were ſome Preachers who exceeded all due Bounds in their Devotion or Superſtition towards the Saints, ſo there were ſome others who fell into the contrary Extream; and among the reſt one nam'd *Lailier*, a Licentiate in Theology of the Faculty of *Paris*, who preaching in the ſame Year, 1486. at *Paris*, advanc'd many bold Propoſitions againſt the Authority and Laws of the Church. The Faculty equally condemn'd both theſe Extreams, and with no leſs Conſtancy oppoſed the Novelties of *Lailier*, than thoſe of the Regulars Obſervantines, of whom we have already ſpoken. Among the Propoſitions advanc'd by *Lailier*, they made choice of the nine following. "The 1ſt, You ought to keep the Commands of God and the Apoſtles, and as to "the Commands of the Biſhops, they are no better than Chaff, for they have deſtroyed the "Church by their Reveries; The 2d, St. *Francis* is rather in the place where *Lucifer* is at preſent, *i. e.* in Hell, than in the place where *Lucifer* was before his Fall, *i. e.* in Heaven; "The 3d, I am not bound to believe that a Man is a Saint becauſe he is canoniz'd; ſince he is "canoniz'd for Mony, and none are canoniz'd but thoſe who give ſomething for it; The 4th, "If a Prieſt marry clandeſtinely, and come to me and confeſs it, I would not enjoin him Penance; The 5th, The Prieſts of the Eaſtern Church do not ſin in marrying, and I believe that "neither ſhould we ſin in the Weſtern Church, if we ſhould marry; The 6th, Four Hundred "Years agoe all Prieſts were forbidden to marry *by a Pope or a Butterfly* *, I don't know whether he could do it; The 7th, I would give two Blancs to him that will produce any paſſage of "Scripture, whereby we are obliged to faſt in *Lent*; The 8th, ſince the time of St. *Sylveſter*, "the *Roman* Church is not the Church of Jeſus Chriſt, but the Church of *Cæſar* and of *Silver*; "The 9th, There is no more reaſon to believe the Legends of the Saints than the Chronicles of "the Kings of *France*. The Faculty by its Concluſion dated *June* the 6th, 1486. condemned theſe Propoſitions, and apply'd to each the ſuitable Qualifications of heretical, erroneous, ſchiſmatical, ſcandalous, raſh, &c. together with another Propoſition which the ſame Preacher advanc'd in his *Sorbonica*; That a meer Prieſt can as well conſecrate the Chriſm, and confer Or-

* D'un Pape ou un Papillon.

ders,

ders, as the Pope, or the Biſhop, and that all Prieſts are equal in the power of Order and Juriſdiction, as were alſo all the Apoſtles. The Faculty reſolved at the ſame time to deny the degree of Doctor to *Lailier*; whereupon he Addreſſed himſelf to the Parliament, who referred this Affair to the Biſhop of *Paris*, to be Examined and Judged by him joyntly with the Inquiſitor, and by 4 Doctors deputed from the Faculty. *Lailier* preſented to the Official of *Paris* a Writing, for explaining ſome of his Propoſitions, wherein he affirms that he had ſaid, Firſt, I never found in the Old or New Teſtament, that our Lord or his Apoſtles Commanded to Faſt Corporally in the time of *Lent*, by way of a Precept, under pain of Mortal Sin, or of Damnation; and even the Holy Fathers who ſpeak of it or deſcribe it, do not Command it under pain of the great Excommunication, or of Mortal Sin; they never uſed theſe words about it, *Præcipimus & Mandamus*. Secondly, I never ſaid that the Church can oblige under pain of Mortal Sin, or cannot, in a Sermon, but in a Diſputation according to the Cuſtom of the School, when the Reverend Father in God Monſieur *de Meaux* was preſent, I argued *Pro & Contra* about it, as a Problematical Matter, as Mr. *John Gerſon*, and *Peter de Alliaco* have done. Thirdly, I never ſaid that Prieſts can Marry after they have received Holy Orders, but I ſaid that from the Paſſion of our Lord, to the time of *Gregory* VII. they did Marry. *i. e.* until the year 1073. and that St. *Peter*, and St. *Paul*, St. *Philip* the Apoſtle and Deacon, St. *Fabian* the Pope and Martyr, St. *Hillary* the Biſhop of *Poitiers*, St. *German* of *Auxerres*, and many others were Married; and 'tis now two years ſince I ſaid this. Fourthly, that there are ſome Propoſitions more bold than mine in *Gerſon*'s Treatiſe about the Spiritual Life of the Soul. The Faculty Cenſured a-new theſe Propoſitions, except the 2d, as to which it declared that it no ways concern'd them. The Biſhop and Inquiſitor did each on their part draw up the Proceſs of *Lailier*. The Inquiſitor Communicated the Informations he had made to the Biſhop, but the Biſhop would not Communicate his to him; and without Appealing he decided the Cauſe of *Lailier* Summarily, and after he had cauſed him to own and abjure the Propoſitions Cenſured by the Faculty, he gave him Abſolution from the Excommunication, and reſtor'd him by his Sentence, to his Functions, Honours and Dignities, and gave him a Right of being promoted to other Degrees, and aboliſh'd all Marks of Infamy.

A Cenſure of the Errors of John Lailier.

This Sentence was given and pronounced by the Biſhop of *Paris*, aſſiſted with the Eccleſiaſtical and Secular Judges whom he had called together *June* 23d. in 1486. and in purſuance of it on the 29th of the ſame Month *Lailier* abjured publickly in a Sermon Preached at the Cathedral Church at a Solemn Proceſſion, the Errors contained in the Propoſitions Cenſured by the Faculty; afterwards he uſed his Endeavours to be promoted to the Degree of Doctor, but the Faculty continued ſtill to deny him; and when the Biſhop of *Paris* would force them to grant the Degree according to his Sentence, they interpoſed an Appeal to the Perſon to whom it belonged, by their Act dated *November* the 6th. Pope *Innocent* VIII. being informed of this Affair, ſent 2 Bulls, one Addreſs'd to *John Coſſart* an Inquiſitor, by which he forbids *Lailier* to Preach, and intruſts this Affair with that Inquiſitor, the Arch-biſhop of *Sens*, and the Biſhop of *Meaux*; the other Addreſs'd to the Faculty, whoſe Zeal he commends, and approves what they had done againſt *Lailier*, forbids them to give him the Degree of Doctor, makes void and nulls the Sentence of the Biſhop of *Paris*. Theſe Bulls are dated the 6th and the 9th of *December*, in 1486. There is no more about this Affair in our Regiſters, but an Extract of ſome Propoſitions which *Lailier* maintain'd in his Act of *Sorbonica*, dated *July* the 30th, in 1484. among which there is one which affirms that Confeſſion is not of Divine Right: The other tend to overthrow the Primacy of the Pope, and the Epiſcopal Power, and to eſtabliſh an equality of Power and Juriſdiction among the Miniſters of the Church.

The Sentence of the Biſhop of Paris, *concerning* Lailier.

An Appeal of the Faculty from the Sentence of the Biſhop of Paris.

The Bulls of the Pope againſt Lailier.

Some time after the Biſhop of *Meaux* preſented to the Faculty the 7 following Propoſitions. 1ſt, 'Tis a greater Crime to have to do with ones Godmother, than their Mother. 2d, The Biſhop canot Abſolve from ſuch a Crime. 3d, A Prieſt who is a Fornicator cannot ſay *Dominus Vobiſcum*, nor repeat Divine Service in any place. The 4th, The Sacraments which are Adminiſtred, or the Service which is ſaid by ſuch a Prieſt, is of no more value than the barking of Dogs. 5th, There is but one St. *Ives* among the Advocates who is Saved. 6th, Hell is all fill'd with Advocates, and therefore no perſon ought to fear that he ſhall go there. 7th. The Apothecaries, Artificers of Arms, Phyſicians, and thoſe who make profeſſion of other Trades, ſhall never go to Paradiſe, unleſs they be carried thither by the Devils, or upon the Tail of a Mule. The Faculty Cenſured theſe Propoſitions as falſe, ſcandalous, and impertinent, on the 3d of *November*, in 1486.

Some other Propoſitions Cenſured, in 1486.

On the 2d of *Auguſt*, in 1490. the Faculty declared a Contract to be guilty of Uſury, whereby a Church had bought a Rent of 30 Livres for 300 Livres, becauſe they had added this Clauſe to it, that when the Church would, the Sellers ſhould be obliged to reſtore the Principal to that Church without diminution of their Intereſt: On the contrary, the Faculty determined that the Intereſt of 26 years which the Church had received, ought to charged upon the Principal.

A Concluſion of the Faculty about a Contract for Uſury.

Four days after the Faculty made a Concluſion, wherein it Condemn'd the Superſtition of a Prayer uſed againſt the Plague.

A Concluſion againſt a Superſtitious Prayer made againſt the Plague.

In 1493. the Faculty was Conſulted by the Parliament, about the Profeſſion, and the Books of Judicial Aſtrology of *Simon Phares*. This Man having exerciſed this Art at *Lyons*, was apprehended by Order of the Official, his Books were ſeiz'd, and he was forbidden by a Sentence

to

A Sentence of the Faculty and Parliament about Judicial Aſtrology.

to practiſe Judicial Aſtrology, and was Condemn'd to ſome Puniſhment for having done it. *Phares* appealed from this Sentence to the Parliament. The Parliament would not judge in this Affair, without having the Opinion of the Faculty, and ſent to them the Books of Judicial Aſtrology which were found in the hands of *Phares*, and ſeiz'd by the Official of *Lyons* to be examin'd. The Faculty appointed Deputies to examine theſe Books, and Condemned this Art. Whereupon an Act was drawn up in the Name of the Faculty, which contained the Sentence that the Deputies had given of all theſe Books, and by which it exhorts the Parliament to oppoſe the Progreſs of this Art, which it declares to be pernicious, Fabulous, Groundleſs, Superſtitious, and adds that it Uſurps the Honour of God, corrupts good Manners, and was invented by Devils for the deſtruction of Men. According to this Opinion the Parliament confirmed by its Decree the Sentence of the Official of *Lyons*, and upon the Remonſtrance of the Faculty, forbad to exerciſe Judicial Aſtrology, to Conſult Diviners, to Sell the Books mention'd in the Deciſion of the Faculty, or to uſe them, and Ordained that the Copies ſeiz'd upon *Phares*, ſhould be ſent back, together with his Perſon, and delivered into the hands of the Official of *Paris*.

Some Propoſitions about the Incarnation Cenſured.

In the ſame year the Faculty, according to the Opinion of its Deputies, Cenſured the two following Propoſitions, which were advanc'd by *Henry Banquevil* a Friar Minor. The Firſt, Man was made God. The Second, Jeſus Chriſt had a beginning. It declared that the firſt of theſe Propoſitions taken rigorouſly was Falſe and Erroneous, forbad any to teach or maintain it, except they expreſs the ſenſe wherein ſome Doctors had affirm'd it; *i. e.* that 'tis come to paſs that Man is God; it declared alſo the ſecond to be Falſe, Scandalous, and Heretical, being taken rigorouſly.

A Cenſure againſt a Sermon of Grillot, *a Friar Minor, bout the Conception.*

About the end of the ſame year Friar *John Grillot* of the Order of Friars Minors, having Preach'd on the day of the Virgin's Conception, Evening and Morning, in the Church of St. *Germain* of *Auxerres*, and having taken for the Text of his Sermon in the Morning theſe words, *This Woman was taken in Adultery*, and given Reaſons to prove that the Virgin was Conceiv'd in Sin, tho' he aſſerted the contrary in the Sermon After-noon, was Cited before the Faculty, and obliged to Condemn this way of Preaching, and to acknowledge that it tended rather to the Subverſion of People, than their Education. This Retractation is dated *December* the 25th.

A Cenſure of two Propoſitions.

In 1495. the Faculty by its Concluſion of *January* the 15th, Cenſured the Falſity and Hereſie of the two following Propoſitions; 1ſt, The Eſſence of God is a continued quantity; 2dly, Jeſus Chriſt is a continued quantity.

A Cenſure in 1497. about the ſenſe of a Prophecy.

On the 15th of *April*, in 1497. the Faculty Condemned this Propoſition; when the Prophet *David* ſays in the Pſalms, *I am a Worm, and not a Man*, &c. tho' this may be verified of Jeſus Chriſt according to the Allegorical and Anagogical Senſe, yet it could no ways agree to him according to the Literal Senſe.

The Retractation of a Sermon made by Friar John Alutarii.

A little while after the Faculty obliged *John Alutarii* to retract a Sermon which he had Preached at St. *John* in *Greve* on the Birth-day of the Virgin, becauſe tho' he had maintain'd that the Virgin had not committed Venial Sin, yet he brought Reaſons and Authorities againſt it, and handled this Queſtion indiſcreetly, and to the Scandal of the People.

A Decree of the Faculty in 1497 *about the Immaculate Conception.*

On the 23d of *Auguſt* in the ſame year, the Faculty drew up and publiſhed its Decree about the Immaculate Conception; wherein, after they had Conſulted about this Matter in 3 Aſſemblies; whereof the 1ſt was held *March* the 3d, 1496. and the 2d the 9th of the ſame Month, they reſolved to oblige themſelves by Oath, to maintain that the Virgin was preſerved from Original Sin, and never to admit any into their Society but thoſe who would take this Oath, and declared that they would deprive of all Honour, and baniſh, all thoſe who did maintain the contrary Propoſition, which they judged falſe, impious, and erroneous.

The Retractation of John *of* Verger, *a Friar Preacher.*

Notwithſtanding this Decree, there was a Jacobine of *Roan*, called Friar *John* of *Verger*, who was ſo bold as to Preach at *Diep* the contrary Doctrin; the Faculty Cenſured 3 Propoſitions which he had advanc'd upon this Subject, by their Concluſion dated *September* the 19th. in 1497.

A Cenſure againſt the Propoſitions of Morcel.

On the 23d of *Auguſt* in the ſame year, the Faculty Cenſured alſo 4 Propoſitions of another Dominican, Named *John Morcel*, who derogated from the Honour of the Virgin. Here follow theſe Propoſitions, and their Qualifications.

Firſt *Propoſition*, God can produce a meer Creature more Glorious than the Virgin *Mary* by his abſolute Power, although he cannot do it according to his ordinary Power: The *Qualification*; this Propoſition tho' true as to its firſt part, yet was Preached fooliſhly, indiſcreetly, and did no ways tend to the Benefit and Edification of the People, and ought not at all to have been Preach'd; and as to the ſecond part, if he compares the Virgin to the Humanity of Jeſus Chriſt, and his Soul as to Glory, it is falſe and Erroneous in Faith, and ought to be retracted.

The Second *Propoſition*, It is a Problem, *viz.* whether the Virgin *Mary* was Corporally more Beautiful than *Eve*: The *Qualification*, This Propoſition is raſh, derogatory from the Honour and Dignity of the Virgin, falſe, contrary to the Doctrin of the Saints, ſuſpected of Hereſie, and therefore ought to be retracted.

The Third *Propoſition*, It is Apocryphal to ſay that Jeſus Chriſt was before the Virgin in his Aſſumption: The *Qualification*; this Propoſition is falſe, contrary to the Writings of the Doctors, ſavours of Impiety, and is offenſive to pious Ears.

The

The Fourth *Propoſition*, We are not obliged to Believe under pain of Mortal Sin, that the Virgin was taken up into Heaven in Body and Soul, becauſe this is not an Article of Faith: The *Qualification*; this Propoſition as it is expreſs'd is raſh, ſcandalous, impious, tending to diminiſh the Devotion of People towards the Virgin, falſe and Heretical. Many People will find that there is ſome Extravagance in theſe *Qualifications*. *A Cenſure againſt the Propoſitions of* Moreel.

On the Month of *January* in 1498. the Faculty being Conſulted by King *Charles* VIII. about the neceſſity of Celebrating General Councils, decided the Queſtions which his Majeſty had propoſed to them after this manner. Firſt, That the Pope was bound to call together every tenth year a General Council, chiefly upon the account of any Notorious Corruption in the Head and Members of the Church. Secondly, That if the Pope being deſired, did refuſe or delay to do it, the Eccleſiaſtical and Secular Princes might call it together. Thirdly, That in this Caſe thoſe who make up the Aſſembly might Celebrate the Council, and provide for the Neceſſities of the Church. This Concluſion is dated *February* the 10th. *The Anſwer of the Faculty to the King, about the Celebration of a General Council.*

About the end of the ſame year the Faculty was Conſulted concerning Sixteen Extravagant Propoſitions, which were Preached at *Tournay* by *John Vitrier*, a Regular of the Order of Friars Minors of the Obſervance, which it Cenſured, and qualified by its Concluſion dated *October* the 2d. *A Cenſure of* 16 *Extravagant Propoſitions of* John Vitrier, *an Obſervantine.*

Firſt, It would be better to Cut a Child's Throat, than to place it in a Religious Society which is not Reform'd.

Secondly, it would be better to take your Daughter by the hand, and lead her to a Lewd place, than to place her in a Nunnery that is not Reform'd. Theſe two Propoſitions are Cenſured as Scandalous, Seditious, ſavouring of the pride of the Phariſees, as falſe and contrary to good Manners.

Thirdly, Whoſoever hears Maſs ſaid by a Prieſt who has a Wife at home, ſins mortally.

Fourthly, whoſoever makes a Prieſt that keeps a Wife at home Celebrate Maſs, ſins mortally, and by giving him Mony, you put a halter about his neck.

Fifthly, If your Pariſh-Prieſt, or any other Prieſt keep Women in their Houſes, you ought to go and pull them out by force, and drive them out of their Houſe. Theſe Propoſitions are Condemn'd as Scandalous, Seditious, Falſe, *&c.*

Sixthly, The Muſick which is Sung at *Notredam*, is nothing but Lewdneſs, and a provocation to Lewdneſs. The *Qualification* which the Faculty gave of this Propoſition was this; Altho' we approve not Laſcivious and Theatrical Songs, if any ſuch be Sung in the Church, yet we commend and approve the Singing of Muſick, which is uſually done in the Church, becauſe it excites the People to Devotion.

Seventhly, The King never gave the Privilege of ſo much Wine Cuſtom-free at *Tournay*, to maintain the Lewd Canons and Eccleſiaſticks. This is Cenſur'd as Scandalous, and Reproachful. Les malles Tantes de vin a Tournay.

Eighthly, No Mony is due to Churches for Pardons.

Ninthly, Pardons are never given for Lewd Places.

Tenthly, Pardons come from Hell. Theſe Propoſitions are Cenſur'd as Scandalous, Falſe, and Heretical, *&c.*

Eleventhly, When you hear Maſs, you ought to ſay nothing, and when the Holy Sacrament is Elevated, you ought to look towards the ground, and not upon the Holy Sacrament. This General Propoſition is declared falſe, and contrary to the practice of the Church.

Twelfthly, The Hours of the Virgin ought not to be ſaid by the Seculars.

Thirteenth, The Saints ought not to be pray'd to. Theſe Propoſitions are Cenſur'd as Falſe and Heretical.

Fourteenth, There are ſome who ſay certain Prayers of the Virgin *Mary*, to the end that at the hour of death they may ſee the Virgin *Mary*; thou ſhalt ſee the Devil, and not the Virgin *Mary*. The *Qualification* of this Propoſition is thus: If the meaning be that it is not lawful to repeat certain devout Prayers, to the end that the Virgin may aſſiſt at the death of him who prays devoutly; This Propoſition is falſe: But if the meaning be to Condemn the Superſtitious Credulity of ſome, who think that by vertue of certain Prayers rather than other, the Virgin will appear to them viſibly at the hour of Death, we do not Condemn this Senſe.

Fifteen, It would be better for a Married Woman to break her Vow of Marriage, than to break her Faſt.

Sixteenth, I would rather be the Cauſe of a Man's death, than lie with a Woman. Theſe two Propoſitions are Cenſured as Falſe, Scandalous, *&c.*

We may alſo rank among the Errors that were ſtarted in the Fifteenth Century, the Propoſitions of *Matthew Grabon*, againſt the Poverty of thoſe who were not Regulars, which are Condemn'd in the Council of *Baſil*, whereof we have already ſpoken; and the Reveries of *Auguſtin* of *Rome*, of the Order of Friars Hermits of St. *Auſtin*, who wrote a Treatiſe of the Church, divided into three parts; whereof the firſt was, *Of the Union of Jeſus Chriſt and his Church*, or, *of Jeſus Chriſt entire*; the ſecond, *Of Jeſus Chriſt as Head, and of his Illuſtrious Dominion*; the third, *Of the Charity of Jeſus Chriſt towards the Elect, and of his Infinite Love.* He carried this matter ſo high in this Work of the Union of the Human Nature with the Divine, that he advanc'd ſome Propoſitions, wherein he attributes to the Human Nature in Chriſt, what agrees only to the Divine, as *That the human Nature in Jeſus Chriſt is truly, naturally, and properly God*; *The Errors of* Grabon.

The Errors of Grabon.

that the two Natures in Jeſus Chriſt are equally amicable; that the Soul of Jeſus Chriſt ſees God as perfectly as his Divinity: And concerning the Union of the Members with Chriſt; *that the Union of Charity is not ſufficient to make a Member of Jeſus Chriſt, but a Man muſt be of the number of the Elect and Predeſtinate.*

Theſe Errors, and the Book of this Author were Condemn'd in the Council of *Baſil*, Seſs. 22. only his Perſon was ſpar'd, becauſe he teſtified his Submiſſion, and gave good Reaſons for his Abſence.

The Errors of Peter Oſma.

Laſtly, We muſt joyn to all the reſt who wandred from the right way in the Fifteenth Century, *Peter Oſma*, a Profeſſor at *Salamanca*, who publiſh'd a Book wherein he maintains that Confeſſion is not the Inſtitution of Jeſus Chriſt, but the Invention of Man; that Mortal Sins are blotted out by Contrition alone, and Sins of thought by a meer Remorſe. This Opinion was Condemn'd, and the Author was Anathematiz'd (if he did not retract) by the Arch-biſhop of *Toledo*, *Alphonſus Carrilla*, whoſe Sentence was Confirm'd by the Conſtitution of *Sixtus* IV. Publiſhed at the beginning of *Auguſt*, in 1479.

The Impieties of William Hillderniſſen, *and* Giles Le Chantre.

There were alſo ſome Fanaticks in this Century, who publiſh'd Extravagant Errors, among the reſt a certain Carmelite, Nam'd *William* of *Hilderniſſen*, and *Giles Le Chantre*, both *Flemings*, who called themſelves new Prophets, Preached a New Law, permitted all ſorts of Crimes, denied the Reſurrection, and advanc'd many other Errors which were Condemn'd by *Peter Ailly*, and by the Inquiſitor of *Flanders*, in 1412. Another *Fleming* called *Pikard*, was Head of the Sect of the *Adamites* in *Germany*, who led an infamous Life, and were deſtroyed by *Ziſca*. Of this ſort were the *Diggers of Bohemia*, ſo called becauſe they dug their Aſſemblies in Foreſts and Caves, where they derided the Church, its Miniſters, and Sacraments.

Adamites.

The Diggers.

The Impieties of Harman Riſvich.

Harman Riſvich, a *Hollander*, taught horrible Impieties, that the Soul dies with the Body, that there is no Hell, that Matter is Eternal, that God never Created the Angels, that *Moſes* and Jeſus Chriſt were Impoſtors, that our Creed is a Fable, and the Goſpel a Foolery. He was Condemn'd to perpetual Impriſonment, in 1499. and having made his eſcape out of it, and continuing ſtill to vomit forth his Blaſphemies, he was burnt alive at the *Hague*, in 1512.

CHAP. IX.

Eccleſiaſtical Obſervations upon the Fifteenth Century.

The Principal Queſtions Debated in the Fifteenth Century.

THOSE who had any thing to do in Eccleſiaſtical Affairs, did almoſt wholly ſpend the firſt years of this Century about the Schiſm of the Popes. It gave occaſion to handle the Queſtions of the Superiority of a General Council above the Pope, and of its Infallibility. The Project of the Re-union of the *Greeks* deſerv'd the ſerious conſideration of the whole Earth, but the Effects did not anſwer the Expectations which many had of that Undertaking. The *Wickleſites* and *Bohemians* made a terrible Schiſm in the *Latin* Church, which could not be wholly extinguiſh'd, neither by violent nor by gentle means. Theſe were the great Affairs of the Church in this Century as to Doctrin, for I reckon not in this rank the Errors of ſome private Divines which were ſtifled at their Birth, nor the Diſputes of School-Men about Queſtions purely Theological. This Science, I mean Theology purely Scholaſtical, degenerated alſo in this Century, and begun to be laid aſide by Men of the beſt Judgment, who apply'd themſelves to a Theology more ſolid, founded upon the Holy Scripture, and Tradition, and who Cultivated the Sciences, and polite Learning, as we have already obſerv'd in the beginning of the Fourth Chapter of this Work.

The Pretenſions of the Court of Rome. Gratiæ expectativæ.

The Court of *Rome* continued her Endeavours to make her ſelf Maſter of all Benefices by Reſervations, *Promiſes of vacant Benefices*, Preventions, Annates, *&c.* but was ſtoutly oppoſed herein, chiefly by *France*, and *Germany*; the Decrees of the Council of *Conſtance*, and *Bazil*, the Laws of our Kings and Emperors, the pragmatick Sanction, and the *German* Concordate put a ſtop to their Covetouſneſs, and maintain'd the Election of Elective Benefices, and the Collations of Ordinaries. But the Court of *Rome* found a way to break thro' theſe Bars at laſt, to Aboliſh the Pragmatick, to Reſtore the Annates, to Ruin the Elections, and to obtain the Sovereign diſpoſal of all Benefices. This is what ſhe attempted about the end of this Century, and which ſhe compaſſed at the beginning of the next, as we ſhall ſhew hereafter.

The Reformation of the Church.

The Neceſſity of the Reformation of the Church in its Head and Members as to Diſcipline and Manners, was acknowledged by the Councils of *Conſtance*, and of *Bazil*. They did in vain make attempts to compaſs it, for it was always put off and eluded. The General Councils which were to meet every ten years to take pains about it, was a Project that was never put in execution. There were ſcarce any General Councils, and thoſe who did meet, thought of nothing but the moſt groſs diſorders of the Inferior Clergy; the Declarations and Remonſtrances of private Men about the abuſes of that time were fruitleſs, and ſerv'd only to preſerve the Memory of them to Poſterity.

The

Obſervations upon Eccleſiaſtical Juriſdiction.

The Eccleſiaſtical Juriſdiction over the Temporal Affairs, was by little and little, reſtrain'd in this Century as to Lay-men; but the Exemptions of the Clergy from a Laical Tribunal, were maintain'd with Vigour by the Councils. The Council of *Baſil* and the Pragmatick Sanction, granted the Pope the Right of receiving Appeals in all kind of Cauſes, and the Deciſion of the greater Cauſes in the firſt Inſtance, but upon Condition that he ſhould name Judges to ſit upon the ſeveral places where the Fact was committed.

Of Tithes and Eccleſiaſtical Revenues.

During the Schiſm, the Eccleſiaſticks were often vexed with Tenths and other Impoſitions which the Popes laid upon the Eccleſiaſtical Revenues. *Martin* V. in Seſſion 43, of the Council of *Conſtance*, forbad other Prelats to impoſe any, and even the Popes themſelves to do it, unleſs it was for a Cauſe of great Importance, which was difficult, and concern'd the Benefit of the Univerſal Church, with the conſent of the Cardinals and Prelats; and without conſulting the Biſhops of that Kingdom or Province upon whom the Tax was laid, who muſt conſent to it either one third part, or at leaſt the greateſt part of them; and in this caſe, he order'd that the Tax ſhould be gather'd by Eccleſiaſtical Perſons, and by Apoſtolical Authority. In the mean time, the Popes have ſince frequently impoſed Tenths upon Churches. *Eugenius* IV. granted the King of *Cyprus* in 1431. the hundredth part of the Eccleſiaſtical Revenues of *France*, *Spain*, and *England*, to ſet at Liberty the Hoſtages which he had left with the Sultan. He granted alſo King *Alphonſus* a Sum of 200000 Florins, to be levied upon the Churches of *Arragon* and *Sicily*. *Nicholas* V. impoſed Tenths in 1453. upon all the Clergy for a War againſt the Turk. *Calliſtus* III. in 1457. laid another Tax on them upon the ſame Occaſion. *Pius* II. did the like in 1459. but the *Germans* refuſing to pay it, he was forced to remit it as to them. In 1490. *Innocent* VIII. would have impoſed Tenths upon the Clergy of *France*, for a War againſt the Turk, but the Univerſity of *Paris* oppoſed it, and appealed from the Decree of the Pope, by their Act dated *September* the 13th, in 1491. and it continued in theſe Sentiments; for *Alexander* VI. having a mind to impoſe alſo Tenths upon the Clergy of *France*, made uſe of Cenſures againſt thoſe who would not pay them; the Faculty of Theology being conſulted in 1501. made anſwer, That theſe Cenſures were null, that none ought to delate any Perſon, nor ſo much as fear them. The Heirs of Eccleſiaſticks ſucceeded them in all their Goods which they left, without making any Diſtinction of Eccleſiaſtical Revenues, provided they made good the Repairs of Churches and Buildings, and they could diſpoſe of them by Will. The Regulars were alſo Heirs to their Kindred as if they had been Men of the World, and could diſpoſe of theſe Inheritances.

Jubilees and Indulgences.

Pope *Sixtus* IV. put off the Jubilee from twenty five Years to twenty five Years. The Popes eaſily granted a very great Number of Indulgences, and begun even to make a kind of Traffick with 'em.

Commendams.

The greateſt part of Benefices were held in Commendam, which became ſo frequent, that *Paul* II. being lately advanc'd to the Pontifical Dignity, ſaid, That ſince the Pontificate of *Calliſtus* III. there had been more than five hundred Monaſteries held in Commendam. The Cardinal of *Porto* oppoſed this Cuſtom, and Pope *Paul* II. approved his Remonſtrance. Nevertheleſs he continued ſtill to grant the greateſt part of Abbeys in Commendam, and this Cuſtom paſſed as it were into a Law. The Right of Nomination by Graduates, derived its Original from the Decree of the Council of *Bazil*, and the Pragmatick. Reſignations and Tranſlations were not ordinarily made, according as was enacted in the Decretals.

The Differences of Pariſh-prieſts with the Regulars about Confeſſion, and the Hierarchical Functions.

Notwithſtanding the Regulations of the Popes, the Pariſh-Prieſts and Regulars Mendicants were always conteſting about the Adminiſtration of the Sacraments, and particularly about the *Eaſter* Confeſſion. The Regulars diminiſhed as much as they could the Authority of the Pariſh-Prieſts, and equall'd themſelves to, or even preferred themſelves above them, as having their Miſſion immediately from the Pope. The Pariſh-Prieſts on the contrary, maintain'd, That they were true Paſtors appointed by Jeſus Chriſt; and that the Regulars were only by Sufferance, by accident in caſe of Neceſſity, and with the Conſent of the Ordinaries and Pariſh-Prieſts. We have lately ſeen the Propoſitions which *Gorell*, *Sarrazin*, *Quadrigarii*, and other Regulars Mendicants taught upon this Subject, and the Cenſures of the Faculty of Theology at *Paris*, which maintain'd the Right and Dignity of the Pariſh-Prieſts. The Regulars maintain'd alſo, That any Perſon might confeſs to them at *Eaſter*, as at any other time; and that none was obliged to confeſs himſelf to his Pariſh-Prieſt, nor to ask leave of him to go and confeſs himſelf to the Regulars. The Popes favoured the Regulars Mendicants, yet they durſt not plainly decide in their Favours, and contented themſelves with granting general Privileges, without entring upon Particulars. *Alexander* V. by his Bull dated *October* the 10th, in 1409 confirm'd the Decretals of *Boniface* VIII. and *John* XXII. whereof we have already ſpoken in the Obſervations upon the preceding Centuries. And whereas it was repreſented to 'em on behalf of the Regulars Mendicants, that the Errors of *Poilly* were reviv'd, which had been condemn'd by the Decretal of *John* XXII. and that the following Propoſitions were maintain'd; 1ſt, That he who confeſſes himſelf to a Regular in the Form enjoined by the Decretal *Dudum*, is obliged to confeſs anew the ſame Sins to his Pariſh-Prieſt; 2dly, That the Propoſitions of *John Poilly*, which were condemn'd by *John* XXII. are defenſible and true, and that the Conſtitution of this Pope is null, becauſe he was a Heretick; 3dly, That neither God nor the Pope can diſpenſe with the Obligation of confeſſing to a Pariſh-Prieſt as long as the Canon *Omnis utriuſq; ſexus* does continue in force; 4thly, That the Confeſſion which is made to Regulars being doubtful, and that which is made to a Pariſh-Prieſt being certainly good, we muſt hold to that which is certain, and leave what is uncertain; 5thly, That altho' the Regulars being approved, have the power to abſolve and take Confeſſions; yet the

The Differences of Pariſh-prieſts with the Regulars about Confeſſion, and the Hierarchical Functions.

people have not power to confeſs themſelves to them without the leave of the Pariſh-Prieſt; 6thly, That the Regulars who deſire the privileges of hearing Confeſſions, are in mortal Sin and excommunicate, as well as thoſe who confirm or grant them; 7thly, That the Pariſh-Prieſt has more Right than the Pope to diſpenſe with the Canon *Omnis utriuſq; ſexus.* *Alexander* V. condemn'd all theſe Propoſitions, and thunder'd out an Excommunication againſt thoſe who maintain'd them. This Bull being brought to *Paris*, made a great Noiſe there in the Univerſity. *Gerſon* was intruſted to make a Sermon upon this Subject, wherein after he had obſerv'd that the Writing in form of a Bull might be the Cauſe of Diſorder, and be prejudicial to the Hierarchical Order; That this had been obtain'd by ſurprize, thro' the Importunity of Regulars Mendicants, and before the Pope had examined the Matter; That he was perſwaded, that whenever the Pope was better informed he would revoke it; That the Univerſity thought it intolerable until it was examin'd; That his Deſign was not to ſhew all the Evil which it contain'd, but he might ſay in general, That it would be the Cauſe of much trouble to the whole Hierarchical Order of Superior Prelats, and the inferior who are Pariſh-Prieſts; That he would content himſelf with reading an Act drawn up by the Pariſh-Prieſts, which he would explain, to prevent the evil Conſequences that might enſue. After this, he lays down the following Maxims; That Pariſh-Prieſts are Paſtors of the Hierarchy; That a Pope ought not to ſend Mendicants but where they are wanted, and with the Conſent of the Pariſh-Prieſts; That there may be ſome Occaſions wherein a Penitent ſhall be obliged to confeſs to his Pariſh-Prieſt the Sins which he had already confeſſed to a Regular; That the Privileges of Mendicants ought to have certain Bounds. The Bull of *Alexander* V. was confirm'd by *Eugenius* IV. and afterwards by *Nicholas* V. whoſe Bull alarm'd, as we have ſeen the Univerſity of *Paris* againſt the Mendicants. *Calliſtus* III. had a mind at firſt to maintain this Matter in its higheſt Rigour, and granted a Bull upon this occaſion; but perceiving that he could not compaſs his end, he was forc'd to moderate the Matter by his Bull, dated *Auguſt* the 20th, in 1456. in which he kept a kind of *Medium*, by blaming both one and t'other ſide; for after he had by it confirm'd the Decretals of *Boniface* VIII. *Clement* V. and *John* XXII. he ſaid, That upon the Complaints of the Biſhops and Pariſh-Prieſts, that came to him from all parts againſt the Regulars, who were accuſed of diſobeying theſe Decretals, upon pretence of Privileges and Favours which they have ſince obtain'd; and upon the Information he had receiv'd, That Biſhops, Pariſh-Prieſts, and other Prieſts do alſo moleſt the Regulars, being perſwaded that theſe Regulars ſeduc'd their Pariſhioners from their Pariſhes, by telling them, That they may freely come to their Houſe on Feſtival Days to hear Divine Service; That they are the proper Prieſts and Rectors to whom they ought to make *Eaſter*-Confeſſion; That the Pariſh-Prieſts maintain alſo, That Confeſſions made to Regulars ought to be reiterated; That theſe Diſputes being the Cauſe of Scandal, Hatred, Diviſions and Scruples, he ordains both one and the other to put an end to theſe Conteſts, and each to continue within the ſame Bounds which of Right belonged to 'em, without attempting to invade the Right of others, or to enlarge their own Pretenſions. For which end he renewed the *Clementine Dudum*, revok'd the Enlargements which might be made of it, and all ſuch Privileges which may have been granted beyond what is contained in that Bull, which he declares null; and condemns the Propoſitions which were advanc'd, as well by the Regulars to ſeduce the Pariſhioners from their Pariſh, as by the Seculars againſt the Privileges granted to the Mendicants by this Decretal. *Sixtus* IV. without any regard to this Revocation of *Calliſtus*, reviv'd in 1473. the Bulls of *Alexander* V. and *Eugenius* IV. and gave the ſame Power which the Mendicants had of adminiſtring the Sacraments of the Euchariſt, and Extream Unction, to thoſe whom the Curates refuſed without a lawful Cauſe. But he was afterwards forc'd to explain himſelf upon Occaſion of the Differences which aroſe in *Germany*, between the Mendicants and the Pariſh-Prieſts; and declared by his Bull, dated *June* the 17th, in 1478. 1ſt, That the Orders of Mendicants were very advantageous to the Church; 2d, That the Friars Mendicants ought not to preach, That the Pariſhioners were not obliged to hear Maſs in their Pariſhes on Feſtivals and *Sundays*; 3dly, That neither the Regulars nor the Mendicants ought to ſolicit the Laity to chuſe their place of Burial among them, becauſe in this they ought to be left to their Liberty; 4thly, That the Mendicants ought no more to preach, That Pariſhioners are not obliged to confeſs themſelves at leaſt at *Eaſter* to their Pariſh-Prieſts, becauſe the Pariſhioners are bound of Right to confeſs themſelves at *Eaſter* to their proper Prieſts; That in the mean while, the Friars Mendicants are not excluded by this from hearing Confeſſions, and impoſing Penances according to common Right, and the Privileges which were granted them; 5thly, That the Uſage ſhall be obſerved as to the Hours of Divine Service, That the Regulars ſhall not ſeduce the Pariſhioners from their Pariſhes; and that the Pariſh-Prieſts ſhall not hurt the Mendicants, that ſo there may appear to be a perfect Union and Charity between them. This Deciſion of *Sixtus* did wholly remove the Difficulty about the *Eaſter*-Confeſſion, and plainly decided the Queſtion in favour of the Pariſh-Prieſts.

The Inſtitutions of new religious Orders.

The new Religious Societies inſtituted in this Century, are the Society of Canons Regulars of St. *Saviour*, founded near *Siena*, by *Stephen* a Regular *Auguſtin*, who had leave of the Pope to change the Habit, and was approved by *Gregory* XII. in 1408. to which the Church of St. *Mary* of *Eſcoupetto* of *Florence*, was united; from whence the Monaſtery was called *Scopetto*, and the Canons *Scopettines*; *the Order of Mount* Olivet, which was a Reformation of the *Hieronymites*, who followed the Rule attributed to St. *Jerom*, which was compiled by *Loup*, a Brother to St. *Vincent Ferrier*, and approv'd by the Popes *Gregory* XII. and *Martin* V. the Society

ciety of Canons Regulars of *George* of *Alga*, founded in 1407. by *Lawrence Juſtinian*, the Patriarch of *Venice*: The Congregation of St. *Juſtina* of *Padua*, which was a Reformation of the *Benedictine* Order in *Italy*, made by *Lewis Barbe* a *Venetian*, Canon of the Congregation of St. *George* of *Alga*, in 1409. which was approv'd by *Eugenius* IV. and *John* XXIII. and honoured with many Privileges by the Popes: The Congregation of *Bursfeld*, which is a Reformation of the *Benedictines* in *Germany*, that was begun by *John Rhodes*, who paſſed from the Order of *Carthuſians* to that of St. *Benedict*, and was made Abbot of the Abbey of St. *Matthias* near *Treves*, and finiſhed by *John* Abbot of *Bursfeld*, who united many Monaſteries into one Congregation: *The Order of Minims*, whoſe Author was St. *Francis* of *Paule*, who built about the Year 1467. a little Monaſtery of Regulars near that City, under a Rule which was approved by *Sixtus* IV. *Alexander* VI. and *Julius* II. At firſt they bore the Name of the *Hermits of St.* Francis, and afterwards that of *the Minims*, becauſe they called themſelves in Humility, *Minimi fratres Eremitæ*: *The Order of the Nuns of the Bleſſed Virgin* Mary, which was inſtituted at *Toledo* by *Beatrix* at *Sylva*, a *Portugueſe* Woman, and approved in 1489. by *Innocent* VIII. upon the Prayer of *Iſabella* Queen of *Spain*. While *Beatrix* liv'd they followed the Rule of the *Ciſtertians*; after her Death they aſſum'd that of St. *Claire* in 1494. *The Inſtitution of new religious Orders.*

The Military Orders founded in this Century, are that of the *Annunciade*, inſtituted by *Amideus* V. Count of *Savoy*, in 1420. That of St. *Maurice* inſtituted by *Amideus* VII. who was afterwards choſen Pope; That of the Golden Fleece inſtituted in 1431. by *Philip the Good* Duke of *Burgundy*; That of the Knights of *Luna*, by *Renatus* Duke of *Anjou*, King of *Sicily* in 1464. That of the Knights of St. *George*, by *Frederick* III. Emperor; That of St. *Michael*, by King *Louis* XI. in 1469. That of St. *Stephen*, by *Coſmus* of *Medicis*, which was approv'd in 1561. by *Pius* IV. and ſome others that are leſs famous. *The Military Orders.*

A DIS-

A

DISSERTATION

ABOUT THE

Author of the Book,

CONCERNING THE

Imitation of JESUS CHRIST.

Wherein the Conteſts that have ariſen upon this Subject are Related, and the Reaſons which have been alledg'd in favour of thoſe to whom it is Attributed; the Manuſcripts, the Editions and Teſtimonies which are made uſe of to maintain the Right of each Pretender, are Examin'd; and upon the whole, an Equitable and Impartial Judgment is given.

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

THERE never was a Book in the World, whoſe Author was Conteſted with more heat, and about which more Pieces have been Written, than about the Book of the Imitation of Jeſus Chriſt. This Queſtion which appears not to be of any great Conſequence, nor to be worthy of the pains of Learned Men, is now become Famous, by the contrary Pretenſions of two great Religious Societies about it; by the different Judgments which Learned Men have given of it; by the Curious Enquiries which have been made on both ſides; by the great number of Reaſons and Authorities which have been alledg'd; by the Learning and Eloquence of the Contenders, and by the noiſe it has made in the World. All theſe Reaſons have oblig'd us to ſearch this Matter to the bottom in this Diſſertation, wherein we have Collected together all that has been done or written upon this Subject in near Forty different Books, from the beginning of our Age.

SECT.

SECTION I.

A History of the Contest about the Author of the Book of the Imitation of Jesus Christ, from the beginning of our Age, until this present time.

A Dissertation about the Author of the Imitation of Jesus Christ.

THE Book of the Imitation of Jesus Christ, after it had often appear'd under the Name of St. *Bernard*, was printed many times under the Name of *Gerson*, and of *Thomas a Kempis*; but since the Edition of *Badius*, in 1520. it was more commonly publish'd under the Name of *Thomas a Kempis*, and he pass'd for the Author of it, without much contest, until the beginning of this Century, that some maintain'd it could not be his. This Doubt was first started in *Spain*, which was grounded upon this, That the Imitation of Jesus Christ was Cited in the Conferences attributed to St. *Bonaventure*, who died before the Birth of *Thomas a Kempis*. Don *Pedro Mauriquez* was the first that maintain'd this Opinion in Writing, in a Spanish Book Entituled, *Apparejos para administrar el Sacramento de la Penitentia*, printed at *Milan*, in 1604. Some *Spaniards* having spread this Opinion in *Italy*, Father *Rossignol* a Jesuit confirm'd it by the Authority of a Manuscript of the Imitation of Jesus Christ, which he found in the House of the Jesuites of *Arona*, which was formerly an Abby of the Order of St. *Benedict*, in which it is attributed in four places to *John Gerson*, or *Gesen*, or *Gessen*, an Abbot. He believ'd that this Manuscript belong'd to the Ancient Library of the Benedictines of *Arona*, and communicated this Discovery to *Possevin*, and *Bellarmin*, who thought this Opinion probable. On the contrary, *Rosweidus* a *Flemish* Jesuit wrote a Letter in 1615. wherein he maintains that *Thomas a Kempis* is the true Author of the Imitation of Jesus Christ, and denies that the Conferences attributed to St. *Bonaventure* were truly his. On the other side, *Constantin Cajetan* of *Syracuse*, Abbot of the Monastery of St. *Barontus*, of the Order of St. *Benedict*, of the Congregation of Mount *Cassin*, a Man very Zealous for the Interest of his own Order, having the Manuscript of *Arona* Communicated to him by the Jesuit *Nigroni*, caus'd the Book of the Imitation of Jesus Christ to be printed at *Rome*, in 1616. under the Name of *John Gessen*, Abbot of the Order of St. *Benedict*, together with a Dissertation, wherein he maintains, that the Conferences are *Bonaventure*'s, and that the Manuscript of *Arona* is a decisive Piece, to shew that the Book of the Imitation is an Abbot's of his Order. *Rosweidus* wrote immediately a Book against *Cajetan*, which he Entitles, VINDICIÆ KEMPENSES, *The Defence of Kempis*; wherein he answers his Reasons, and maintains that the Name of *Gersen* was put for that of *Gerson*, in the Manuscript of *Arona*, which did not at all belong to the Ancient Library of the Benedictines of *Arona*, as the Abbot *Cajetan* suppos'd, but was brought from *Genua* to *Arona*, in 1599. by Father *Maiole* a Jesuit, who found it in his Father's House. This Answer of *Rosweidus* came forth in 1617. and made *Bellarmin* change his Opinion, because he thought that *Rosweidus* had sufficiently answer'd the Objections of the Abbot *Cajetan*. This latter stay'd not long before he made a Reply, but quickly put forth an Apology for his Opinion, which was printed at *Paris* in 1618. And that his Opinion might spread thro' the World, he ask'd leave of the Congregation *de Propaganda Fide*, to print the Book of the Imitation of Jesus Christ in *Greek*, under the Name of the Abbot *Gessen*.

The Canons Regulars being alarm'd at this Design, presented a Petition to this Congregation to hinder it, and desir'd to prohibit the printing of this Book under any other Name than that of *Thomas a Kempis*. This way of Proceeding did not take effect, and the Contest was hush'd up till the year 1626. in which *Rosweide* reviv'd it, by Publishing a fair Edition of the Book of the Imitation of Jesus Christ, in which he inserted a Dissertation about the Author of this Book, which he Entituled, *Plain Testimonies to prove that* Thomas a Kempis *is the Author of the Imitation of Jesus Christ*. *Bollandus* Reprinted it after the death of *Rosweidus*, in 1630. and 1634. *Francis Walgrave* an English Benedictin oppos'd to this Edition of *Rosweidus*, a new Edition of the Book of Imitation, under the Name of *John Gersen*, whom he Entitles Abbot of *Verceil*, printed at *Paris* by *Sebastian Hure*, in 1638. with Apologetical Notes about the Title and the Text of this Book, wherein he produces 4 Manuscripts out of *Italy*, to prove that this Book was *Gersen*'s, that of *Arona*, that of the Monastery of *Padolirona*, where the Name of *Gerson* is found in two places; that of the Cardinal of *Biscia*, wherein the Author of the Imitation is call'd *John de Canabaco*, and an Edition of the Imitation at *Venice*, in 1501. under the Name of *Gerson*; at the end of which, there was written in an ancient Character, *This Book was not Compil'd by* John Gerson, *but by* John ..... *Abbot of* Verceil, *whose Manuscript is to this day in this Abbey*. From this Remark *Walgrave* Conjectures that *Gersen* was Abbot of St. *Stephen* of *Verceil*, and there are 4 Manuscripts, which *Cajetan* calls the Chariot of Gold, upon which *John Gersen* is Carried in Triumph. Father *Fronto* a Canon Regular of St. *Genvieve* of *Paris*, wrote an Answer two years after to this Piece of *Walgrave*'s, Entituled, *Thomas a Kempis Vindicated by one of the Canons Regulars of the Congregation of France*. It was printed by *Cramoisy*, in 1641.

At

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

At the ſame time Cardinal *Richlieu* having given Orders to print at the *Louvre* the Book of the Imitation of Jeſus Chriſt; Father *Gregory Tariſſus*, Superior of the Benedictines of the Congregation of St. *Maur*, deſir'd of this Cardinal, that this Impreſſion ſhould be publiſh'd under the Name of *John Gerſen*, a Regular of the Order of St. *Benedict*, whom he affirm'd to be the true Author of this Book, upon the Authority of four Ancient Manuſcripts which were at *Rome*. Cardinal *Richlieu* anſwer'd Father *Tariſſus*, that he would write to *Rome* to have a Certificate from ſome Perſon worthy of Credit, that theſe Manuſcripts were agreeable to what he had ſaid, and gave order to Mr. *Deſnoyer* to ſearch what Light he could find upon this Subject. And it was Reſolv'd that this Queſtion ſhould be Examin'd by the Meſſieurs, *Du Val*, *Hallier*, and St. *Beuve*, Doctors, and by the Fathers *Petavius*, and *Sirmondus*, Jeſuits, who might call in to their aſſiſtance the Priors of St. *German de Prez*, of St. *Genevieve*, and St. *Victor*. Father *Tariſſus* having written to *Rome*, the R. R. F. F. *Dom. Placidus le Simon*, Proctor General of the Benedictines, of the Congregation of St. *Maur*, in the Court of *Rome*, and *Dom John M.* Proctor-General of the Engliſh Benedictines, came on the 30th of *January*, in 1641. to Cardinal *Bagni*, who had been Nuncio in *France*, and pray'd him to look upon the four Manuſcripts which they preſented him, that he might aſſure Cardinal *Richlieu* they did really bear the Name of *John Gerſon*. Cardinal *Bagni* anſwer'd them, that to make an Authentical Inſtrument, it would be convenient to appoint two Perſons expert in theſe Matters, to examine theſe Manuſcripts, and make a Report of them, in the preſence of himſelf, and a Notary. They agreed upon the Sieur *Gabriel Naudæus* Secretary to this Cardinal (in whoſe hands they left the Manuſcripts) and the Sieur *Fioravente Martinel*, one of the Under-keepers and Writers of the *Vatican* Library. The Sieur *Naudæus* having Examin'd theſe Manuſcripts by himſelf, found in that which belong'd to the Cardinal of *Biſcia*, and which was then *Allatius*'s, the Name of *Canabaco* at the top, tho' this might be written by the ſame hand, and by the ſame Writer. He found alſo in this Manuſcript a Bull of the Apoſtolical Legate in *Germany*, which was dated in 1448. which ſhew'd that this Manuſcript was later than that year, whereof he judg'd the Writing to be at the end of the Fifteenth Century, or the beginning of the Sixteenth. As to the Second Manuſcript, which was that of *Padolirona*, he found that theſe words had been written ſome time after the reſt, *Incipit Liber Johannis Gerſon Primus*, which were of a Vermilion more bright and freſh than the reſt of the Title; and that at the end of the ſame Manuſcript *Gerſon* was chang'd into *Gerſen*. As to the Third, which was that of the Abbey of *Cave*, as it was without the Name of the Author, and had only the Figure of a Benedictine upon the firſt Letter, from which they would draw ſome Inference; he Remarks that nothing can be concluded from this Repreſentation, and that there is no manner of proof that this is the Figure of the Author of this Book. The Fourth was not a Manuſcript, but was printed at *Venice* under the Name of *John Gerſon*, and at the bottom of the Page it was obſerv'd, that this Work was not *Gerſon*'s, but *Gerſen*'s, the Abbot of *Verceil*. He meddles not at all with the time of writing this Note, which he judg'd a very late Forgery, and to be put in the room of another which had been carefully eraz'd; that the traces of ſome whole words were ſtill to be ſeen, and even the Letters of *Thomas* which had been eraz'd. Monſieur *Naudæus* having made theſe Remarks, Communicated them to Cardinal *Bagni*, and to Sieur *Fioravente*, who was of the ſame Opinion. The Fathers *Dom Placidus*, and *Dom John* coming afterwards with their Notary, the thing was Examin'd in their preſence, and even the traces of three Letters were pick'd out in the Ancient Title of the firſt Manuſcript, which did not at all correſpond to the new Letters. They did not find that this Report would be to their advantage, and therefore they never order'd an Inſtrument of it to be drawn up before a Notary. But Meſſieur *Naudæus* drew up one by his own Authority, which he cauſed to be atteſted by *Vincent Galeotte*, Auditor to Cardinal *Bagni*, and ſent it the ſame year to the Meſſieurs *Du Puy*.

In *France* Father *Sirmondus* having met with a Manuſcript of the Imitation in the Library of the College of Jeſuits which was Anonymous, but ſuch as he judg'd to be more ancient than *Thomas a Kempis*, founded upon this his Opinion, that *Thomas* was not the Author of it. On the contrary, Father *Petavius* conſidering the agreement of the ſtile of this Book, with that of the other Books which were unconteſtably own'd to be *Thomas a Kempis*'s, made no ſcruple to affirm that it was his, being otherwiſe perſwaded that *Roſweidus* had anſwered all the Difficulties of the Abbot *Cajetan*. Monſieur *de St. Beauve* declar'd, That it was more probable, that this Book was *Gerſon*'s, the Chancellour of the Univerſity of *Paris*, than *Gerſen*'s or *Thomas a Kempis*'s. The Opinion of the other two Doctors is not known. The Reſult of this whole Enquiry was, That the Book of the Imitation was printed at the *Louvre*, without the Name of the Author. Notwithſtanding the Remarks made by Monſieur *Naudæus*, the Abbot *Cajetan* would ſtill maintain his own Opinion, and alledg'd the ſame Manuſcripts atteſted by the bare Inſtrument of a Notary, and the ſame Reaſons which he had formerly made uſe of in an Apology which he publiſh'd at *Rome*, in 1644. for *John Gerſen*, together with a new Edition of the Imitation under his Name.

The Book of *Walgrave*, and the Apology of *Cajetan*, were refuted by a *Flemiſh* Canon-Regular, and by *Simon Werlin*, Rector of *Dieſſen*, who wrote in 1641. a Treatiſe againſt *Walgrave*, and a ſecond in 1647. againſt *Cajetan*: This ſecond was not printed till the Year 1649. after the Death of the Author, with this Title, *Vindiciæ Vindiciarum Kempenſium*.

In

In the same Year Father *Fronto*, a Canon-Regular of St. *Genevieve*, reprinted the Dissertation which had appear'd in 1641. wherein he inserted the Relation of Mr. *Naudæus*, about the Manuscripts of *Rome*. His Work is divided into three Parts. In the 1st he intends to prove, That the Imitation is not *Gerſen*'s, nor a *Benedictin* Abbot's; In the 2d, That it is not *Gerſon*'s; And in the last, That it is *Thomas a Kempis*'s: And at the same time, he printed the Book in a large Character under the Name of *Thomas a Kempis*. *A Dissertation about the Author of the Imitation of Jesus Christ.*

This Book of Father *Fronto* was, as it were, a new Signal which renew'd the War between the two Parties, whereof one was for *Gerſen*, and the other for *Thomas a Kempis*: For immediately Father *Robert Quatremaires*, of the Congregation of St. *Maur*, being a Man of Wit and Learning, but hot and eager, made an Answer to the Book of Father *Fronto*, by Word of Mouth, wherein he accus'd Mr. *Naudæus* of Unfaithfulness in the Examination of the Manuscripts, and in the Relation he had made of them; he suspected him of having falsified the Manuscripts in Question while he had them in his hands, and of having given this Testimonial, for the Reward of a simple Priory which he had in their Order, altho' it was not given him till four Years after he had sent this Relation to the Messieur *Du Puy*.

Some time after, Father *Francis Walgrave* wrote another Answer, wherein he treats the Sieur *Naudæus* no better. Both the one and the other publish'd a Tract of the deceased Monsieur *Launoy*, Doctor in Divinity, of the Faculty of *Paris*, which was much more wise and moderate; wherein he gives his Judgment about the Author of the Books of Imitation, in favour of *Gerſen*, and against *Thomas a Kempis*.

The Sieur *Naudæus* seeing himself attack'd, and accus'd of Forgery and Falsification, did not only make use of the ordinary Defence to Men of Learning, which is, to justify himself by publick Writings, that discover the Innocence of the accus'd; but he had recourse also to the Magistrates to demand Satisfaction, for the Reproach that had been thrown upon him, and presented his Libel to the Court of Justice at *Paris*, praying, That the Copies of the Books of *Quatremaires* and *Walgrave*, might be seiz'd and suppress'd. But the *Benedictins* remov'd the Cause to the Court of Requests at the Palace, wherein the Sieur *Naudæus* offer'd to justify the Truth of his Relation, by exhibiting the Manuscripts. All the Difficulty was how to fetch them from *Rome*. He was Master of the Manuscript of *Allatius*, the Inspection of which plainly shew'd, That the Word *Canabaco* was interlin'd, and added some time after the other Words, tho' it was of the same Writing and the same Vermilion. As to the other three Manuscripts, he could not fetch them, whatever Diligence and Importunity he us'd with the *Benedictines* of *Rome* to produce them: He offer'd even in the Court of Justice to consign a Sum of 3000 Livres, to be distributed for the Benefit of the *Hotel Dieu*, or employ'd to make a Silver Lamp, which should be plac'd before the Grand Altar of the Church of St. *Germain de Prez*, provided the *Benedictines* would send the three Manuscripts in Question within six Weeks, and that these Manuscripts should not be judg'd to agree with what he had said in his Relation. This Process lasted some time; the Canons-Regulars of St. *Genevieve* interpos'd in the Cause, and desir'd that the Book of the Imitation might be prohibited to be printed under any other Name but that of *Thomas a Kempis*. At last, after the Cause had been pleaded by all Parties, it was ordain'd *Feb.* the 12th, 1652. That all reproachful Words which had been us'd by any Party should be suppress'd; That nevertheless Justice should be done upon the Copies of *Walgrave*'s Book which had been seiz'd; That all Persons should be forbidden to print the Book of the Imitation of Jesus Christ, under the Name of *John Gerſen*, the Abbot of *Verceil*, and a Permission should be granted to print it under the Name of *Thomas a Kempis*. The *Benedictines* appeal'd from this Sentence of the Court of Requests at the Palace to the Grand Court, but this Appeal was not prosecuted.

While this Cause was depending before the Magistrates, the Writers continued still to publish their Books. Father *Fronto* answer'd the Book of *Walgrave*, and that of Mr. *Launoy*. The Sieur *Naudæus* wrote many Pieces about it in *French* and *Latin*, in an elegant Style, but brisk and passionate, and cruelly outrag'd the poor Abbot *Cajetan* in his Piece, Entituled, *Causæ Kempenſis Correctio*. He attack'd also very rudely Mr. *Launoy* in another Piece, Entituled, *Velitatio Kempenſis*. An *Engliſh* Priest, Confessor to the *Engliſh Benedictines* at *Paris*, call'd *Thomas Carr*, who had formerly written in *Engliſh* about this Controversy, wrote a Book more moderate than those of Mr. *Naudæus*, to defend the Cause of *Thomas a Kempis*, which he Entituled, *Thomas a Kempis a ſeipſo reſtitutus*. The chief thing which he did in this Book, was to compare the Terms, Phrases, Sentences and Doctrin of the Book of the Imitation, with the other Books of *Thomas a Kempis*, and thereby to prove, that there is a perfect Agreement between them; yet to this, he added some ancient Editions and ancient Testimonies. Tho' it is not the most elegant, yet it is the most solid Piece that hitherto had been written in Defence of *Thomas a Kempis*. Father *Fronto* produc'd two new Arguments, one taken from the Agreement of the Imitation, with the Books of the Canons-Regular of that time; and the other taken from the Name of *Devout*, which the Canons-Regular assum'd, and is sometimes us'd in the Book of the Imitation of Jesus Christ. Mr. *Launoy* did not keep silence, but wrote a Reply to the Answer of Father *Fronto*. About the same time Father *Vanquaille* wrote also a Confutation of what Mr. *de Marillac* had said in his Preface to the Translation of the Imitation, in favour of *John Gerſen*.

But the Canons-Regular had no sooner gain'd their Cause, as to what concern'd the printing of the Imitation, under the Name of *Thomas a Kempis*, but they presently cry'd out *Victoria*, and printed a *Latin* Book, Entituled, *The Triumph of* Thomas a Kempis *over his Adverſaries*, which

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

A Diſſertation was written by Father *Deſnos*, and a Treatiſe in *French*, Entituled, *The Conteſt about the Author of the Imitation of Jeſus Chriſt fully clear'd, by comparing together all the Proofs offer'd by the Benedictines and Canons-Regular, together with the Proofs juſtifying the Claim of* Thomas a Kempis. This Book had not the Name of the Author; but 'tis well enough known, That it was written by Father *Boiſſy*, a Canon-Regular of St. *Genevieve*. It is divided into three Parts: The firſt contains the Proof of the Claim of *Thomas a Kempis*; the ſecond, The Anſwer to the Reaſons which are made uſe of to oppoſe it; and the Third, The Claim of *Gerſen* produc'd and rejected: At the end there are added ſome Pieces juſtifying the Claim of *Thomas a Kempis*. This Book repeats every thing in the beſt Order, which had been ſaid hitherto, to prove that the Book of the Imitation was *Thomas a Kempis*'s. This Book met with no Reply from the *Benedictines*; but Mr. *Launoy* made ſome Notes to it, as to what concern'd himſelf, in a *French* Diſſertation, dedicated to Mr. *de Montmor*.

The Controverſy was for ſome time huſh'd up, till the *Benedictines* gathered from all parts, ſuch Manuſcripts as might give new Strength to their Pretenſions. They fetch'd out of *Italy* the Manuſcripts of *Padolirona*, of *Allatius* and *Cave*, which Mr. *Naudæus* had accus'd of Forgery, and many others out of *Flanders* and *Germany*; and being thus arm'd, they preſented them in 1671. to Mr. *de Lamoignon*, firſt Preſident, at a Conference where the F. F. *Lalemant* and *du Moulinet* oppos'd them, and maintain'd that theſe Manuſcripts were unſerviceable to their Cauſe. Some time after, they addreſs'd themſelves to *Francis Harlay*, Archbiſhop of *Paris*, and pray'd him that theſe Manuſcripts might be examined in his Preſence by Learned Men; to which this Prelat conſented. Whereupon they brought into his Palace, on the 14th of *Auguſt*, 1671. twelve Manuſcripts and ſome ancient Editions, under the Name of *Gerſen*. Mr. *Faure*, Doctor in Divinity, of the Faculty of *Paris*, Father *le Cointe*, of the Congregation of the Oratory, Mr. *Vion* of *Herouval*, Mr. *Valeſius*, Mr. *Baluzius*, and Mr. *Cotelier*, were there preſent: They examin'd theſe Titles in the Preſence of the Archbiſhop, made their Report; of which they drew up a Proceſs in writing, and among other things, judg'd the Writing of the Manuſcript of *Padolirona* to be unchang'd, which the Sieur *Naudæus* had judg'd to be corrupted. Upon this Report, the *Benedictines* reprinted in 1674. *cum Privilegio*, the Books of the Imitation of Jeſus Chriſt, by *Billain*, in a fair Character, under the Name of *John Gerſen*, Abbot of St. *Stephen* of *Verceil*, of the Order of St. *Benedict*, together with the Inſtrument which we juſt now mention'd; and a Diſſertation which they printed alſo apart, written by Father *Delfau*, which produces all the Reaſons which can be alledg'd, to maintain the Opinion of thoſe who believ'd, That *John Gerſen* was the Author of this Treatiſe.

Some time after, the *Benedictines* of the Abbey of St. *Germain de Prez*, receiv'd alſo another Manuſcript from Mr. *Sluſe*, which had at the end the Name of *John Gerſen*, which was examin'd, judg'd unalter'd, and 200 Years old, by the Meſſieurs *Du Cange*, *Herouval*, *Baluzius*, *Valeſius*, *Launoy*, *Cotelier*, and by Father *Cointe*, according to the Act which they publiſh'd, bearing Date *Auguſt* 23d, 1674.

The Canons-Regular put forth in 1677. an Anſwer to the Diſſertation of Father *Delfau*, under the Name of *Vindiciæ Kempenſes*, written by Father *Teſtellette*, a Canon-Regular; which was quickly confuted by ſome Obſervations.

At laſt the Canons-Regular, that they might oppoſe an Authentick Inſtrument to that of the *Benedictines*, made a Collection alſo of the Manuſcripts and Titles upon which they grounded their Opinion; and having examin'd them in Order, in the Preſence of the Archbiſhop of *Paris*, by the Meſſieurs *Faure*, *Baluzius*, *Vion* of *Herouval*, *du Cange*, and by the F. F. *Gardiner* and *Hardouin*, Jeſuites; F. *Du Bois*, of the Oratory, and F. *Alexander*, a *Jacobin*, a Proceſs in writing was drawn up of this Matter, *March* 4th, 1681.

At laſt F. *Dom John Mabillon*, and F. *Dom Michael*, having brought with them at their Return from their Journey into *Italy*, the Famous Manuſcript of *Arona*, together with a Manuſcript of the Monaſtery of *Bobio*, and another of the Church of St. *John* of *Parma*, wherein the Name of *John Gerſen* was found, aſſembled on the 28th of *July*, 1687. the Meſſieurs *Faure*, *Du Cange*, *D' Herouval*, and many other able Men, well vers'd in theſe Matters, who did me the Honour to receive me into their Number; who having examin'd theſe three Manuſcripts, judg'd, That the Name of *Gerſen* was written in them by the firſt Hand; That the Writing of the firſt Manuſcript did not appear leſs ancient than 300 Years; *Non videtur inferior trecentis annis*; That the ſecond was of the ſame Antiquity, and that the third contain'd (before the Book of Imitation) the Rule of St. *Benedict*, which had been fully written and finiſh'd, according to the Date which is at the end, *Auguſt* the 8th, in the Year 1466.

Thus you ſee what is the State of the Controverſy, which remains undecided to this Day, altho' the Proceſs was wholly drawn up, and the Cauſe ripe for a Sentence, from the Books and Reaſons which have been produc'd and alledg'd on both ſides; and were at firſt examin'd, own'd, and verified by Perſons of Probity and Ability, as all muſt acknowledge. Let us now therefore make an Extract out of the Writings, and Exhibits of the Parties, and let us then ſee if there be any way left to give a Deciſion, and in whoſe Favour, Juſtice and Truth require it ſhould be given.

SECTION II.

The Authors to whom the Book of the Imitation of Jeſus Chriſt has been aſcrib'd. Proofs that it is by no means St. Bernard's.

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

THERE are but four Authors who can have any Pretenſion to the Book of the Imitation of Jeſus Chriſt; St. *Bernard*, *John Gerſon*, the Chancellour of the Univerſity of *Paris* *Thomas a Kempis*, and *John Geſſen* or *Gerſen*, an Abbot: For I will not mention *Ludolphus* the *Saxon*, to whom it has been aſcrib'd in a Manuſcript, and under whoſe Name an ancient Tranſlation of it has been printed, becauſe he has ſo ſlender a Claim, that he cannot with any Congruity, be join'd with the reſt in their Pretenſions.

St. *Bernard* ſeems to have been the firſt who was in Poſſeſſion of it, at leaſt it was under his Name, that the firſt Edition appear'd, that we now have of the Book of the Imitation of Jeſus Chriſt, which was printed in 1485. at *Breſcia*, and taken without doubt, from a Manuſcript more ancient, which went under his Name, *Incipit Opus D.* Bernardi *ſaluberrimum de Imitatione Chriſti, & contemptu omnium Vanitatum Mundi, quod* Joanni Gerſoni *Cancellario attribuitur.* It was alſo under his Name, that the firſt Verſion of the Imitation was made: For in the Inventory of the Books of *John* Count of *Angouleſme* and *Perigueux*, which was made in 1467. and is in the Court of *Exchequer*, we find it under this Title, *The Inventory of the Books which are found in the Cloſet of the deceas'd* Monſeigneur, *on the 1ſt Day of* January, *in* 1467. For towards the end we meet with it in theſe Words, *The Imitation of St.* Bernard, *with many Prayers and Devotions, in common Letter and Paper, which are very much periſhed.* Obſerve theſe laſt Words, which ſhew that this Manuſcript was then very old in 1467. and conſequently, That this Verſion had been made a long while before, from a Manuſcript which went under the Name of St. *Bernard.* Wherefore in the firſt *French* Edition of the Imitation at *Paris*, by *Lambert*, in 1493. 'tis obſerv'd, That till that time this Book had been aſcrib'd to St. *Bernard*, or *Gerſon*: *Here begins the moſt wholſom Book*, *Entitled*, De Imitatione Chriſti, *which has hitherto by every one been aſcrib'd to St.* Bernard, *or Mr. John Gerſon*: And in another Edition at *Paris*, by *Lenoix*, about the Year 1500. we have this Title, *The Book of the Imitation of our Lord, aſcribed to St.* Bernard *or* John Gerſon, *tranſlated out of* Latin *into* French: Laſtly, There are ſtill ſome Manuſcripts, in which it is aſcribed to St. *Bernard*; among the reſt, there is one in the Library of St. *Genevieve*, M. Numb. 413.

In the mean time it is impoſſible to maintain, That it is St. *Bernard's*, and the Book it ſelf affords a demonſtrative Proof, that it is not; for St. *Francis* is quoted in it, in the 50th Chapter of the third Book. *A Man is only of ſo much worth, as he is in your Eyes, Lord, and nothing more, ſays the humble St.* Francis. Now St. *Bernard* died in 1153, and St. *Francis* was not born till 1226. Beſides, the Style of the Book of the Imitation is much more plain, and the Diſcourſe more unpoliſh'd than that of St. *Bernard's*: We muſt therefore ſay, That it was by the Fault of Tranſcribers or Printers, that this Work has been aſcrib'd to him; for they finding it without the Author's Name, join'd to ſome Work of St. *Bernard's*, as it is ſtill to be found in ſome Manuſcripts, thought that it muſt certainly be the ſame Author's, and ſo boldly put his Name to it. This plainly ſhews, that we muſt not always truſt to the Inſcriptions of Manuſcripts, and the moſt ancient Editions. This is all that concerns St. *Bernard.* If the three others had no more Claim than he, or the Reaſons were no leſs convincing for taking it away from them, this Enquiry would quickly come to an end. But the Caſe is not the ſame; for they produce many more Proofs and Teſtimonies, and there can be no Reaſon, without ſome Reply to them, either to eſtabliſh or deſtroy their Claim. And this is what we intend to do in the following Paragraphs, wherein we ſhall firſt examine the Manuſcripts which each produces for himſelf. 2dly, The ancient Editions which they produce, that are almoſt equivalent to the Manuſcripts, becauſe Printing begun a little time after the Publication of this Work, and there are even Manuſcripts later than ſome Editions. 3dly, The Teſtimonies which they alledge. 4thly, The Reaſons they bring to eſtabliſh their Claims. 5thly, The Anſwer they give to the Proofs which are offer'd to deſtroy it.

SECTION III.

An Examination of the Manuscripts of the Book of the Imitation, which go under the Name of Thomas a Kempis, *a Canon-Regular of* Zwoll.

A Dissertation about the Author of the Imitation of Jesus Christ.

THE first of the contending Parties whom we will hear, is *Thomas a Kempis*, whose most probable Title is founded upon a Manuscript of the Imitation, which is to be found in the Jesuits House at *Antwerp*, written with his own Hand in 1441. as these Words written at the end of the Manuscript, give Reason to believe: *Finitus & completus Anno Domini*, 1441. *per manus fratris* Thomæ Kemp. *in monte S.* Agnetis *prope* Zwol, *i. e.* Being finish'd and compleated in the Year of our Lord, 1441. by the Hand of Friar *Thomas a Kempis* in the Mount of St. *Agnes* near *Zwoll.* This Manuscript contains the four Books of the Imitation of Jesus Christ under four different Titles: The 1st under this Title, *Useful Advertisements for a Spiritual Life*; alias, *Of the Imitation of Jesus Christ.* The 2d under this, *Advices which carry a Man inward.* The 4th, which is transpos'd and plac'd in the room of the 3d, under this Title, *Of the Sacrament of the Altar.* The 3d, which is plac'd last, under this Title, *Of the Interiour Speech of Jesus Christ.* And besides these four Books, there are some other Treatises of *Thomas a Kempis*, viz. *A Treatise of the Discipline of those who are in the Cloyster*; *A Letter of a Devout Person to a Regular*; *A Recommendation of Humility, of the Mortified Life, the Peaceable Life of good Men*; *Of the Elevation of the Heart*; *A short Advice about External Behaviour.* Now all these Treatises are, without Dispute, *Thomas a Kempis*'s; from whence it is inferr'd, That the four first are also his, and so much the rather, because if they had been another Author's, he would not have fail'd to have set down his Name. This Manuscript is Authentick, for it is mark'd at the beginning, *That it is at the Monastery of the Canons-Regular of Mount-saint* Agnes, *a Virgin and Martyr, near to* Zwoll. And afterwards, we find written with a later Hand, That Friar *John Latomus*, a Regular of the Order of Regulars, in the House near *Herental*, Minister-General of this Order, having visited the Monastery of St. *Agnes*, near *Zwoll*, had remov'd the Ruins of this Monastery, lest it should entirely be lost, and carried it to *Antwerp*, where he had left it in 1577. in the hands of his Ancient and Faithful Friend *John Beller*, who had given it in favour of his Children, to the F. F. of the Society of Jesus, in 1590.

Those who maintain, That *Thomas a Kempis* is not the Author of the Book of the Imitation of Jesus Christ; Answer, That this Manuscript rather favours them than the contrary: 1st, Because it proves only, that *Thomas a Kempis* is the Transcriber of the Books of Imitation, and not that he is the Author of them. This is all that is signified by what is set down at the end, and the same Observation is to be met with in a Volume of a Bible, written by *Thomas a Kempis*; *Finished and Compleated in* 1439. *on the Vigil of St.* James, *by the hands of Friar* Thomas a Kempis, *&c.* which shows, That this is the common and ordinary Form which meer Transcribers us'd to make use of at that time. 2dly, That tho' this Manuscript be written with the hand of *Thomas a Kempis*, yet it cannot be said, That this is the Original of that Book, because it is evident, and confessed by all the World, That there are Manuscripts of the Book of Imitation, more ancient than this; among the rest, a Manuscript of the first Book, which ends thus, *Here ends this Treatise written in the Council of* Basil, *in* 1437. *and finish'd with the help of God, by me* Gottingen: It cannot therefore be said, That this is the Original of *Thomas a Kempis*'s Composition; it can be no more than a Copy which he wrote out of his own Works. 3dly, There are some things in this Manuscript which may make it doubtful, whether *Thomas a Kempis* be the Author of the Book; for if he were, 'tis reasonable to believe, That he would not have plac'd the fourth Book in the room of the third; he would not have left in it so many Faults, such as Omissions, particularly at *B.* 1. *ch.* 13. after this Verse, *Principiis obsta, sero medicina paratur*, this other Verse necessary for compleating the Sense, is omitted, *Cum mala per longas invaluere Moras*, and at *B.* 2. *ch.* 11. *Raro invenitur tam spiritualis*, the Word *invenitur* is forgotten; and gross Faults, as at *B.* 1. *ch.* 12. *Non bene nobis creditur*, for *de nobis*; at *B.* 2. *ch.* 5. *Debes habere* for *velles habere*, B. 4. (which is the third Book in the printed Copies) *ch.* 36. *succumbi* for *succumbere*, *ch.* 55. *stips* for *stipes* or *stirps*; and Words repeated twice and eraz'd. If these things be true, say they, then those who publish'd the Book of the Imitation under the Name of *Thomas a Kempis*, have not in every thing follow'd this Manuscript as they ought to have done, if it were certain that this was the last Copy of the Author, which ought therefore to be most correct. 4thly, 'Tis pretended, That this is not a Proof that the Imitation is *Thomas a Kempis*'s, because it is joyn'd to the Works which are ascrib'd to him, That there are very often found in one and the same Volume, the Works of different Authors; and perhaps there may be some cause to doubt, whether these other Works which are joyn'd to this, are all of them *Thomas a Kempis*'s.

To the 1st Objection it is reply'd, That 'tis true, it cannot be inferr'd meerly from the Words that are at the end of this Manuscript, That it is *Thomas a Kempis*'s; nay 'tis confess'd, That

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in Humility he would not put his Name to this Work, That he lov'd rather to paſs for the Tranſcriber than the Author of it; but ſtill it is pretended, that this being join'd to the other Works which are unconteſtably his, in one and the ſame Manuſcript, all written out with his own hand, 'tis no ways probable that it ſhould be any other Author's; and ſo much the rather, becauſe *Thomas a Kempis* did not make any Diſtinction between them, and never obſerv'd that the Imitation was another Author's. As to the 2d, That 'tis not pretended, that this Manuſcript was the firſt Original of *Thomas a Kempis*, but that it was only a Copy written out in 1441. of a Work which he compos'd about the Year 1410. As to the 3d, 'Tis reply'd, That an Author who tranſcribes his own Work, may ſometimes commit Faults through Inadvertency; That the Tranſpoſal of the Book is not a Fault, ſince theſe Books never had any certain Order; That the Verſe *Cum mala per longas*, &c. is omitted not only in this Manuſcript, but in many others which go not under the Name of *Kempis*; and that *Cajetan* and *Walgrave* did think it needleſs, ſince they have not put it in their Editions. As to the laſt, 'Tis reply'd, That this Manuſcript being written from beginning to end, with the hand of *Thomas a Kempis*, it cannot be ſaid, that it was by chance he join'd theſe Works together, and that 'tis no wiſe probable, he ſhould write a Treatiſe which is none of his, with thoſe Treatiſes which are his, and never make any Diſtinction between them.

There is another Manuſcript alſo written with the hand of *Thomas a Kempis*, which has a Declaration written at the end of it, in 1586. by *John Ulimmerius*; *Hic liber eſt ſcriptus manu & characteribus Reverendi & Religioſi Patris, P.* Thomæ Kempis, *Canonici Regularis, in Monte St.* Agnetis, *qui eſt Autor horum libellorum devotorum:* Joannes Ulimmerius *ſcripſit*, 1586. This Manuſcript is in the Library of St. *Martin* of *Louvain*, it contains the Soliloquy of the Soul, the three firſt Books of Imitation, the Treatiſe of the Elevation of the Soul, a brief Advice for ſpiritual Exerciſe, the Treatiſe of the Sacrament (which is the fourth Book of Imitation) whereof there is nothing but the Preface: 'Tis partly written on Parchment, and partly on Paper. There are in it the ſame Omiſſions which are in the other, and the ſame Reflections may be made upon them; and ſo much the rather, becauſe it is not himſelf, but another who teſtifies, that it was written with the hand of *Thomas a Kempis*, and that he is the Author of it; and this he did in 1586. which is more than a Hundred Years after his Death; which renders his Teſtimony, both as to the Writing and Compoſure of *Thomas a Kempis*, of little Authority. Thoſe who have ſeen theſe two Manuſcripts, and might have compar'd them together, have never told us, whether the hands be like one another. Let us now proceed to the other Manuſcripts, which are not written out with the hand of *Thomas a Kempis*, but only go under his Name, which are produc'd by the F. F. of St. *Genevieve*.

The firſt is a Manuſcript of St. *Martin* of *Louvain*, which contains the little Garden of Roſes, and three Books of Imitation, *viz.* the 1ſt, the 4th, and the 3d, at the end whereof theſe Words are read; *Expliciunt tractatus quatuor Fratris* Thomæ Kempis *devoti & interni, ſcripti, illuminati & ligati per manus fratris* Symonis Jacobi, *de* Leydis, *Profeſſi in* Leyderdorp, *pro tunc Socii Rectoris hujus Monaſterii ſancti monialium Antiquarum in* Aemſtelredam *Anno ſcilicet Domini* 1482. *in profeſſo* Willibrord *Epiſcopi*, i. e. Here end the four Treatiſes of Friar *Thomas a Kempis*, a devout and inward Man, written, enlightned, and bound up by the hands of Friar *Simon James*, of *Leyden*, a Regular of *Leyderdorp*, at that time the Companion of the Rector of the Ancient Nuns of this Monaſtery of *Amſterdam*, in the Year of our Lord, 1482. on the Feſtival Day of St. *Willibrord*, Biſhop. Here is a Manuſcript of 1482. whoſe Tranſcriber does plainly aſcribe three Books of the Imitation to *Thomas a Kempis*.

The ſecond is a Manuſcript of the Houſe of St. *Peter* and St. *Anthony*, at *Delhem*, wherein there is found an Extract taken out of the Treatiſe of the Cloyſter of the Soul, by *Hugo Foliot*, written in 1475. and the Book of Imitation under this Title, *A Treatiſe of the Contempt of the World*; at the end whereof there is written with another hand: *Explicit libellus de Contemptu Mundi, quem fecit frater* Thomas Kempis, *profeſſus in Monte* Agnetis *Ordinis Canonicorum Regularium, obiit ætatis ſuæ Anno* 92, *in Ordine devotus* 65, *requieſcat in perpetua pace de primis pro quo ſolvi debitum, Anno* 1471. Coſmæ & Damiani *quo Anno obiit*, i. e. Here ends the Book of the Contempt of the World, which was made by Friar *Thomas a Kempis* a Regular of *Mount-Saint-Agnes*, of the Order of Canons Regulars, who died in the 92 Year of his Age, in the 65 after his Admiſſion into his Order, and in 1471. on the Day of St. *Coſmas* and St. *Damian*: Let him reſt in Eternal Peace. This Manuſcript does not contribute much to confirm the Claim of *Thomas a Kempis*, becauſe this Obſervation was not made with the hand of him who wrote the Manuſcript, who left the Treatiſe Anonymous.

The third is a Manuſcript of the Canons-Regular of the Holy Croſs of *Ausburg*, which contains four Books of the Imitation, at the end whereof are found theſe Words; *Compilator hujus Opuſculi fuit quidam frater* Thomas *nomine de Conventu & Ordine Canonicorum Regularium Ordinis St.* Auguſtin, *Montis ſanctæ* Agnetis Trajectenſis, *i. e.* The Compiler of this Treatiſe is Friar *Thomas*, of the Convent and Order of Canons-Regulars, of the Order of St. *Auguſtin*, of *Mount-Saint-Agnes*, of *Utrecht*. *Bollandus* and *Heſerus* have pretended, that this Manuſcript is of the Year 1440, but in that which was produc'd by the Canons-Regulars of St. *Genevieve*, there was no Date at all, and thoſe who are well vers'd in theſe Matters, could not pitch upon the time in which it might be written; and therefore we cannot tell, whether it be more ancient or later than that of 1441. beſides, That *Thomas a Kempis* is here deſcrib'd only as a Compiler.

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The fourth is a Manuscript in the Library of St. *Martin* at *Louvain*, which at the head of the first Book, has the Name of *Thomas a Kempis*, *Liber primus fratris* Thomæ a Kempis, *Canonici Regularis de Imitatione Christi*. This Manuscript has its Date at the end, which is but in the Year 1524. *Ultima* Decembris *finientis Anni* 1524. *in Festo St.* Sylvestri *Papæ & Confessoris*.

They alledge also many other Manuscripts which have been seen and quoted by those who have written about these Matters, whose Testimonies they relate, as a Manuscript of the Convent of the *Carthusians* at *Brussels*, written in 1463. containing the four Books of Imitation without the Name of the Author indeed, but only under the Title of a Regular: *Explicit devotus tractatus cujusdam Regularis, de interna locutione Christi ad Animam fidelem, scriptus per manus* Jacobi Baeust, *Laici redditi. Finitus in Anno Jubilæo*, 1473. *die mensis* Octobris, *& pertinet ad* Carthusienses *Domus Sylvæ Sancti* Martini *prope* Geraldi *Montem*. This Manuscript is cited by *Chifletius*, in the 7th Chapter of his Apology, and he affirms that he had it in his hands. There is another Manuscript at *Utrecht* cited by the same Author, upon the Credit of *Lappius*, who believ'd it to be of the 14th Century, in which the Name of *Thomas* a Regular is thrice repeated. There are two Manuscripts in the Monastery of St. *John Baptist*, of *Rebdorf*, without Date, which according to the Certificate of Father *Breidendonch*, Subprior of this Monastery, and of a Notary, go under the Name of *Thomas a Kempis*; a Manuscript in the Library of *Afflighem*, cited by *Sanderus*, upon the Testimonial of Father *Cambiere*, a *Benedictine* Regular of that Abbey, which goes under the Name of *Thomas a Kempis*; a Manuscript in the Monastery of Canons-Regulars of *Maseyke*, quoted by *Reswcidus*, which was written in 1477. by *Cornelius Offermans*, which goes under the Name of *Thomas a Kempis*; a Manuscript in the Library of *David Ehinger*, of the City of *Kirchen*, in the Dutchy of *Wirtemberg*, quoted by *Prosper Farandus*, which contains three Books of the Imitation, with the Name of *Thomas a Kempis*; upon which it is observ'd, that this Book is of the Author's hand, who wrote it in 1425. But since there is now no such Manuscript, neither is it said, with what hand this is observ'd, no great matter can be built upon it: A Manuscript in the Library of *Ausburg*, attested by the Surrogat Bishop of that City, without any Date, wherein the Imitation carries the Name of *Thomas a Kempis*; a Manuscript in the Library of *Ausburg*, which contains four Books of the Imitation under the Name of *Thomas a Kempis*, as the Catalogue printed in 1633. gives ground to believe; and wherein there is no more but the last joyn'd to the other Treatises of *Thomas* a Canon-Regular of *Mount-Saint-Agnes* in a Volume, on the 1st Page whereof it is observ'd, That this Book was for the Use of Friar *John Lefort*, a Reader of Divinity, and that it was given in 1490. in the *Octave* of St. *Martin*, by *John Carpenter*, Provincial of the Order of the *Carmelites*.

To these particular Manuscripts of the Imitation of Jesus Christ, which go under the Name of *Thomas a Kempis*, we may joyn the Ancient Collections of the Works of this Author, among which the Imitation is plac'd. The 1st is a Manuscript in the Library of the Monastery of St. *Barbe*, of the *Carthusians* of *Collen*, containing divers Treatises, the Titles whereof are at the Top, *viz.* *The Mirrour of* Henry *of* Hesse, *the Book of discerning Spirits by the same*, and afterwards, *Some Tracts of a Devout Regular* (where some Person has added on the Margin, *whose Name is* Thomas Kempis, *of a Convent near to* Zwoll) *Of the Sacrament of the Altar*; *Of the seven things which most pleased God in his Elect*; *The* Breviloquium *of Spiritual Exercises*; *A Treatise of some Vertues*; *The Soliloquy of the Soul by way of Dialogue*; *The little Book which is call'd, Qui sequitur me.* Towards the end of the Book, about the Sacrament of the Altar, 'tis observ'd, That this Treatise was written in 1447. on St. *Simon* and St. *Jude*'s Day. The two first Treatises of this Manuscript, which are *Henry Hesse*'s, and the last which is the first Book of the Imitation, are written in a different hand from the rest, which are written in a hand resembling that in which the Catalogue is written. This was the Judgment of men well vers'd in these matters: But the Name of *Thomas a Kempis* appears to be written lately. There are also two other Collections alledg'd, one which is in the Monastery of *Benedictines* of Mount *Blandin*, near *Gant*; which according to the Certificate of Father *Vanheul*, Library-keeper to this Abby, authoriz'd by the Dean of the Church of *Gant*, contains many Works of *Thomas a Kempis*, which begin with the Sermons to the Novices, together with their Preface, which is Entituled, *Here begins the Prologue of that devout Man Friar* Thomas Kempis, *a Priest, a Canon-Regular profess'd, who died in the Monastery of St.* Agnes *near* Zwol; after this follow the Sermons: There are many other Works of the same Author, among which is found that of the Imitation. This Manuscript has no Date, and there was never any Judgment given of its Antiquity. The third Collection is, that which is found in the Library of the *Benedictines* of St. *Martin* at *Tournay*, which is alledg'd by *Chifletius*, it contains the Book of the Discipline of those who are in the Cloyster; Spiritual Exercises; the Treatise of a Man's Acknowledgment of his own Frailty; A short Advertisement of the Spiritual Exercise; Useful Advices for a spiritual Life (this is the 1st Book of the Imitation) Advertisements which carry a man inward (that's the 2d Book) and at the end is written with the same hand and in Red, Friar *Thomas a Kempis*, Canon-Regular of the Monastery of St. *Agnes* near *Zwoll*, in the Diocese of *Utrecht*, wrote the Tracts above recited. This Manuscript is without Date.

To these Collections we may add the Manuscript Catalogues of Books, wherein the Imitation is found commended under the Name of *Thomas a Kempis*, such as that of the Library of *Endovia*, which is join'd to another Catalogue of *Sancta Maria* of *Arnhem*, dated in the Year 1472. A Catalogue of the Books of about a hundred Libraries of *Germany*, which contain short Characters of Authors, wherein there is found at Page 302. what follows, *Friar* Thomas a Kempis, *of the Diocese*

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Diocеſs of Collen, *a Canon-Regular at Mount St.* Agnes *near* Zwoll, *of the Dioceſs of* Utrecht, *being well vers'd in the Holy Scripture, has Compil'd many Tracts, which are witneſſes of his Devotion, and uſeful for Regulars*; viz. *Advertiſements for a Spiritual Life, otherwiſe call'd, of the Imitation of Jeſus Chriſt*; *Advices which lead to an inward Life, and of inward Converſation*; *of Internal Conſolation or Speech*; *of the Holy Communion, or the Preparation of a Man for the Communion.* There is another Catalogue joyn'd to the preceeding, wherein at the Letter T. there is put under the Name of *Thomas a Kempis* the four Books of the Imitation, together with the Book of the Three Tabernacles, and of *Mary* and *Martha*; theſe three Catalogues are in the Library of St. *Martin* of *Louvain.* There is alſo a Catalogue in the Library of St. *Maria* of *Arnhem*, dated in 1496. wherein the four Books of the Imitation are found under the Name of *Tho. a Kempis.* Three ancient Catalogues in the Library of the Monaſtery of St. *John Baptiſt de Rebdorf*, containing the Titles of all the Works of *Thomas a Kempis*, among which are found the Books of the Imitation; whereof one bears date 1488. and goes under the Name of Friar *Nicolas Numan* of *Frankfurt*, a Regular of *Frankendal.* An Obſervation which is at the end of the Monaſtery of St. *Catherine* of *Ausburg*, wherein are the Lives of *Gerard* and *Florence* in German; wherein 'tis obſerv'd that this Book is *Thomas a Kempis*'s, who wrote a Devout Book of the Imitation of Jeſus Chriſt.

The General Anſwer which is given to all theſe Manuſcripts is this, that being all later than that of *Antwerp*, in 1441. which has the Name of *Thomas a Kempis* at the end of it, altho' it be only in the quality of a Tranſcriber, and not of the Author, it was very poſſible that one of theſe might be taken for the other, and that the Book might be aſcrib'd to *Thomas a Kempis* as the Author, which he had only Tranſcrib'd. That this it is which has deceiv'd ſome of thoſe who have ſince Copied out or Printed this Work, and many Authors who have aſcrib'd it to him. That there is not any Manuſcript found before the year 1441. which goes under the Name of *Thomas a Kempis*, and that there were many of the ſame time and ſince that, which are Anonymous. That theſe Manuſcripts are not more conſiderable nor more ancient than thoſe which aſcribe the ſame Book to St. *Bernard*, to *Gerſon*, or *Gerſen*, even while *Thomas a Kempis* was alive. But on the contrary, the latter are more ancient. That no where but in *Flanders* or *Germany* are there any Manuſcripts to be found which go under the Name of *Thomas*, and that all thoſe which are in *France* and *Italy* are anonymous, or go under the Name of *Gerſon*, or *Gerſen*; which ſhews that thoſe who firſt put his Name to the Manuſcripts, were deceiv'd by the Manuſcript of *Thomas a Kempis*, in 1441. That in the Manuſcripts which carry the Name of *Thomas a Kempis*, the four Books are parted, and under different Titles, as if they were four different Treatiſes, and often they are tranſpos'd; whereas in the greateſt part of the other Manuſcripts which are more ancient, the four Books of Imitation are plac'd there under the ſame Title, and in their Natural Order. Theſe are the Exceptions which are made againſt the great number of Manuſcripts which are alledg'd on behalf of *Thomas a Kempis*, which depend upon the Manuſcripts which the others produce, whereof we ſhall ſpeak hereafter. Let us now come to the Editions which have been made under the name of *Thomas a Kempis.*

SECTION IV.

The Editions of the Book of the Imitation of Jeſus Chriſt under the Name of Thomas a Kempis.

'TIS true, the Firſt Edition which is alledg'd with a Date of the Imitation of Jeſus Chriſt under the Name of *Thomas a Kempis*, is in 1475. tho' the Copy of it is never produc'd; but then 'tis ſaid that there is one in the Library of the Republick of *Ausburg*, *Cod.* 32. of Theological Books, wherein the 4 Books of the Imitation are printed in Folio, without a Date indeed, but at the end there is found this Note, *Viri Egregii Thomæ Montis Sanctæ Agnetis in Trajecto Regularis Canonici, Libri de Chriſti Imitatione numero quatuor finiunt feliciter, per Zainitherum Zainer ex Rentlingen progenitum, literis impreſſi aheneis: i. e.* Here end the 4 Books of the Imitation of Jeſus Chriſt, by that Excellent man *Thomas* a Canon Regular of Mount St. *Agnes* of *Utrecht*, printed in Letters of Braſs by *Gonther Zainer*, a Native of *Rentlingen*; *Zainer* died *April* the 14th, in 1475. as is prov'd by the Burial-Book of the Canons Regular of the Holy-Croſs of *Ausburg*, and therefore this Edition muſt be more ancient than the former. There is an Edition of the Mirror of Human Life by *Roderic* of *Zamora*, printed in 1471. by *Zainer.* And laſtly it is obſerv'd upon the Copy whereof we are now ſpeaking, that it was bought by the Convent of Friars Carmelites of *Ausburg.* Suppoſing the truth of theſe matters of Fact, it cannot be deny'd but the Books of the Imitation were printed under the Name of *Thomas a Kempis*, a little time after his Death.

The Second Edition which is alledg'd is that of *Strasburg*, in 1487. 'Tis ſaid that it was in the Library of *Prague*; and *Heſerus* relates that he found it at *Ausburg*, in the Library of the Canons

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Canons Regular of St. *George*. It begins thus; *Incipit Liber primus fratris Thomæ de Kempis, Canonici Regularis, Ordinis St. Auguſtini, de Imitatione Chriſti, & de contemptu omnium vanitatum Mundi, Capitulum primum. Qui ſequitur me*, &c. and at the end, *Fratris Thomæ de Kempis de Imitatione Chriſti, & de contemptu omnium vanitatum Mundi, devotum & utile Opuſculum finit feliciter, Argentinæ impreſſum, per Martinum Flach, Anno Dom.* 1487.

There is alſo alledg'd another Edition in the ſame year at *Nuremberg*, which is mention'd in the Addition to the Hiſtory of the Library of *Nuremberg*.

There are 3 Editions in 1480. one at *Ingolſtad*, the other at *Lyons*, and a 3d at *Memmingen*, and one at *Lunenburg*, in 1493.

The firſt which fell into our hands is the French at *Paris*, in 1493. which we have already quoted, and has theſe words at the top, *Here begins the moſt wholſom Book Entituled, Of the Imitation of Jeſus Chriſt our Lord, and a perfect contempt of this miſerable World; which by ſome has been hitherto aſcrib'd to St.* Bernard, *or Mr.* John Gerſon, *tho' really it does not belong to them: For the Author of this Book under our Lord, was a Venerable Father, and moſt Devout Canon-Regular, who in his own time liv'd in a Regular Obſervation of the Rule of my Lord St.* Auſtin, *Nam'd Friar* Thomas de Kempis.

After this follows an Edition of the Works of *Thomas a Kempis*, in 1494. at *Nuremberg*, by *Gaſpar Hochfeder*, by the Care of *Peter Danhauſſer*, and at the ſollicitation of *George Pickamer*, Prior of the Carthuſians of that City, wherein the Treatiſe of the Imitation is at the head of all the Works, with this Obſervation; *Dulciſſimi & Divi Thomæ de Kempis viri piiſſimi, religioſiſſimiq; de Imitatione Chriſti, Opus: quod falſo apud vulgares Gerſoni Pariſienſi Cancellario impingitur.*

There are alſo before that at *Paris*, one by *Badius* in 1520. which ſome have thought to be the firſt Edition, under the Name of *Thomas a Kempis*; that of *Collen*, in 1507. and that at *Antwerp*, in 1519.

In the Editions of the Works of *Thomas a Kempis* by *Badius*, in 1520, 1521, and 1523. the Book of the Imitation is there with this Note, that it was falſly aſcrib'd to *Gerſon*. It was alſo printed at *Venice*, in 1535. among ſome Works of *Thomas a Kempis* with the ſame Note. I paſs over in ſilence the *Paris* Editions of the years 1541, 1549, 1561, and 1574. and at *Antwerp*, in 1535, 1550, 1552, 1559, 1575, 1587, 1592, 1599, 1607. after which follow'd that of 1616. by *Bellerus* from the Manuſcript written with the Author's own hand, in 1441. at *Lyons* in the years 1554, 1555, 1596, and 1601. at *Vienna* in *Auſtria*, in 1561. at *Lisbon* in the ſame year; at *Dilingen* in the years 1571, and 1576. at *Baſil* in 1563. in which the 3 firſt Books are turn'd into fine Latin by *Sebaſtian Caſtalio*, which have been publiſh'd ſince after the ſame manner by *Francis Toll*, who Tranſlated the 4th Book, and printed them together at *Antwerp*, in 1575. at *Collen* in the years 1575, 1582, 1591, 1601, 1607, and 1610. and at *Rome*, in 1583. wherein the Book of the Imitation is printed under the Name of *Thomas a Kempis*, a Canon Regular, or with this Obſervation, that it has been falſly aſcrib'd to *Gerſon*. Neither ſhall I mention the Editions in Vulgar Tongues, ſuch as the French Verſion, printed in 1565. the Italian printed at *Venice* in 1569. a Spaniſh Verſion of *Louis de Grenada*, printed in 1542. two other Verſions in the ſame Tongue, printed in 1615, and 1633. a Verſion into Flemiſh by *Nicholas Winge* a Canon-Regular of *Louvain*, printed at *Louvain* in 1584, and 1576. and at *Antwerp*, in 1591. a German Verſion printed at *Dilingen* in 1554, and 1555. the Tranſlations into the Turkiſh Language, in 1580. into the Bohemian in 1600. into the Engliſh in 1611. into the Greek at *Ausburg*, in 1615. into the Japan, Arabick and Hungarian Tongues in 1636.

This multitude of Editions does no ways terrify the Adverſaries of *Thomas a Kempis*, for the latter are of no great Authority, and to the former they oppoſe Editions equally ancient, which aſcribe this Book to St. *Bernard*, or to *Gerſon*, under whoſe Name it appear'd many times in *Italy*, and *France*, before the Name of *Thomas a Kempis* was mention'd. Theſe Editions were Publiſh'd ſince the death of the Author, at a time when ſome in *Germany* and *Flanders* thought the Book of Imitation was his; and they are either in *Germany*, or *Flanders*; for there is never an ancient Edition in *Italy* or *France* under the Name of that Author; but they are almoſt all under the Name of *Gerſon*. Laſtly, It is not by Editions that we muſt decide this Queſtion, but by Manuſcripts; for if another Author has ſome of theſe more ancient than *Thomas a Kempis*, this Book can be none of his.

If thoſe which go under the Name of *Gerſon*, or *Gerſen*, are more ancient and more authentical than thoſe which go under the Name of *Thomas*, 'tis more natural to aſcribe it to them than to this latter. Upon this depends the Deciſion of the Queſtion, and the number of later Editions ought not to be any prejudice againſt the Manuſcripts.

SECT.

SECTION V.

The Testimonies of Authors which are alledg'd in Favour of Thomas a Kempis.

A Dissertation about the Author of the Imitation of Jesus Christ.

THE Testimony of Coemporary Authors who wrote and liv'd immediately after an Author, is of great moment to discover his true Works; and many such Testimonies are produc'd to prove that the Book of the Imitation is *Thomas a Kempis's*.

The 1st is *John Busch*, a Canon-Regular of *Windesem*, who finish'd the Chronicle of his Monastery in 1464. as he himself observes in his Preface, and as may be inferr'd from *Chap.* 4. and 5. of the 2d Book of that Chronicle, wherein he remarks that it was more than 70 years since the Monastery of *Windesem* was founded. This Author speaking in *Chap.* 21. of the 2d Book of the death of *John* of *Huesden*, Prior of the Monastery of *Windesem*, says, that a few days before his death it happen'd that two considerable Friars of Mount St. *Agnes* near *Zwoll*, of his own Order, came to meet this Prior, and consult him about some things; of whom, one was Friar *Thomas a Kempis*, a man of an Exemplary Life, who wrote many devout Books, (*viz.* He that follows me, Of the Imitation of Jesus Christ, with some others,) and the next Night he had a Dream which presag'd future things; For he saw in the Night time a Meeting of Blessed Spirits in Heaven, who crowded as it were for the death of a certain Person; and when he heard the Bell Knowl, as it us'd to do for a Dying-man, he awoke out of Sleep; and from hence he conjectur'd that the Prior of *Windesem* would quickly die. *Contigit ante paucos dies sui obitus, ut duo fratres notabiles de monte Sanctæ Agnetis prope Zwollis Ordinis nostri, dictum Priorem nostrum super certis rebus consulturi in Windesem advenirent, quorum unus frater Thomas de Kempis, Vir probatæ vitæ, qui plures devotos libros composuit, Viz. Qui sequitur me, De Imitatione Christi, cum aliis, nocte insecuta somnium vidit præsagium futurorum. Aspexit namq; in visu noctis concursum Spirituum beatorum fieri in cœlestibus, quasi pro alicujus morte celeriter festinantium statimq; tabulam tanquam pro morientis exitu in somnis audivit pulsari, ut exinde experrectus evigilaret. In se itaque reversus cæpit tacite cogitare, quod Prior in Windesem in brevi esset migraturus.* This Passage is not only printed by *Busch*, but is found also in a Manuscript of the Abbey of St. *Martin* of *Louvain*, and in another Manuscript of St. *Peter* and St. *Anthony* of *Dalhem*, which were exhibited by the Canons Regular of St. *Genevieve*, in a Manuscript of the Library of *Utrecht*, and in that of *Rebdorf*, according to the Authentick Testimonies of the Library-Keeper of *Utrecht*, and the Suffragan Bishop of *Ausburg*. The Manuscript in the Library of *Rebdorf*, was written in 1477. by Friar *John Offenburg*, aged 70 years, as is observ'd in the Manuscript. *Finit feliciter per me fratrem Joannem Offenburg in Kerpgarten Professum feria tertia ante Dionysii festum, anno ætatis meæ circiter septuagesimo, anno vero Incarnationis* 1477. *sine speculo oculari scriptum.* This *Offenburg* died in 1479. as is observ'd in the same Page, *Anno Incarnationis Dominicæ* 1479. *obiit idem frater Joannes Offenburg.* Nevertheless this Parenthesis is suspected of Forgery, *Quorum unus frater Thomas de Kempis*, &c. or at least these words, *Qui sequitur me, de Imitatione Christi*; and 'tis pretended the Parenthesis was added some time after. First, Because it has no Connexion, nor Relation to what goes before, and what follows after. Secondly, Because it promises to speak of two Friars, and yet it names only *Thomas a Kempis*. Thirdly, Because in order to the Revelation of this Vision, it was needless to alledge that *Thomas a Kempis* had wrote Devout Books. Fourthly, Because it seems to be an Affectation among these Books to name only the Imitation of Jesus Christ. That if one observes narrowly this Construction, *qui plures devotos libros composuit*, viz. *Qui sequitur me, de Imitatione Christi*, he will find it very probable that these words, *viz. Qui sequitur me, &c.* are added. This Conjecture would be past all doubt, if there be, as one told me, a Manuscript of the Chronicle by *Busch*, written in 1464. wherein this Parenthesis is not to be found; for the Manuscripts wherein it is, being Copied out since that time, 'tis easie to conceive that this Addition was made to them, as many others have been: But tho' it were manifest that this Parenthesis was written by *Busch*, in 1464. yet it is possible that this Author may be deceiv'd, and ascribe to *Thomas a Kempis* a Book whereof he was only the Transcriber.

The Second Witness is *Matthias Farinator*, of the Order of the Carmelites of *Vienna* in *Austria*, who is the Author of a Book of Moralities, Entituled, *The Light of the Soul*, printed at *Antwerp*, in 1477. 'Tis said, that he wrote the Book of the Imitation with his own hand, under the Name of *Thomas a Kempis*, and that his Copy is found with the other Treatises in the Library of *Ausburg*, as the Catalogue of that Library shews. The Books of the Imitation are only in Manuscript, but there are other Books at the end of which, 'tis observ'd, that they were written in 1472. with the hand of *Matthias*, and another which is a *Soliloquy* of *Hugo*, in 1475.

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As to this Witneſs, 'tis ſaid that he may do very much hurt to *Thomas a Kempis*, but can do him no ſervice; becauſe this *Matthias Farinator* liv'd under the Pontificate of *John* XXII. who ſate in the Holy-See, from 1316. to the year 1334. by whoſe Order he undertook to Compoſe the Book of the Light of the Soul. *Poſſevin* and *Simlerus* place him at the ſame time. If it be thus, and that he Tranſcrib'd the Book of the Imitation, then it could not be *Thomas a Kempis*'s, ſince this *Farinator* muſt be dead before the year 1406. wherein *Thomas* became a Regular Profeſs'd. To this 'tis Reply'd, that *Matthias Farinator* was not of the Fourteenth, but of the Fifteenth Century, as the Date of his Manuſcript ſhews; that *Trithemius* has not put him in the Catalogue of his Writers, which ends at the year 1494. nor *Arnold Boſtius*, in his Catalogue of the Writers of the Order of Carmelites, which was finiſh'd about the ſame time: That *Poſſevin* and *Simler* were deceiv'd, becauſe they thought that *Matthias Farinator* wrote his Book by the Order of *John* XXII. for there is no ſuch thing ſaid in the Preface, as theſe Authors thought; That *Farinator* Compos'd this Book by the Order of Pope *John* XXII. but, That this Book was written in the time of Pope *John* XXII. and after it had remain'd a long while conceal'd and in obſcurity, he had put it into better Order, divided it into Chapters and Paragraphs, and made a Table to it. Here follow the words; *Liber Moralitatum juſſu Joannis Pontificis Maximi Lumen Animæ dictus, quem poſt diutinam occultationem cum adhuc informis eſſet, Simplicioribus rudis & obſcurus appareret, frater Matthias Farinatoris de Vienna, Sacri Ordinis, B Dei Genetricis & Virginis Mariæ, de Monte Carmeli Lectorum Sacræ Theologiæ minimus, in Titules, & Titulos in Paragraphos diſtinxit; Moralitates omnes pariter Naturales per binas Tabulaturas conſignans, & editus eſt anno*, 1477. 'Tis therefore very probable that *Matthias* liv'd at the end of the Fifteenth Century, and that he did not Compoſe but put in Order, Correct, and Publiſh the Book of Moralities. If this be ſo, it may be ſaid, that ſuppoſing he had written the Imitation of Jeſus Chriſt under the Name of *Thomas a Kempis*, yet he was impos'd upon by ſome Manuſcript which was taken from that of 1441. which made ſome believe that this Book was *Thomas a Kempis*'s. I ſay, ſuppoſe he had written it under his Name, for there is no ſuch thing in this Manuſcript; yet it may be, that the Author of the Catalogue having drawn it up at ſuch a time as *Thomas a Kempis* was commonly believ'd to be the Author of the Book of Imitation, might add this Name to it, tho' it was not in this Manuſcript. Laſtly, Since we have not the Original written with *Farinator*'s own hand, we can lay no great ſtreſs upon this.

The Third Witneſs which is produc'd for *Thomas a Kempis*, is the Anonymous Author of his Life, who aſcribes to him the Book of the Imitation; and in the Body of the Life he ſays, that we may ſee in his Treatiſe of the Interior Converſation of Jeſus Chriſt with the Soul, *Ch.* 2. what he ſaid to the Lord in his Solitude, and in the Ancient Catalogue which concludes his Life.

Againſt this Witneſs, 'tis alledg'd, that he was not Cotemporary to *Thomas a Kempis*; that he had neither ſeen nor known him, ſince he ſays, that he learn'd what he wrote of his Life from the Friars of his Convent, who were ſtill alive; *a Fratribus illius Conventus qui adhuc vivunt*; and that he ſpeaks of the time when *Thomas* became a Regular, as a thing that was paſt many years ago: *Tunc temporis fuit Conſuetudinis ut ſic per ſex annos probentur, priuſquam inveſtiantur.* And therefore we muſt not wonder that he ſpeaks according to the Common Opinion in *Germany*, of the Book of Imitation: That beſides, this Life was Interpolated, and that neither the Catalogue, nor the laſt words wherein he promiſes it, are to be found in the Editions of *Venice*, in 1568, and 1576. That the Catalogues of the Works of *Thomas a Kempis* do neither agree among themſelves, nor with that of *Trithemius*. Laſtly, That the Continuator of the Chronicle of Mount St. *Agnes*, who wrote the Life of *Thomas* in 1477. ſays nothing like this which is in the Life of the Anonymous, and ſpeaks not any ways of the Book of the Imitation of Jeſus Chriſt; but only obſerves that he Compos'd ſome Tracts for the Edification of younger People in a plain and eaſie Style, but very conſiderable for their Senſe and Force.

The Fourth is *Peter Shot*, a Canon of *Strasburg*, who Publiſh'd in 1488. an Edition of the Works of *Gerſon*, wherein he obſerves, that he has not added here thoſe Treatiſes which had been ſometimes aſcrib'd to *Gerſon*, and who have certainly another Author, as the Book of the Contempt of the World; which, as is manifeſt, was writen by one *Thomas* a Canon-Regular; *quem conſtat eſſe a quodam Thoma Canoico Regulari editum*: But that which ſeem'd manifeſt to *Shot*, will not appear ſo to thoſe who aſcribe this Book to *Gerſon*.

The Fifth is *John Kunne* of *Dunderſtat*, who printed in 1489. a Book of the Elevation of the Soul to God, wherein he aſcribes the Book of the Imitation to *Thomas a Kempis*.

The Sixth is *John Mauburne*, an Abbot of *Livry*, the Author of the Spiritual Roſary, printed at *Baſil*, in 1491. who quotes in this Work the Book of the Imitation, under the Name of *Thomas a Kempis*, and who in another Manuſcript Work of the Eccleſiaſtical Writers, of the Order of Canons-Regular, ranks in this Number *Thomas a Kempis*, upon the account of the Books which he Compos'd; among which he names that which begins with theſe words, *Qui ſequitur me*; which ſome have falſly aſcrib'd to *Gerſon*. This Author wrote not this till towards the end of the 15th Century. He owns that from this time this Book had been aſcrib'd to *Gerſon*; nevertheleſs he thinks that it was *Thomas a Kempis*'s, but he gives no manner of proof of this Opinion, and ſo his Teſtimony is not deciſive in the Caſe.

The

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The ſeventh at laſt is *Trithemius*, who in his Book of Eccleſiaſtical Writers, which was finiſh'd in 1494. places the Imitation of Jeſus Chriſt, which he entitles *De contemptu Mundi*, beginning with theſe Words, *Qui ſequitur me*, at the Head of the Works of *Thomas a Kempis*, who flouriſh'd about the Year 1410. But the ſame Author, in his Book of the Illuſtrious Men of *Germany*, written ſome time after, diſtinguiſhes two *Thomas a Kempis*'s, both Canons-Regular of *Mount-Saint-Agnes*, of *Zwoll*, whereof one was more ancient, and flouriſh'd in the time of *Gerard le Grand*, paſt for the Author of the Imitation of Jeſus Chriſt, tho' ſome were not of that Opinion: His Words are theſe; *Et notandum quod duo feruntur hujus fuiſſe Nominis ambo* de Kempis, *Regulares in Monte Sanctæ* Agnetis, *ambo varia cudentes Opuſcula, quorum primus temporibus M.* Gerardi *Magni ad Religionem converſus, divinis Revelationibus dignus habitus, ea quæ ſupra recenſuimus Opuſcula ſcripſiſſe dicitur. Secundus vero adhuc noſtris temporibus pene viguit in humanis, & varia compoſuit quæ ad manus noſtras non venerunt, & forſitan primo nonnulla ſunt aſcripta, quæ ſecundus feciſſe putatur. Libellus autem de Imitatione Chriſti primi fertur Auctoris, quem ante multos Annos ſeniores noſtri ſuos ferunt legiſſe ſeniores; quamvis ſciam nonnullos in hac re ſentire contrarium. Claruit autem* Thomas *iſte ſenior ſub* Ruperto Bavaro *Cl. Imperatore Anno Dom.* 1410. *Trithemius* having learn'd, after he had wrote his Book of Eccleſiaſtical Writers, that *Thomas a Kempis* had liv'd till his time, could not imagine that it was he who flouriſh'd in 1410. and who wrote the Book of the Imitation, which was more ancient, and had been read, as he ſays, by his Seniors Seniors. He does therefore diſtinguiſh two *Thomas a Kempis*'s, the one more ancient, the Diſciple of *Gerard le Grand*, and the other later, confounding *John a Kempis* the Brother of *Thomas*, who had been indeed the Diſciple of *Gerard le Grand*, and Canon-Regular of *Zwoll*, with *Thomas* himſelf: And therefore this Teſtimony of *Trithemius* ſeems to prove, That the Book of the Imitation is more ancient than *Thomas a Kempis*, and that in his time it was not certain that it was his.

To theſe Authors ſome join *George Pirkamer*, Prior of the *Carthuſians* of *Nuremberg*, and *Peter Danhauſſer*, who procur'd the Edition of the Books of the Imitation in 1494. under the Name of *Thomas a Kempis*; and an Anonymous Author, who wrote a Manuſcript Letter in the Library of St. *German des Prez*, in 1496. who quotes the Imitation as *Thomas a Kempis*'s, *John Geiler*, of *Keiſerberg*, who quotes it under the Name of *Thomas*, in 1499. in his Treatiſe, Entituled, *Navicula ſive ſpeculum Fatuorum*; *Philip* of *Bergamo*, who praiſes *Thomas a Kempis*, and attributes to him the Book of the Imitation of Jeſus Chriſt in his Chronicle at the Year 1506, and many other Authors of the 16th Century, which it were needleſs to mention, becauſe their Teſtimony is of no Authority.

SECTION VI.

The Reaſons which are brought to ſhow, That the Book of the Imitation of Jeſus Chriſt is Thomas a Kempis's.

THE Reaſons upon which this Opinion is grounded, That the Book of the Imitation of Jeſus Chriſt is *Thomas a Kempis*'s are theſe; 1. The Agreement of the Style of this Work with that of the other Works of *Thomas a Kempis*. 2. The Agreement of the Thoughts and Sentences. 3. The *Flemiſh* Expreſſions which diſcover that the Author is of that Country. 4. The Doctrins and Maxims of the Canons-Regular of the Congregation of *Gerard le Grand*, which ſhew that this is one of his Diſciples. 5. The Name of *Devout*, which he often gives to the Congregations, and among whom he ſeems to rank himſelf, which is the Title that is commonly given to the Canons-Regular of that Congregation.

The Agreement of the Style appears, 1ſt, In the Uſe of certain, extraordinary and barbarous Terms which are in the Imitation of Jeſus Chriſt, and which frequently occur in the Works of *Thomas a Kempis* and his Brethren, ſuch as theſe, *Regratiari, penſare, querulоſum, paſſionatus, contentare, contranare, compaſſivus, cordialiter, meliorari, ſolatioſus, ſufferentia*; 2d. By the Uſage of Interjections, *Eia, O quam, O ſi*, which is common with them; 3d, By the ſame manner of expreſſing himſelf in low and mean Terms, but ſuch as are expreſſive and moving; 4th. By the Uſe of a ſhort and ſententious Style, ſo that every Phraſe is a Sentence and a Maxim.

To this 'tis anſwer'd, That the Style of the Imitation is more cloſe, more brisk and ſententious, than that of the Works of *Thomas a Kempis*, which is more prolix and faint; That there is a remarkable difference between them in this, That *Thomas a Kempis* cites the Paſſages of Scripture, and the Fathers at full length, and alledges the Places from which they are taken; whereas the Author of the Imitation takes only the Subſtance and Senſe of the Books (which he adapts to his purpoſe, without citing the Places) and not the very Words themſelves; which ſhews, That the former had meditated more upon them than *Thomas a Kempis*, but he did more fully underſtand their meaning. As to the Terms, they are not particular to *Thomas a Kempis*, and the Author of the Imitation; for they are common to him with many other Authors, who wrote in theſe dark Ages, and the Exclamations and Interjections are ordinarily us'd by all affectionate and ſpiritual

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men; beſides, That *Thomas a Kempis* having often read and tranſcrib'd the Imitation, and fram'd his mind according to it, it is no great Wonder, that he ſhould uſe the ſame Terms in his Works which are in it.

The ſame Doctrin and the ſame Morality, are to be found in the Imitation, which are in the other Works of *Thomas a Kempis*, the ſame Sentiments about the Contempt of the World and himſelf, about avoiding Pleaſures, about Humility, the Vanity of Sciences, about Retirement, the Life of Monks, Mortification, the Reſignation of our ſelves to God, and particularly about the Love of the Croſs; there are found in it the ſame Sentences and the ſame Maxims, almoſt in the ſame Words, which are in his other Works, of which I ſhall here give you ſome Examples.

The Book of Imitation.	The other Works of *Thomas a Kempis*.
HAbitus & tonſura modicum conferunt, ſed mutatio morum & integra mortificatio Paſſionum, Lib. 1. Cap. 7. Numero 2.	*NON veſtis pulchra perfectum facit Religioſum, ſed perfecta ſeculi abrenunciatio, & vitiorum quotidiana mortificatio*, Serm. 14. ad novit. n. 9.
Quid prodeſt tibi alta de Trinitate diſputare, ſi careas humilitate, l. 1. c. 1. n. 3.	*Quid prodeſt altus ſtatus ſine humilitate & charitate*, ibid.
Si non vincis parva & levia, quomodo ſuperabis difficiliora, l. 1. c. 11 *in fine.*	*Si non potes parva vincere, non poteris graviora ſuperare*, Hort. Roſar. c. 15. n. 2.
Valde vilis quandoque res eſt unde gravis tentatio provenit, l. 1. c. 12.	*Sæpe valde parva res eſt, unde homo valde graviter tentatur*, ibid.
Sancta illa anima quæ dixit, mens mea ſolidata eſt, & in Chriſto fundata, l. 3. c. 45. n. 3.	*Beata Agatha ingenua virgo, & ſpectabilis genere, ait, mens mea ſolidata eſt & in Chriſto fundata.*
Ama neſciri, & pro nihilo reputari, l. 1. c. 2. n. 3.	*Ama neſciri, & pro nihilo reputari*, Opuſc. 5. p. 686.
Miſer es, ubicunq; fueris, & quocunq; te verteris, niſi ad Deum te convertas.	*Quocunq; te vertere diſponis, dolores ſemper invenies, & tædia multa, niſi fueris ad Creatorem converſus*, Soliloq. anim. c. 12. n. 10.
Omnia vanitas præter amare Deum, l. 1. c. 11. n. 3.	*Omnia pereunt præter amare Deum*, Man. Par. c. 7. *& alibi ſæpius.*
Domine, hoc non eſt opus unius diei, nec ludus parvulorum, &c. l. 3. c. 32. n. 2.	*O Domine Jeſu, quid ſic facis? quid eſt iſte ludus? O Pie Jeſu*, &c. Soliloq. anim. c. 13. n. 4.
Plures invenit Jeſus ſocios menſæ, ſed paucos abſtinentiæ, l. 1. c. 11. n. 2.	*Chriſtus multos habet amatores & ſodales menſæ, ſed paucos ſectatores abſtinentiæ*, Hort. Roſar. c. 7. n. 2.
Dixit quidam, quoties inter homines fui, minor homo redii, l. 1. c. 20. n. 2.	*Dixit quidam expertus, quicquid boni tacendo colligo, hoc fere totum loquendo cum hominibus diſpergo*, Serm. ad novit. 13. n. 8.
In cella invenies quod de foris ſæpius perdes, & ibid. n. 5.	*Qui foris ſæpius evagatur, raro inde melioratur*, &c. Hort. Roſar. c. 10. n. 2.
Tota vita Chriſti Crux fuit & martyrium, l. 2. c. 12. n. 7.	*Tota vita Jeſu Chriſti Crux fuit & Martyrium, in* Cant. Spir. Cant. 8.
Sæpe videtur eſſe Charitas & magis eſt Carnalitas, l. 1. c. 15. n. 2.	*Sæpe putatur eſſe Charitas, & eſt magis Carnalitas libenter*, &c. de Diſcip. Clauſtr. c. 11. n. 2.
Vita boni Monachi Crux eſt, ſed dux paradiſi, l. 3. c. 56. n. 4.	*Vita boni Monachi Crux eſt, ſed dux Paradiſi*, Opuſc. 12.

Thus it appears, that many of the Thoughts and Sentences are certainly alike; but it may be ſaid, That we muſt not wonder at this, ſince theſe are Sentiments of Piety and Devotion, which come from the Spirit unto all thoſe who write ſpiritual Books, and that the like Sentences are to be met with, not only in the Works of *Thomas a Kempis*, but alſo in thoſe of St. *Bernard*, of *Ludolphus* the *Saxon*, of *John Ruſbroek*, *Denis* the *Carthuſian*, and many other Spiritual Writers; beſides, That *Thomas a Kempis* being entertain'd a long time with the Thoughts and Sentiments of the Book of Imitation, 'tis no ſurprizing thing, that he ſhould draw from thence ſome Sentences, as he often does from the Books of Holy Scripture.

Some Authors, and among the reſt, *Roſweidus* and *Heſerus*, have taken a great deal of pains to collect together all the *Flemiſh*, or *Teutonic* Phraſes, which they thought were to be met with in the Book of the Imitation; others on the contrary, have imagin'd that they ſee in it a multitude of *Italian* Phraſes; but neither the Remarks of one, nor the other, are a convincing Proof; for the greateſt Part of the Phraſes which they have obſerv'd, as *Teutoniſmes*, or *Italian* Phraſes, are the ordinary ways of ſpeaking, which are us'd by thoſe who do not ſpeak good *Latin*. Nevertheleſs, there is one which is wholly *Flemiſh*, *Scire totam Bibliam exterius*, i. e. *To get the Bible by heart*; for the *Flemings* ſay, *To get a thing without*, inſtead of, *To get a thing by heart*.

But

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But this Expreſſion alſo is not to be found in the greateſt part of the *Italian* Manuſcripts; and therefore it may have been added by *Thomas a Kempis* in his Copy.

The Doctrin, the Spiritual Advices, and the Sentiments of the Book of the Imitation, are agreeable to the Spirit and Rules of the Congregation of Canons-Regular of *Gerard le Grand*, to which purpoſe this Book has been compar'd with the Letter of *John* of *Hueſden*, one of the firſt Priors of *Windeſme*, wherein the ſame Maxims are to be found. Here follow ſome Inſtances of it.

The Letter of *John* of *Hueſden*.

QUI perſeveraverit uſq; in finem hic ſalvus erit. Dilecte frater habeas præſcripta verba ante cordis tui oculos, & perſevera uſq; in finem in ſancta cruce Pœnitentiæ, i. e. *in vita religioſa & monaſtica, quam propter amorem Jeſu Chriſti ſuſcepiſti*, Initio Epiſt.

Eorum inſpice multiplices & pergraves labores, & quam perfecte Deo obtulerunt amicos, & cognatos omnes, & poſſeſſiones, temporalia bona, & mundi honores, ibid.

Si ad breve tempus perſeveraveris in hoc exercitio, Sanctiſſimæ Vitæ & Paſſionis Domini noſtri Jeſu Chriſti, iſta præcepta & multo majora tibi ſcribi poterunt quiete & cito adjicientur, p. 3.

Quid dulcius, O dilecte frater, quid ſecurius, quid ſimplici Columbæ ſalubrius, quam in Petræ foramine, hoc eſt, in Chriſti Jeſu vulneribus delitеſcere & requieſcere, ibid.

Ad externa Officia nullatenus, frater dilecte, aſpires, nec aliquam Prælaturam affectes, p. 21.

Libenter, cum poteſt fieri, ſolus ſis. p. 22.

Nhihil penitus agas ſine conſilio, & plus ſemper expertis quam tibi ipſi credas, p. 23.

Ama neſciri & ab aliis contemni opta, p. 26.

The Book of the Imitation.

DOmine ſuſcepi de manu tua Crucem, portabo eam uſq; ad mortem ſicut impoſuiſti mihi: Vere vita Monachi Crux eſt, ſed dux paradiſi ---- Eia fratres, propter Jeſum ſuſcepimus hanc Crucem, propter Jeſum perſeveremus in Cruce, l. 3. c. 56. n. 4. & 5.

Intuere ſanctorum Patrum vivida exempla, O quam multas & graves tribulationes paſſi ſunt Apoſtoli & Martyres, Confeſſores, Virgines, & reliqui omnes, ---- omnibus divitiis, dignitatibus, honoribus, amicis & cognatis renunciabant, l. 1. c. 18. n. 1, 2, & 3.

Religioſus qui ſe intente & devote in ſanctiſſima & paſſione Domini exercet, omnia utilia & neceſſaria ſibi abundanter ibi inveniet; nec opus eſt ut extra Jeſum aliquid melius quærat. O ſi Jeſus Crucifixus in Cor noſtrum veniret, quam cito & ſufficienter docti eſſemus!

Requieſce in Paſſione Chriſti, & in ſacris vulneribus ejus libenter habita, ſi enim ad vulnera & pretioſa ſtigmata Jeſu devote confugeris magnam in tribulatione confortationem ſenties, l. 2. c. 1. n. 4.

Multo tutius eſt ſtare in ſubjectione quam in Prælatura, l. 1. c. 9. n. 1.

Pete ſecretum tibi, ama ſolus habitare tecum, l. 3. c. 53. n. 1.

Cum ſapiente & conſcientioſo viro conſilium habe, & quære potius inſtrui a meliori, quam tuas adinventiones ſequi, l. 1. c. 4. n. 2.

Ama neſciri & pro nihilo reputari, l. 1. c. 2. n. 3.

Laſtly, The Canons-Regulars of the Congregation of *Gerard*, were call'd by the particular Name of *Devoto's, Devout Clerks, the Congregation of the Devout*: This is the Name which *Thomas a Kempis* himſelf gives them in the Lives of *Gerard le Grand*, *Florence*, and others; this is the Name which *John Buſch* gives them in the Chronicle of *Windeſem*. The Author of the Imitation ſpeaks often of *the Devout*, and gives us to underſtand, That he dwells with them, *God grant that the Progreſs of Vertue may not be hindred among you, who have ſeen ſuch great Examples of the Devout*, l. 1. c. 18. n. 6. *I confeſs I am not worthy to dwell among your Devoto's*, l. 3. c. 52. n. 2. *I offer you all the Pious Deſires of the Devout*, l. 4. c. 9. n. 5. He ſpeaks of theſe Devoto's in many Places, as a particular Society, *l.* 1. *c.* 18. *n.* 6. *Diverſity of Opinions does often cauſe Diſſenſions among Friends and Inhabitants in the ſame City, and Law-ſuits between the Regulars and the Devout*, l. 2. c. 9. n. 6. *Whether they be good Men, or devout Friars*: From whence it is conjectur'd, that he liv'd at a time and in a Country, where this Name was given to the Congregations of Canons-Regular, and that he was one of them. To this Objection, they think it enough to anſwer, That the Name of *Devoto's* is a General Name, which is given indeed to the Clergy of the Congregation of St. *Gerard*, but not as a Name which is peculiar to them, and does not agree to any other; That the Word is to be found in a multitude of other Authors, who wrote before there was any Congregation of St. *Gerard*, as in *Richard de ſancto Victore*, in St. *Bonaventure*; That even the Author of the Imitation of Jeſus Chriſt uſes it for all thoſe that are fervent in the Exerciſes of Piety: Altho' I am not fit'd, ſays he, with ſuch a Paſſion to receive you, as thoſe who are your particular Devoto's, *Licet tanto deſiderio tam ſpecialium devotorum tuorum non ardeo*, l. 4. c. 14. n. 3. and in many other places: In theſe very Paſſages which are alledg'd, there is nothing to ſignify, that the Name *Devout* is us'd in them, for Perſons of a particular Order or Congregation.

SECT.

SECTION VII.

An Examination of the Reaſons which are alledg'd againſt Thomas a Kempis, *viz. Whether there be Authors which mention the Book of Imitation, before he could write it, and whether it be in Manuſcripts that are more ancient than he. A Liſt of all the Manuſcripts of the Imitation, whereof we have any Knowledge. An Enquiry whether the Author of this Book was a Monk.*

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THE firſt Argument which is made uſe of to ſhew, that the Book of the Imitation is not *Thomas a Kempis*'s, is this, That this Book is more ancient than he. 'Tis certain, that if this Fact is well prov'd, it cannot any ways be aſcrib'd to him. Now here follow the Proofs which are brought of it.

Firſt, 'Tis ſaid. That the Book of the Imitation is cited by St. *Bonaventure*, who was dead before the Death of *Thomas a Kempis*. This Fact appears notorious; for there are found among the Conferences to the Novices, which are among the Works of St. *Bonaventure*, and go under his Name, ſome Extracts taken out of *Ch.* 25. of the Imitation which the Author cites; *Ut patet in devoto libello de Imitatione Chriſti*. This Teſtimony alone would be deciſive, if it were certain, that theſe Conferences were St. *Bonaventure*'s; but it is maintain'd, that they are none of his, and for this a Proof is brought which appears to be unanſwerable. The firſt Conference, ſay ſome, is taken out of the Book of a Crucified Life, by *Ubertin* of *Caſal*, which he did not write, as he himſelf obſerves in the Preface, That it was finiſh'd in 1305. in the 32d Year of his being a profeſs'd Monk, *Menſe* Septembri *terminavi in vigilia* Michaelis *Archangeli anni præſentis* 1305. *a feliciſſimo ortu veri Solis Jeſu, a mea vero vili converſione anno* 32 *& die* 9 Martii *in Quadrageſima in Feſto* 40 *Martyrum inchoatus eſt iſte liber*. If *Ubertin* did not compoſe this Work till 1305. and did not enter into the Order of Friars Minors till 1273. How could St. *Bonaventure*, who died in 1274. cite this Book? Add to this, That theſe Conferences are not found in the Editions of his Works at *Strasburg*, in 1489. nor in the Manuſcripts of the Libraries of the *Vatican*, of *Sforca*, of *Colonna*, of the Oratory of *Bologne*, and of *Thoulouſe*; That *Marianus* of *Florence*, who wrote his Chronicle in 1486. is the firſt that puts them in the Catalogue he made of the Works of St. *Bonaventure*, which was done very carefully; That they are to be found indeed in the Edition of *Strasburg*, in 1495. but in the Edition at *Rome* of *Zamora*, they are not aſcrib'd to him, becauſe tho' they had appear'd in Print under his Name, yet it was not done upon the Authority of any Manuſcript, *Ut in impreſſis hactenus Opuſculis fertur*; Laſtly, That the Occaſion of aſcribing theſe Conferences to St. *Bonaventure*, was this, becauſe he had written 91 Conferences different from theſe.

Thoſe who in ſpite of theſe Reaſons will ſtill maintain, that theſe Conferences are St. *Bonaventure*'s, do follow *Wadingus*, in ſaying, 1ſt, That St. *Bonaventure* did not take from *Ubertin* what is found in theſe Conferences, but *Ubertin* took it from St. *Bonaventure*, and that the Citation of *Ubertin* (for it is there cited under his Name) is not in the Original Text, but has been inſerted afterwards in ſome Marginal Note: But this is no ways probable, becauſe the Author of the Conferences is only a Compiler, who compos'd them of Paſſages taken out of four or five Authors; and therefore they have recourſe to another Solution of this Difficulty. 'Tis ſaid, That *Ubertin*, of *Caſal*, wrote, That he had receiv'd the Habit of his Order from *John* of *Parma*, General of the Friars Minors, who being depoſed in 1256. *Ubertin* muſt needs have been a Regular of this Order, before 1273. and that he might compoſe his Book ſince that time. 'Tis true, That *John* of *Parma* was depos'd in 1256. but he liv'd alſo Thirty Years in an Hermitage near to *Rieti*, where *Ubertin* of *Caſal* ſays, That he went to meet him, without obſerving that he had given himſelf the Habit. However this be, the time when *Ubertin* of *Caſal* entred into the Monaſtery, and when he wrote his Book, being certain by his own Teſtimony, 'tis needleſs to look after Conjectures. 'Tis ſaid, That *Marianus* of *Florence* flouriſh'd about the Year 1400. according to *Rodolphus Toſſinian*, or in 1430. according to *Pocciantius*, a Writer of the Hiſtory of *Florence*; and therefore, that he is more ancient than *Thomas a Kempis*, and conſequently, That the Conferences attributed to St. *Bonaventure* were written before *Thomas a Kempis*, which is ſufficient. To theſe Authors ſome oppoſe *Mark* of *Liſbon*, who ſays, That *Marianus* of *Florence* died not till after the Year 1528. But this is very uncertain, for this Author is not worthy of Credit; but 'tis certain, by his Chronicle, that he lived till the Year 1480. in which Year *Servita*, the Author of the Hiſtory of *Florence*, places his Death. Now ſuppoſing that about the Year 1480. *Marianus* had ſeena Manuſcript of the Conferences under the Name of St. *Bonaventure*, then he who is the Author of them muſt have liv'd before that time; and this Author, having, when he wrote, an Anonymous Manuſcript of the Imitation in *Italy*, 'tis probable, ſay they, That this Book was compos'd before *Thomas a Kempis* could write

write it. But this is what those deny who maintain, that the Book was written by *Thomas* in 1410. And so the Testimony drawn from these Conferences is not concluding.

A Dissertation about the Author of the Imitation of Jesus Christ.

'Tis alledg'd, That St. *Thomas* took something out of the 4th Book of the Imitation, and inserted it into the Office of the Holy Sacrament, *viz.* That which he says in the Responses of the *Magnificat*, at the Feast of the Holy Sacrament; *O quam suavis est, Domine, spiritus tuus, qui ut dulcedinem tuam in filios demonstrares, Pane suavissimo de Cœlo præstito, esurientes reples bonis, fastidiosos divites dimittens inanes*; for the very same Words almost are to be found in *Ch.* 13. of *B.* 4. of the Imitation; *O quam suavis est spiritus tuus, Domine, qui ut dulcedinem tuam in filios demonstrares, pane suavissimo de Cœlo descedente illos reficere dignaris.* But what Proof is there, That St. *Thomas* did rather take this from the Imitation, than the Author of the Imitation should take it from the Office of the Holy Sacrament; especially if we consider, That this Author does often take Sentences out of the Offices of the Church, as in *ch.* 3. of the Same Book, *O mira circa nos tuæ Pietatis dignatio?* Which Words are us'd at the Blessing of the *Easter* Wax-Candle; and again in *ch.* 55. there is a Prayer taken from the Orison on the 16th *Sunday* after *Whitsunday*.

Matthias Farinator is also alledg'd, but to this pretended Witness we have already answer'd; from whence it appears, That it is not demonstratively prov'd, that the Imitation of Jesus Christ was cited by any Author, before that *Thomas a Kempis* could have written it.

There remains only a Passage of *Trithemius*, which we have already produc'd, which is, That his Ancestors said, that their Ancestors had seen the Book of the Imitation many Years before; *Quem ante multos annos seniores nostri suos ferunt legisse seniores. Trithemius* wrote this in 1495. His Ancestors were then between Sixty and Seventy Years of Age, and these being young men, had seen the Book in the hand of their Ancestors, who read it many Years ago: This will make his Age at least to go back to the beginning of the Century; which is the Reason also why *Trithemius* ascribes it to a *Thomas* more ancient, and not to him that liv'd until his time. It may be said, That supposing *Thomas* had written the Imitation in 1410. which *Trithemius* in that Place says, may be true, and that the Ancient *Thomas* to whom he ascribes it, was no older; then consequently the whole matter depends upon knowing, whether in 1410. *Thomas* was capable of composing this Book, which we shall examine hereafter.

Let us now see, whether there are any Manuscripts of this Book, whether they be Anonymous, or have the Author's Name, whether they be dated or without Date, which prove that this Book was in being before it could be compos'd by *Thomas a Kempis*.

The first of all which we produce, shall be that which is pretended to have been written with the hand of *John* the Abbot of *Verceil*, who is said to be the Author, which Manuscript was in the Abbey of that City, if it be true which is written upon an ancient Edition at *Venice* in 1501. under the Name of *Gerson*; *Hunc librum non compilavit* Joannes Gerson, *sed D.* Joannes . . . . . *Abbas* Vercell. . . . . *ut habetur usq; hodie propria manu scriptum in eadem Abbatia*; But since it is not known by whom, nor when this Note was first put upon this printed Book, and that it was certainly done since the Year 1501. since that Mr. *Naudæus* avers, that this was written even since the Controversie about this Book begun; and the F. F. *Benedictines* did not produce this Copy, in 1671. nor in 1674. altho' they had it in their hands, I think we need not be concern'd about it.

The Manuscript of *Arona*, which goes under the Name of the Abbot *Gerson*, and that in the Monastery of St. *Columbanus* of *Bobio*, were judg'd in 1687. to be 300 Years old, *Scriptura non videtur inferior annis tricentis*; and if so, then they were written at the end of the 14th Century, and consequently before *Thomas a Kempis* could write them.

Father *Sirmondus* has given the same Judgment of an Anonymous Manuscript which he had, and which is in the Library of the College of Jesuits at *Paris*. Mr. *Naude* judg'd it much later, but I shall rather refer my self to F. *Sirmond* than Mr. *Naude*.

There is also alledg'd an Anonymous Manuscript in the Abbey of *Grandmont*, together with the Certificate before a Notary, of *Peter Alnaert*, a Monk and Library-keeper of the Monastery of St. *Adrian* of *Grandmont*, who testifies, That he had seen and read upon the last Leaf of this Manuscript which was tore off some Years after, an Inscription which said, That this Book was written by Friar *Louis Du Mont*, who died before the Year 1400. *Hic liber conscriptus fuit a F.* Ludovico de Monte, *qui obiit ante Annum millesimum quadringentesimum.* But since, 'tis not known by whom this Note was added, nor at what time, and that this Manuscript contain'd the Book of the Discipline of those who are in the Cloyster by *Thomas a Kempis*, it cannot be made use of to prove, that the Imitation is more ancient than he.

The Manuscript of the Monastery of St. *James* of *Liege*, in Paper, wherein is found the 4th Book of the Imitation, under the Title of a Book about the Sacrament of the Altar, without the Name of the Author, has this Note written upon the first Leaf, *Anno Dom.* 1417. *die mensis* Octobris 15. *indutus fui habitum Ordinis sancti Benedicti, in Monasterio ædificato in honore sanctorum Apostolorum* Jacobi & Andreæ: But it is not necessary, That this Note should be written from the time that this Regular was profess'd; and it happens sometimes, that the Regulars set down the Day of their being profess'd upon Books, which they had not till a long time after; yet 'tis very probable, that this was not written a long time after.

The First Manuscript which has a certain Date, is that which was cited in a Register of the Monastery of *Melice*, written and fram'd in 1517. by Friar *Stephen Purckhardi*, wherein there is mention made of a Volume in Manuscript containing the Treatise of St. *Austin*, of the Visitation

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of the Sick, the first Book of the Imitation of Jesus Christ, and a Meditation upon the Passion by St. *Bernard*, at the end of which it is remark'd, *Explicit Contemplatio B.* Bernardi *de Passione Domini, finita Anno* 21 *in die sancti* Joannis *Baptistæ*. This Date of 21 can be nothing but 1421. since the Register was fram'd in 1517. It may be said perhaps, That the Imitation of Jesus Christ was by another hand and at another time, than the Treatise of St. *Bernard*; but the Register supposes them both to be of the same time and the same Writing, and in the same Volume, and those who have seen them, have given us no Advertisement about them.

The Date of the Manuscript at *Weingarten* is yet more certain; for the Manuscript it self is produc'd, wherein are the three first Books of the Imitation, and at the end of the third is written with the same hand, *Explicit liber internæ Consolationis, finitus Anno Dom.* 1433. *secunda Feria ante Festum Assumptionis Beatæ Virginis* Mariæ *per me fratrem Conradum Oberspeg, tunc temporis Conventualem in* Weingarten. Here then is a Manuscript in 1433. which is not the Original of *Thomas a Kempis*, and which does not bear his Name.

The Second Manuscript of *Melice* follows quickly after this, and is dated in the Year 1434. It contains *The Manual of St.* Augustin, *the Rule attributed to St.* Jerom *about the manner of living in Monasteries, the Book of the Reformation of Man, divided into four Parts, whereof the first Book is of the Imitation of Jesus Christ, and the Contempt of the Vanities of the World*; and after the four Books of Imitation, there are some Treatises of *Gerson*, whereof the last is, 25 *Considerations for hearing of Confessions*, at the end whereof p. 120. is written, *Explicit die Kiliani* 34. which denotes the Year 1434. because there is mention made of it in the Register, fram'd as we have already said, in 1517.

Father *Mabillon* assures us in his Journey into Italy, That he saw at *Padua* in the Library of the Abbey of St. *Justina*, a Manuscript of the Imitation dated 1436. whereof the Ancient Title was eraz'd, and instead of it there was written *Gerson, or rather* Thomas de Campis. The ancient Title therefore was not by *Thomas a Kempis*; for if it had been so, it would not have been raz'd to write the same again with a later hand.

The Manuscript of the Monastery of St. *Ulric* of *Ausburg*, which contains the first Book of the Imitation without the Name of the Author, is written in 1437. at the time of the Council of *Basil*, as is observ'd at the end; *Et est finis hujus Tractatus scripti in Consilio* Basileensi *Anno Dom.* 1437. *Et sic cum Dei adjutorio finitus est iste Tractatus per me Georgium de Gottingen, tunc temporis Capellan. in Wiblengen.*

The Manuscript written by *Thomas a Kempis* in 1441. may pass for one that is Anonymous, since *Th. a Kempis* put his Name to it as a Transcriber, and not as an Author.

The Manuscript of the House of the Carthusians of St. *Barbe* of *Colen*, wherein the first Book of the Imitation is found written, in 1447. has not the Name of the Author; only it is observ'd in the Index, that this Treatise, and those which follow that are *Tho. a Kempis*'s, are a Devout Regular's, *Cujusdam devoti Regularis.*

The Manuscript of St. *Martin* of *Louvain*, which contains the 3d Book of the Imitation, Dated in 1449. and produc'd by the *F. F.* of St. *Genevieve*, is Anonymous.

The ancient French Anonymous Version made in 1447. by a Regular of *Marchia*, for *Bernard* of *Armagnac*, is printed at *Roan*, in 1498.

Another French Version which was found in 1467. in the Study of Monsieur the Count of *Angoulesme*, is under the Name of St. *Bernard.*

There is in the Abby of St. *German de Prez*, a Manuscript of the 4 Books of Imitation, Dated in the year 1460. under the Name of *Gerson.*

That of *Allatius*, which goes under the Name of *Canabaco*, is Dated in 1463.

That of *Saltzburg* of the same year, bears the Name of *John Gerson.*

There is an Anonymous Manuscript of the same year at *Brussels*, Cited by *Chiffletius.*

That of *Parma*, which has the Name of *Gerson* at the beginning of the 4th Book, contains, besides the 4 Books of Imitation, a Rule of St. *Benedict*, written with the same hand, at the end whereof the Date is set down, *Die Octo. Aug.* 1466.

There is also one Cited which was given in 1468. to a Monk of the Order of *Olivet*, by a Visitor of that Order, and which the Father *Delfau* found in the Cabinet of Monsieur of St. *Hilary.*

Those of *Sluса* and *Padolirona*, which have the Name of *Gerson*, were written about the same time, being judg'd to be 200 years old in 1671, and 1674.

That of St. *Peter* of *Dalhem* is Anonymous in the 1st Writing, and 'tis only since that, 'tis observ'd, that the Book of the Imitation is *Tho. a Kempis*'s.

The First Manuscript which attributes this Book to *Tho. a Kempis* as the Author, is that in 1477. quoted by *Rosweidus*, and written by *Offermans.*

The Second is that of *James* of *Leyden*, Dated in 1482.

The Third is a Manuscript of the Holy-Cross at *Ausburg*, which some give out to be of 1440. but is without Date, as are also those of *Rebdorf*, and *Lappius*, to which we must joyn the Collections and Catalogues which we have above related.

That which is in the Library of St. *Genevieve*, and which attributes this Book to St. *Bernard*, is without Date; it is at least 200 years Old.

That

That of Mr. *Lechaſſier*, Cited by Mr. *Launoy*, wherein the 4 Books of Imitation are under the Name of *Gerſon*, is written before 1497. for it is written by *James Lupus*, who is deſign'd Batchelor of Divinity, who was Licentiate in 1497. and Died in 1498. *A Diſſertation about the Author of the Imitation of Jeſus Chriſt.*

Theſe are almoſt all the Manuſcripts of the Books of the Imitation, which we could come to the knowledge of. The Reflections which may be made upon them are theſe. 1. That there are Manuſcripts either Anonymous, or under the the Name of *Gerſen*, which the moſt Able Men in theſe matters judge to be written at the end of the Fourteenth Century, and in the firſt years of the Fifteenth. 2. That there are ſome Manuſcripts in 1421, 1433, 1434, 1436, 1437. and that during all that time from 1420. to 1441. there is not any Manuſcript that goes under the Name of *Thomas a Kempis*, and that theſe Manuſcripts are not the Author's, but the Tranſcribers, who Copied them out from others which were more ancient. 3. That the Manuſcript of 1441. does not diſcover him for the Author but for the Tranſcriber. 4. That from 1441. until the end of that Century, there are divers Manuſcripts which are either Anonymous, or which attribute this Book to *Gerſen*, to *Gerſon*, or to St. *Bernard*. 5. That there is never a Manuſcript during the Life-time of *Thomas a Kempis*, until the year 1471. which goes under his Name, as the Author. 6. That after his death, his Name is found in Manuſcripts and Editions, until the end of that Century; but that there are many other Manuſcripts, and many Editions at the ſame time, which give it to St. *Bernard*, to *Gerſon*, or to *Gerſen*.

The Defenders of *Tho. a Kempis* anſwer, that all thoſe Manuſcripts make nothing againſt him, becauſe all thoſe who have a Date, are poſterior to the year 1410. wherein they ſay that *Tho. a Kempis* Compos'd that Work, and that it cannot be prov'd, that thoſe who have no Date are more ancient. To them 'tis reply'd, That as to the Manuſcripts without Date, there are ſome of them, as thoſe of *Arona*, and *Bobio*, which appear more ancient than the year 1410. to thoſe Perſons who are moſt expert in matters of this kind. As to thoſe which are Dated, tho' there be none but what are ſince the year 1410. (in which year it pleaſes them, without Proof, to place the Compoſing of the Book of Imitation by *Tho. a Kempis*,) yet it may probably be inferr'd that this Book was Compos'd before this year; for theſe Manuſcripts being taken from other Copies, and being found in Places far diſtant from the Abode of *Tho. a Kempis*, as in *Italy*, 'tis difficult to imagin that this Book was ſo lately made. But ſome go further, and maintain, that in 1410. *Tho. a Kempis* was not capable of Compoſing this Book. *Thomas* was in 1399. a Scholar at *Deventer*, about the end of that year he entred into the Monaſtery of *Zwoll*. He was not a Monk profeſs'd, 'till in 1406. he had Learn'd to Write and Read the Bible, and to hear Books of Piety, as he himſelf obſerves in the Life of *Arnoul* of *Schonhove*: *Ibi quippe didici ſcribere, & Sacram Scripturam legere, & quæ ad mores ſpectant devotoſque tractatus audire.* He endur'd at firſt much hunger, and had great pain; he ſet himſelf afterwards to write out Books for Mony, and for the Houſe, *Pro Domo & pro Pretio*; theſe are the words of the Continuator of his Chronicle of Mount St. *Agnes*. He perfectly Tranſcrib'd a Miſſal, and the Prayers of the Office in 1414. The Bible he did not finiſh till 1439. He was not made a Prieſt 'till 1423. Which Circumſtances do ſhew, that 'tis very probable, he was not capable in 1410. of Compoſing the Book of the Imitation of Jeſus Chriſt, for he was then young, and had not Studied much, nor had made any progreſs in a Spiritual Life. He was not then a Prieſt, and the Imitation is the Work of an Ancient and perfect Regular, who had Practis'd for a long time what he had Written, who had made great Advances in the Spiritual Life, who had read very much, and meditated upon the Holy Scripture, and the Books of Spiritual Men, and who was a Prieſt. The Imitation by the Confeſſion of all the World is more ſublime and perfect than the other Works of *Thomas a Kempis*; who then can believe that it is his Firſt Eſſay, or one of his Firſt Works? This is no ways probable.

Mr. *Launoy* brings alſo another Reaſon, drawn from the advantageous Teſtimony which the Author of the Imitation gives of the Life of the Monks of his time, *Book* 1. *Ch.* laſt; which does not at all agree to the ſtate of the Monks at the beginning of the Fifteenth Century, who liv'd in great Diſorder, as *Nicolas Clemangis* obſerves. Father *Fronto* Anſwers this Argument, that there were at this time a multitude of Regulars very orderly, that thoſe of the Ciſtertians liv'd very Regularly; that the Benedictines were reform'd from the time of the Council of *Baſil*, that the Dominicans had been Reform'd in 1400. and the Friars Minors in 1411. that about the year 1350. which is the time wherein it is ſuppos'd that the Author of the Imitation Liv'd, there were alſo Regulars Diſorderly, as many Authors of that time teſtifie; that *Clemangis* has ſtretch'd the matter too far, in the Deſcription he has given of the Diſorders of the Monks. It muſt be confeſs'd, that *Launoy*'s Argument is not very ſtrong, becauſe the Author of the Imitation ſpeaks not of the Regulars in general, but only of many Monks who liv'd very Regularly; and 'tis certain that it was then true of ſome, as the Carthuſians, and Ciſtercians, whom this Author gives for an Example in the ſame place, and ſome others. The Author of the Imitation does not diſſemble the Diſorders among the Monks in his time, *Lib.* 1. *Cap.* 18. *N.* 3. *'Tis thought much at preſent, not to tranſgreſs the Monaſtick Rule*, Ibid. Ch. 3. N. 5. *If Men would take as much pains to Extirpate Vices, and Eſtabliſh Vertue, as to Debate Queſtions, there would not be ſo much Miſchief done, nor ſo great Scandal given to the People; neither would there be ſo great a diſſolution of Manners in the Monaſteries*; Nec tanta Diſſolutio in Cœnobiis.

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But there is another Argument againſt *Thomas a Kempis*, which appears much ſtronger. The Author of this Book declares himſelf a Monk, *Lib.* 5. *C.* 10. *N.* 2. *Ye have ſhewn great Mercy,* ſays he, *to your Servant, and ye have favour'd and gratified him much beyond his merit. What then ſhall I render unto you for this Grace, for it is not given to all to Renounce the World, by quitting all, and embracing a Monaſtick Life.* And at *Ch.* 56. *N.* 4. of the ſame Book, *I have receiv'd from your hand the Croſs, I will carry it until Death, as ye have laid it upon me. Yes, the Life of a good Monk is the Croſs, it is that which Conducts him to Heaven,* L. 1. Ch. laſt, N. 8. *How do many other Regulars, who being lock'd up by the Diſcipline of the Cloyſter, go forth but ſeldom, live and eat poorly, are coarſly Cloath'd, Labour hard;* &c. 'Tis certain that theſe things agree only to Monks, and not to Canons Regulars. The Author therefore reckoning himſelf among the Regulars, *tam multi alii Religioſi,* 'tis reaſonable to believe that he was a Monk in the ſame ſenſe. In fine, he propoſes always the Rule of *St. Benedict*, the Benedictines and Monks for his Pattern. He ſays nothing of the Rule of *St. Auguſtin*, nor of the Canons Regulars, whereof *Tho. a Kempis* ſpeaks in almoſt all his Works.

To this, 'Tis Anſwer'd, that the Name of Monk is commonly given to the Canons Regulars, as *Mauburne* Remarks in his Book, Entituled, *Venatorium, Nam & generali compellatione Canonici Clerici Monachorum nomine compellantur, ut Juriſtæ notant.* That nothing is more common in the Works of *Thomas a Kempis*, than to give the Name of Monks to his Friars, *Part* 2. *Serm.* 1. *N.* 6. *Cœnobium Monachorum eſt ſicut ſalſum Mare,* Part 2. Serm. 4. *N.* 3. *O Frater Monache, qui Sanctitatis ſpeciem geris habitu & nomine.* In the ſame Sermon, *N.* 7. *Beatus Monachus deſolatus, cui mundus exilium, Cœlum Patria, cella Paradiſus,* Serm. 5. *N.* 6. *Onus quippe Ordinis diurnum & nocturnum collo Monachi impoſitum,* Part 3. Serm. 1. *N.* 12. *Hæc eſt via Sanctæ Crucis; hæc Doctrina noſtri Salvatoris, hæc ſapientia Sanctorum, hæc Regula Monachorum.* Ibid. *O Religioſe Monache, & ſectator arctioris vitæ, noli ab aſſumpta Cruce in Ordine recedere, ſed ſuſtine & porta Crucem uſque ad Mortem.* A Paſſage which is very like that which is cited, Opuſc. 11. Ch. 1. *Monache ad quid veniſti, quare Mundum dereliquiſti?* Theſe are words which he Addreſs'd to his Brethren the Canons-Regular, whom he therefore deſigns by the word *Monks.* It was for them alſo that he wrote the Books Entituled by the ſame Name; as the Epitaph or Abridgment of Monks, the Life of a good Monk. Not to mention the Monk's Alphabet, which ſome have attributed to St. *Bonaventure.* There are alſo ſome Works wherein he makes no mention of the Canons-Regular, as in his Sixth Tract of the Diſcipline of theſe who are in the Cloyſter, *C.* 3. *N.* 3. *Recte ſuum (Diabolus) per totum mundum ſubtiliter texit ac latiſſime expandit; Monachos & Moniales, ſubditos & prælatos, ſolitarios & Officiales circumdat & tentat,* Ch. 4. N. 3. *Fortiſſimum vincendi genus eſt ſeipſum perfecte vincere, & abnegare propter obedientiam, quæ Monachorum eſt laus maxima, & omnium Religioſorum Corona pulcherrima,* Ch. 6. N. 4. *Accipe ergo exemplum bona operandi a Chriſto Jeſu, a S. Paulo, a S. Antonio, a S. Auguſtino, a S. Hieronymo, a S. Benedicto, a S. Franciſco, a S. Dominico, & ab omnibus Sanctis Patribus, qui Regulas Monachorum Scripſerunt.* And therefore tho' the Author of the Imitation of Jeſus Chriſt ranks himſelf among the Monks, it does not follow that he was not a Canon-Regular; and much leſs that he was a Benedictine. This is what may be ſaid for and againſt *Thomas a Kempis*: Let us now ſee what may be alledg'd for *Gerſen.*

SECT. VIII.

The Manuſcripts of the Book of the Imitation of Jeſus Chriſt, which go under the Name of John Gerſon, *Chancellor of* Paris.

IT cannot be deny'd that the more Common Opinion in *France* and *Italy*, about the latter end of the Fifteenth Century, was, that *Gerſon* was not the Author of the Imitation: But the ſame Care has not been taken to Collect all the Manuſcripts which are under the Name of *Gerſon*, which has been us'd to gather all thoſe which are under the Name, of *Gerſen* or *Thomas a Kempis*, becauſe there is no Society concern'd for him; tho' 'tis certain there are many ſuch Manuſcripts.

There is a very fine one in Parchment, Dated in 1460. in the Library of St. *German de Prez*, which begins with theſe words; *Incipit Libellus devotus & utilis Magiſtri Joannis Gerſon, de Imitatione Chriſti, & contemptu omnium vanitatum Mundi.* And at the end of the Fourth Book, *Explicit Liber quartus & ultimus de Sacramento Altaris, Anno Dom.* 1460. 13 *Kalend. Septembris.*

The Manuſcript of *Saltzburg* in Paper, of the year 1463. contains many Treatiſes; and in the Table, the Book of the Imitation is thus deſign'd; *De Imitatione Chriſti, Joh. Gerſ.* which ſignifies *Gerſon*, for *Gerſen* was not then known in *Germany*; beſides, that an unknown Name, as

that

that of *Gerſen*, is not commonly abridg'd; whereas that of *Gerſon* being well known, is often abbreviated. At the end of the Book it is thus written: *Explicit Liber internæ conſolationis per Fratrem Benedictum die Sabbati ante Feſtum omnium Sanctorum, Anno* 1463. *& Scriptus Saltzburg Monaſterii Sancti Petri.* *A Diſſertation about the Author of the Imitation of Jeſus Chriſt.*

There is another Manuſcript which belongs to *Mr. Lechaſſier*, which goes under the Name and Title of *Gerſon*, which *Mr. Launoy* deſcribes after the following manner. This Manuſcript is, ſays he, all of Parchment; it contains 4 Books of the Imitation of Jeſus Chriſt, and afterwards the Treatiſe of *John Gerſon*, of the Meditation of the Heart; and Laſtly, the *Synonyma's* of *Iſidore* of *Sevil*. On the backſide of the firſt Leaf is the Picture of *Gerſon* drawn in Miniature, in the Habit of a Doctor writing; and in the next Page are theſe words: *Incipit Liber Primus Joannis Gerſon Cancellarii Pariſienſis de Imitatione Chriſti, & de contemptu omnium vanitatum Mundi*, Cap. 1. *Qui ſequitur me*, &c. And at the end of Book 4. *Liber Magiſtri Joannis Gerſon Cancellarii Pariſienſis de Imitatione Chriſti, una cum Meditatione Cordis, unicuique Religioſo & devoto neceſſarius finit.* At the end of the Volume, *Expliciunt Synonima Iſidori Hiſpalenſis Epiſcopi de homine & ratione emendata & ſumma cum diligentia caſtigata, per Magiſtrum Jacobum Lupi Sacræ Theologiæ Baccalaureum formatum, bene meritum.* *James* of *Lupi* was Licentiate in Theology, of the Faculty of *Paris*, in 1497. *January* the 13th, and died in the Month of *March*, in 1498. There is no other Title given him here, but that of a Batchelor *Formatus*; which ſhews that this Manuſcript preceeds the year 1497. in which he was Licentiate.

Thoſe who ſtand up for *Thomas a Kempis*, have not any Manuſcript more Ancient to oppoſe againſt *Gerſon*; but thoſe who aſſert that this Book is the Abbot *Gerſen's*, ground their Opinion upon ſome Manuſcripts which they pretend to be more Ancient than *Gerſon*, or the Manuſcripts that are Anonymous, or in which the Name of the Author is not *John Gerſon*, but *John Gerſen*, or *Geſen*, who is deſign'd in the Manuſcript of *Arona*, by the Sirname of *Abbot*, which does no ways agree to *Gerſon*. The Partizans of *Gerſon* may anſwer, that there is no Manuſcript of which any can be certain; that it is more ancient than *Gerſon*, and that the Name of *Gerſen* which is found in ſome, is nothing but a Corruption of the Name of *Gerſon*. Others on the contrary maintain, that *Gerſen* is the Name of the true Author, which gave occaſion to aſcribe it to *Gerſon*, whoſe Name was better known than that of *Gerſen*. This is a Controverſie which can hardly be decided, but by Examining the Manuſcripts which go under the Name of *Gerſen*, as we ſhall do hereafter.

SECTION IX.

The Editions of the Book of the Imitation of Jeſus Chriſt, under the Name of Gerſon.

I Doubt not but there are many other Manuſcripts of the Imitation under the Name of *Gerſon*, which might be diſcover'd; if the ſame Pains and Care were taken to ſearch after them, which have been us'd to find out the Manuſcripts of *Gerſen*, and *Thomas a Kempis*. However this be, 'tis very certain that there are many of them, ſince the firſt Editions of *Italy* and *France*, under his Name.

The Edition of *Breſcia* in the year 1485. is under the Name of St. *Bernard*; but it is Remark'd, that before that time it was aſcrib'd to *Gerſon*: *Incipit Opus D. Bernardi celeberrimum de Imitatione Chriſti, & contemptu omnium Vanitatum Mundi, quod Joanni Gerſoni Cancellario Pariſienſi attribuitur*; from whence it follows, that before the year 1485. the more common Opinion was, that this Work was *Gerſon's*.

There is a very ancient Edition without the Date of the Year, or the Place, and one without the Date of the Year at *Paris*, by *Marnef*, which may have been written before the Death of *Thomas a Kempis*.

The Editions of *Venice* in 1486, 1488, and 1501. and that of *Milan* in 1488. that of *Paris* in 1489. by *Higman*, that of 1491, and 1492. by *Pygonchet*, that of 1500 by *Petit*, in Latin, and in French by *Noir*, go under the Name of *Gerſon*.

In the French Edition of 1493. 'tis obſerv'd, as we have already ſaid, that this Book was commonly aſcrib'd to St. *Bernard*, or to *Gerſon*. This latter continu'd in poſſeſſion of this Title in the next Age, which produc'd alſo divers Editions under his Name, as thoſe of *Paris*, in 1513. by *Thomas Rede*, in 1515, and 1517. by *John Petit*, and a Verſion in 1515. at *Venice* in 1518. by *Aribaverius*, at *Vienna* in 1561. at *Lyons* in 1567, and 1608. at *Rome* in 1583, *&c.*

Againſt theſe Editions it is Objected, 1. That there are other Editions as ancient under the Name of St. *Bernard*, and *Thomas a Kempis*. 2. There is a Catalogue of the Books of *Gerſon* made by his Brother, in a Letter written in 1423. wherein the Imitation is not found;

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as neither is it in the Catalogue of *Careſius*, made in 1429. 3. There are many Editions of the Works of *Gerſon*, among which the Book of the Imitation is not reckon'd, which is judg'd to be *Tho. a Kempis*'s, according to the Note of *Peter Schot*, in the Edition of the Works of *Gerſon*, at *Strasburg*, in 1488. Neither is it to be found in the Edition of ſome Works of *Gerſon*, Printed at *Collen*, in 1483. nor in the Editions at *Strasburg*, in the year 1494, and 1514. at *Baſil* in 1489, and 1518. and at *Paris*, in 1521, and 1606.

Theſe Reflections may very much weaken the Authority of the Editions which are alledg'd, but they do not abſolutely prove that this Book is none of *Gerſon*'s, for the Catalogues alledg'd do not generally contain all the Works of *Gerſon*, no more than the Edition, in 1483. As to the Edition of *Schot*, and thoſe which follow'd, that were made by his Copy, theſe being publiſh'd in *Germany*, where the Common Opinion was, that the Book of the Imitation was *Tho. a Kempis*'s, 'tis no wonder that they did not inſert this Book among the Works of *Gerſon*.

SECTION X.

Reaſons which may be alledg'd to ſhew, that 'tis probable Gerſon *was the Author of the Book of Imitation.*

THere are not wanting either Reaſons or Conjectures, for aſcribing the Book of the Imitation to *Gerſon*.

To which purpoſe it may be obſerv'd,

Firſt, That 'tis very probable the Author did not write either in *Germany*, where there is an Emperor, or in *Italy*, or in *Piemont*, but in a Country which was govern'd by a King, becauſe he ſays *B.* 1. *C.* 2. *N.* 1. *Nemo ſine tribulatione aliqua quamvis Rex ſit vel Papa*; for if he had written in *Germany*, he would have ſaid, *Quamvis ſit Imperator vel Papa*; and if he had written in *Italy*, or in *Piemont*, he would have ſaid, *Quamvis ſit Papa*, or *quamvis magnus Dux ſit aut Papa*; which ſignifies that he liv'd under the Government of a King, as did *Gerſon* in *France*.

Secondly, That 'tis very probable the Author of the Imitation was Educated in an Univerſity, and that he had a great Acquaintance and Converſation with the Doctors and Canons of his time, who died before him; for this appears from what he ſays, *B.* 1. *C.* 3. *N.* 5. *Dic mihi, ubi ſunt modo omnes illi Domini & Magiſtri, quos bene noviſti dum adhuc viverent, & in ſtudiis florerent! Jam eorum præbendas alii poſſident:* He ſays not *Ubi ſunt omnes Abbates, Priores Religioſi?* but he ſays, *Ubi ſunt modo omnes illi Domini & Magiſtri:* He ſays not, *Jam eorum Abbatias, Prioratus alii poſſident*; but he ſays, *jam eorum Præbendas alii poſſident:* He ſays not only, *Qui fuerunt ante te*, but he ſays, *Quos bene noviſti dum adhuc viverent, & in ſtudiis florerent.* He often makes uſe of theſe ways of ſpeaking, B. 3. C. 43. N. 2. *Veniet tempus quando apparebit Magiſter Magiſtrorum Chriſtus:* He does not ſay, *Abbas Abbatum*, B. 1. C. 3. N. 2. *Taceant omnes Doctores:* He ſpeaks of the Diſputes of the School, *Ibid. Quid curæ nobis de generibus & ſpeciebus?* Ibid. N. 3. *Quid prodeſt tibi alta de Trinitate diſputare?* He ſpeaks like a Man whoſe Buſineſs it was to read and hear, *Ibid.* N. 2. *Tædet me ſæpe multa legere & audire.* He ſhews what uſe we ſhould make of our Studies, *Ibid.* C. 2. N. 3. *Noli ergo extolli de ulla arte vel ſcientia, ſed potius time de data tibi notitia.* C. 7. N. 1. *Non confidas in tua ſcientia.* B. 3. C. 43. N. 1. *Nunquam ad hoc legas verbum ut doctior aut ſapientior poſſis videri.*

Thirdly, It may be obſerv'd, that *Gerſon* had 5 Brethren, and 7 Siſters; that his Father and Mother had liv'd very Piouſly; that 3 of his Brethren were Regulars, and that one of them died when he was an Infant, as did alſo one Siſter; and that of the 6 other Siſters there was but one that Married, as he himſelf teſtifies in an Epigram which he wrote, with other Poems upon his own Teſtament; and that in 1428. probably his Siſter *Paulina*, and his Brother *Nicolas* died of the Plague. He ſays alſo in the ſame place, that his Country was *Gerſon*, *Gerſon origo fuit.* Now all this does perfectly correſpond to what we read in the 4th Book of the Imitation, *C.* 9. *N.* 5. *Offero tibi omnia pia deſideria devotorum, neceſſitates Parentum, Amicorum, Fratrum, Sororum, omniumque carorum meorum.* If we underſtand the Author as ſpeaking in his own Perſon, then *Neceſſitates Parentum* may be meant of the Spiritual Wants which Fathers and Mothers may have in another Life, for it is not probable that they were then alive, ſince they were Aged 60 Years. But theſe words cannot be underſtood of *Thomas a Kempis*, ſuppoſing that he ſpeaks in his own Perſon, and not in the Perſon of another; for *Roſweidus* ſays, that he never had but one Brother, as is reported.

Fourthly, The Sentiments and Doctrin of the Author of the Imitation do perfectly reſemble thoſe in the Books of Piety written by *Gerſon*. He inſpires the Reader with a great Contempt of all vain Knowlege in the whole firſt Book, and chiefly in *Ch.* 1ſt, number 2, & 3. and ſpeaking of Benefices, *B.* 3. *C.* 3. *N.* 2. *Pro modica*, ſays he, *Præbenda longa via curritur.* Now *Gerſon* was Doctor, and Flouriſh'd a long while in the Univerſity of *Paris*, in the Quality of Chancellor: After the ſame manner he ſpeaks in his Epiſtle, *de Converſione & perſeverentia in bono propoſito*, in the 3d part of his Works, *fol.* 374. *Recogita ubinam ſunt tecum ſtudentes, ubi illi familiares*

familiares Socii, cum quibus vivere & sapere dulce erat . . . . quam multi jam obierunt, quam multi jam vagi in sæculo remanserunt . . . . audisti alios Romam pergere, & pro Beneficiis laborare; alios Parisiis residere & ad Magisterium tendere. And what is yet more remarkable, when he writes to his Brother *Nicolas*, to testifie to him the joy he had conceiv'd for his becoming a Regular, he tells him that he had perish'd if he had continu'd in a Secular Life, and had taken the Degree of a Licentiate, or Master of Arts; *Ille qui a puero misertus est tibi, dans tibi cor pium & timoratum, & super Afflictos compatientem, superaddidit misericordiam ut te repelleret a sæculo nequam in quo jam demergendus pene fueras irrevocabiliter, si Licentiam aut Magisterium in Artibus adeptus fuisses. Et proprias conjecturas ex aliis accipe.* May it not therefore be that it was with respect to this Brother, that he wrote what is in the first Book of the Imitation; for he had a great esteem of this Brother, and 'tis he, of whom he says, that he was Conceiv'd by the Vows of his Mother: *Denique noli oblivisci misericordiam Domini in Progenitoribus nostris, in Matre præsertim, quæ ineffabilibus Votis etiam ante tui conceptum, te talem aliquem a Domino quæsivit, velut Anna altera Samuelem. Deinde natum & adultum jugibus fere lachrymis, in hoc statu, sicut pie sentio, progenuit. Meministi, opinor, literarum quæ super hoc præbent indicium, & quæ alteram Augustini Matrem repræsentant, eam erga te reddes ei vicem orationum tuarum, & in te uno nos omnes erga Deum Intercessorem habebimus.* 'Tis to him that he writes thus, *Omnis homo qualis Interius est, talis ei exterior adversitas erit . . . . Non est magna Patientia quam parva res perturbat . . . . Tu ergo esto libenter reus, ut fias ante Deum Innocens, tu primo a teipso incipe, & sic poteris alium sanare. Audeas tamen qui zelum videris habere adversus aliorum defectus . . . . quia recte & prudenter ageres, si zelum tuum etiam contra commotionem tuam exerceres . . . . Quid enim mihi prodest, si aliquem verbis meis sanavero, & in propriis meis passionibus mansero?* Which is very like to that which is in the 2d Book of the Imitation, *C.* 3. *N.* 1. *Tene te primo in pace, & tunc poteris alios pacificare . . . . Habe primo Zelum super teipsum, & tunc juste zelare poteris etiam proximum tuum.* 'Tis to the same Brother he says, *Impedit nos valde quod non audemus violentiam inferre Naturæ . . . . Hodie aliquid incboare, & cras modicum addere . . . . Perficit hominem virtuosum*; which is very agreeable with what is in the first Book of the Imitation, *C.* 11. *N.* 5. *Si omni anno unum vitium extirparemus, cito viri perfecti efficeremur . . . . Si modicam violentiam faceremus in principio, tunc postea cuncta possemus facere cum levitate & gaudio.* 'Tis to him that he says, *O quantos labores faciunt homines pro terrenis lucrandis, & nos pro æternis bonis marcescimus*; which is very consonant to what is in *B.* 3. of the Imitation, *C.* 3. *N.* 2. *Pro modica Præbenda longa via curritur, pro vita æterna a multis vix pes semel a terra levatur.* Tis to him that he says, *Considera teipsum quod quæris in Operibus tuis, quod diligis, & quod non diligis. Secundum desideria sua fit homo stabilis aut vagus. Qui multum concupiscit, & multa habere vult, quomodo in se manebit? dispergitur in omnem ventum Cæli, & capitur laqueo desiderii terreni. Parva res est sæpe propter quam adipiscendam generatur homini perplexitas magna, sed qui omnia a se expellit, permittens unumquodque stare sicut venit, bene in pace erit . . . . O quanta adhuc discere habet, qui non videt quantum adhuc ille deficit, & O quam longe stat!* 'Tis to him that he says, *Suscipiamus, Carissime, De manu dei, quicquid voluerit super nos venire Deus, nihil enim sine certa & justa causa agitur in terris; & ideo nos Deo oportet subjicere Cor nostrum & sensum nostrum, ut respiciens humilitatem & patientiam nostram, bene disponat desiderium nostrum,* &c. 'Tis to him that he says, the Philosophers have not known the Truth, but Jesus Christ being come, has said, He that followeth me, walketh not in darkness, which are the first words of the first Book of the Imitation. 'Tis to him that he says, *Via Crucis via nostra, via Electorum, via Paucorum . . . . Frangere propriam voluntatem crux est . . . . Memento quantum sancti pro vita æterna laboraverint, in qua nunc cum Christo sine fine regnantes gaudent . . . . Quanto in inferiori & humiliori statu cor fuerit, tanto verius sæpe bona agit, & facilius habita custodit, Si alii præcedunt nos, quid ad nos, sequamur Jesum humilitate & simplicitate, & non curemus humanam vanitatem . . . . Quæ major gloria quam cum Christo gloriari in Cruce? quæ major consolatio cordis, quam portare viventem imaginem Crucifixi?* 'Tis to him that he says, *Quam multi divites, Nobiles & Potentes, quam multi sapientes, literati & famosi adolescentes in hoc sæculo miserabiliter fluctuant & abjicere jugum Diaboli a suis cervicibus non prævalent, nec illo Spiritu adhuc moventur ut sæculo renuntient. O vanitas vanitatum mundum diligere & quæ Dei sunt minus curare! Venit tempus, venit cito tempus, quod omnes seculares & carnales voluptates finem habebunt.* And lastly, 'tis to him that he says, *Denique Frater Carissime, noli in vanum gratiam accipere quæ data est in te; audisti carissime, quomodo teipsum debes vincere.* All which Sentiments and Maxims are very agreeable to those in the Book of Imitation.

The Style of *Gerson*'s Works of Piety, is not so different from that of the Imitation of Jesus Christ, as may be imagin'd at first. His Stile is more dry and harsh in his Books of Doctrin, but in his Books of Piety and Devotion it is more sweet and soft, and very like to that of the Imitation.

Sixthly, *Gerson* Cites no part of the Book of Imitation; he exhorts the *Celestines* to read Books of Piety, such as those of St. *Bernard*, and others, in an Epistle which he wrote to their Provincial. He Exhorts likewise an Hermit of Mount *Valerian* to Read Books of Devotion, and he sets down many of them for him; but he never mentions any part of the Imitation, which proves that he had no knowledge of it: Yet you may see in *Gerson* Sentences and Expressions very like to those which are in the Book of Imitation; if you will read the Letter which he addres'd to this Hermite, in the Fourth part of his Works, *P.* 51. the Letters which he wrote to his Brother

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Brother *Nicolas* in the ſame Part, *Fol.* 372, 373, 374. the Book *de Mendicitate Spirituali*, Fol. 387. and the Treatiſe *de Conſiderationibus quas debet habere Princeps*, Part 2. Fol. 279. All which gives occaſion to conjecture that the Author of the Imitation is not more ancient than *Gerſon*, and that it was he, or ſome other who had read his Works, who wrote this Book.

SECTION XI.

The Reaſons which prove that the Book of the Imitation is not Gerſon's.

THere are but two Reaſons alledg'd againſt *Gerſon*, the Profeſſion of the Author, who declares himſelf a Monk, as we have ſeen, and the difference of Style.

The Firſt of theſe Reaſons may appear deciſive againſt *Gerſon*; yet it may be ſaid, that he ſpeaks in the Perſon of thoſe for whom he writes, and ſo *Gerſon* does in the Treatiſe upon theſe words, *Venite ad me omnes*, for ſays he, *Si ſemel nos Jugo aſtrinxerimus, non liceat nobis de Monaſterio egredi & collum excutere de ſubjugo Regulæ . . . . Propter quod natus eſt benedictus legiſlator noſter.* And in the Tract, *De Solitudine Eccleſiaſticorum*, written for the *Celeſtines*, he ſays, *hoc jubet ſupremus Abbas noſter Jeſus Chriſtus.* And in the Epiſtle, *Pro Confortatione alicujus tentati*, he ſays, *Vita Clericorum, Monachorum & omnium Religioſorum in Cruce*, &c. *ſi aliam viam quærimus, erramus.*

We may alſo Obſerve, 1ſt, That *Gerſon* liv'd as an Hermit for the ſpace of 10 years at *Lyons* before his death; for he died in 1429. And it appears from the Letter of his Brother *John* the *Celeſtine*, to his other Brother *Anſelm*, written in 1423. that he had then retir'd for the ſpace of 4 years, and that he liv'd there in great peace of mind, which made him ſay, that he never had ſo clear and vigorous a Spirit. And he adds, that he could hardly prevail with him to put forth ſome Tracts under his Name, except only thoſe which he was oblig'd to write by reaſon of his Office as Chancellor, or Doctor; and that he neglected a great number of them, whereof ſome are loſt, as that which he wrote, *de Nuptiis Sapientiæ*, which was the Cauſe why he could not exactly ſet down all his Books. 2dly, That *Gerſon* had been deſir'd by the *Celeſtines* to write ſomething upon theſe words: *Si quis vult venire poſt me abneget ſeipſum, & tollat Crucem ſuam, & ſequatur me.* For this he ſays plainly in a Letter which he wrote to them, which is about the end of the 3d Part of his Works; And his Brother *John* the *Celeſtine* ſays alſo that they had pray'd him to write ſomething for their Edification. It appears alſo that he compos'd for them a Treatiſe upon theſe words, *Venite ad me omnes qui onerati eſtis*, which are the ſame with which the 4th Book of the Imitation begins. He wrote alſo other Treatiſes for them. May it not therefore be, that during this Retreat he applied himſelf particularly to meditate upon the Principal Maxims of Renouncing the World, and ſo Compos'd the Book of the Imitation about the end of his Life, that he might ſend it to them? All this may be made uſe of to ſhew, that it is not altogether impoſſible that *Gerſon* ſhould be the Author of the Imitation, altho' the Author ſpeaks like one that had embrac'd a Monaſtick Life.

As to the difference of Stile, 'tis true that the Stile of *Gerſon* is different from that of the Imitation, and that he handles matters in a manner more methodical, and leſs moving; but this difference is not ſo ſenſible in his Books of Piety; and it may be, that having a mind to compoſe a Work which might excite and nouriſh Piety, he applied himſelf ſo much the more to ſweeten his Stile, and to fill his Book with affecting thoughts, and ſo aſſum'd a Stile and way of Writing, ſuitable to his Deſign.

SECTION XII.

An Examination of the Manuſcripts produc'd for John Gerſen, *or* Geſſen, *an Abbot; whether there was one* John Gerſen *Abbot of* Verceil, *of the Order of St.* Benedict; *whether* John Gerſen *was taken for* John Gerſon; *or on the contrary,* John Gerſon, *for* John Gerſen.

THere remains only now *John Gerſen*, whoſe Claim to this Book is chiefly founded upon Manuſcripts.

The firſt and moſt ancient is that which is found at *Arona* a City of *Italy*, belonging to the Princes *Boromees*, in the Novitiat of the Jeſuits, which was formerly an Abby of St. *Benedict*. This Manuſcript came not as *Cajetan* at firſt believ'd, from the ancient Library of the *Benedictines*

of

of this Monaſtery; but was brought thither from *Genoa* in 1579. by Father *Maiolus*, who found it in his Father's Houſe. The Author of theſe Books is there call'd in three places *John Geſen* the Abbot, once the Abbot *John Geſen*, and once the Abbot *John Gerſen*. The firſt Title upon the firſt Leaf is written with Red Ink: *Incipiunt Capitula libri primi* Abbatis Joannis Geſen, *de Imitatione Chriſti, & contemptu omnium vanitatum mundi, Caput primum.* At the beginning of the ſecond Book there is alſo written in Red Letters, *Incipit tabula libri ſecundi* Abbatis Joannis Geſen *de interna Converſatione, Caput primum.* At the beginning of the third Book it is alſo written in Red Letters, *Incipit Tabula tertii libri* Abbatis Joannis Geſen, *de interna Chriſti locutione ad animam fidelem.* At the beginning of the fourth Book, that which follows is written with black Ink, *Incipiunt Capitula quarti libri* Abbatis Joannis Geſſen, *cum quanta reverentia Chriſtus ſit ſuſcipiendus. Caput primum.* At the end of the Book is written with Red Ink, *Explicit liber quartus & ultimus* Abbatis Joannis Gerſen, *de Sacramento Altaris.* After theſe Books there follows a Treatiſe of St. *Bernard* to his Kinſfolk, of St. *Ambroſe* about Morality and a good Life, and another Fragment of St. *Bernard*'s. All this is fairly written upon Parchment with one and the ſame hand, and in the ſame Character, which was judg'd by the Aſſembly in 1687. to be 300 Years old. This is not the Original Manuſcript of the Author, who would certainly have written his own Name every-where after the ſame manner, but it is ſome Copy.

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There appears nothing which can be reaſonably objected againſt this Manuſcript. It cannot be accus'd of Falſification in five places, neither can any ſay, That theſe Titles are later, after they have been view'd and examin'd by unexceptionable Judges: Neither can the Book be thought very late, after the Judgment they have given of its Antiquity: All that can be ſaid, is, That the Writer may have put the Name of *John Geſen*, *Geſſen*, or *Gerſen*, for that of *John Gerſon*. But whence then comes it to paſs, That he ſhould always give him the Title of Abbot? From whence did he take it? There is no Similitude between *Cancellarii* and *Abbatis*: How then ſhould it come into the mind of this Tranſcriber to give to *John Gerſon* the Title of Abbot? This is difficult to be explain'd.

The ſecond is the Manuſcript of the Monaſtery of St. *Columbanus* of *Bobio*, which the Aſſembly in 1687. judg'd to be of the ſame Antiquity with that of *Arona*, which has the Name of *John Gerſen* at the beginning of the 4th Book only; for at the beginning and end of the other, there is no Name at all. Here follows the beginning, *In nomine Domini, Amen. Incipit libellus de Imitatione Chriſti, & contemptu omnium vanitatum mundi. Capitulum primum.* And at the end of the three firſt Books, *Incipit liber* Joann s Gerſen *cum quanta reverentia & devotione ſacratiſſimum dominicum corpus & ſanguinem ſit ſumendum.* And at the end of the 4th Book, *Explicit, Deo laus & Beatiſſimæ* Mariæ *Virgini.* There is afterwards another Treatiſe of Piety, which begins with theſe Words, *Quoniam Chariſſime, & hujus miſerabilis vitæ fugientis ærumnoſa via*, &c.

The third Manuſcript is that of the Congregation of St. *Juſtina*, in the Monaſtery of St. *Benedict* of *Padolirona* near to *Mantua*, as is remark'd at the end, *Iſte liber eſt Monachorum Sanctæ* Juſtinæ *de obſervantia deputatus Monaſterio Sancti* Benedicti *de* Padolirone *ſignatus numero*, 451. Where the Name of *John Gerſen* is found twice, once in red Letters at the beginning, *Incipit liber* Joannis Gerſen *primus de contemptu Mundi & de Imitatione Chriſti*, and at the end of the Book in black Ink, *Explicit liber quartus* Joannis Gerſen *de Sacramento Altaris.* As to this laſt, there is no Suſpicion of any changing or razing the Writing, and the Name of *John Gerſen* is certainly written with the firſt hand. Mr. *Naude* ſuſpected, That there it ought to have been *Gerſon*, and that the *o* might have been chang'd into an *e*: But he durſt not maintain this at laſt, and the very Inſpection of the Manuſcript which is in the Abbey of St. *German de Prez*, diſcovers, That there is no Change nor Razure in this place, as the Aſſembly in 1671. judg'd. " As to the firſt Title, " there is more Difficulty, Mr. *Naude* ſays in his Report, That having conſider'd this Title, *In-* " *cipit liber* Joannis Geſen *primus*, whoſe Words are not in their natural Order, he perceiv'd " the Footſteps of a former and more ancient Title, all whoſe Traces the new ſuperadded Title " could not perfectly cover, but ſtill there appear'd *I. H. O.* and the Moieties of other Letters " which might be ſeen aſſoon as they are look'd upon with a little Attention: Neither can it be " ſaid, That they are the Strokes of the Letters which are on the other ſide of the Leaf, becauſe " being pierc'd with the point of a Penknife, they do not hit againſt them. Laſtly, Theſe words, " *Liber* Joannis Gerſen *primus*, were written with a Red Ink more ſhining than the following, " *De contemptu Mundi & Imitatione Chriſti*; ſo that by this Difference alone of Red and Vermi- " lion, we may certainly know, or at leaſt more clearly prove the Fraud. Wherefore adds he, tho' " the Congregation of St. *Juſtina* has forgotten it after more than 200 Years; yet 'tis certain " this does not give any Antiquity to this Title, ſince it is altogether falſe and ſuperadded to " another more ancient (which was likewiſe falſe, *viz.* *Joannis Gerſon*, from whence came the " three old Letters, *I. H. O.*) not by a bare Change of *Gerſon* into *Gerſen*, but by reverſing and " changing the whole Title, for fear leſt the Word *Cancellarii* being left, or any other which " could not ſo well agree to *Gerſen*, it might give occaſion to diſcover the Fraud: For other- " wiſe the Letter *o* of the Name of *Gerſon*, might very eaſily be chang'd into the Letter *e*.

This Manuſcript being carried to *Paris*, was view'd and conſider'd in 1652. by the deceaſed Mr. *de Launoy*, who made upon it the following Obſervations, in the Remarks he wrote upon a Work of a Father of St. *Genevieve*, Part 3. p. 89. " Upon this occaſion, I will tell what I have ob- " ſerv'd in a Manuſcript of the Book of the Imitation, which is in the Abbey of St. *German des Prez*, " and which is ſaid to be the Manuſcript of *Mantua*. The Title is thus, *Incipit liber* Joannis Ger-

" ſen

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" ſen *primus de contemptu Mundi, & de Imitatione Chriſti*: The end is thus, *Explicit liber quartus* " Joannis Gerſen *de Sacramento Euchariſtiæ*. In this end there appears not, that ever any Word " was chang'd, or any Letter alter'd. That which appears, is what was written at firſt by the " Tranſcriber. This being ſo, it ſeems no ways credible, that there ever was or ſhould be any " Change or Alteration in that which is common to the Title and the end, *i. e.* in *Joannis Gerſen*, " becauſe there could be no Reaſon to change or alter *Joannis Gerſen* in the Title of the Book, " and not to change or alter *Joannis Gerſen* at the end of the Book. I hold this, without Diſ- " pute, to be reaſonable; nevertheleſs, I have obſerv'd three things in this Title: 1ſt, That theſe " Words, *Liber* Joannis Gerſen *primus*, were written with a Red Ink a very little more ſhining " than the reſt, which I believe proceeds only from the greater Abundance of Red Ink in the Pen, " when theſe four Words were form'd, than when the reſt were made. We find by Experience, " That the Letters which are form'd with much Red Ink in the Pen, are more ſhining than thoſe " which are form'd with leſs Ink in the Pen, tho' they be all form'd at the ſame time. 2dly, That " the Line of Paper upon which theſe Words, *Incipit Liber* Joannis Gerſen, are written, is a " little ſmoothed and poliſhed, which reaches above the Line; but I believe this happen'd by " the Fault of the Tranſcriber, who beginning to write, and having miſhap'd the firſt Words of " the firſt Line, he blotted them out with his Finger by drawing it over the Line; yet he could " not do it ſo perfectly, but there would ſtill remain ſome Mark upon the Paper, where he begun " to write what we now read there. However this be, 'tis not poſſible to ſay with any Cer- " tainty, what the Tranſcriber had firſt written. 3dly, That this Mark and Blot of the Paper, " whatever it may have been, goeth above the Word *Gerſen*, but cometh not below it at all; " ſo that in this Word, there appears no Change or Alteration which may decide the Queſtion. " This Word is written with the ſame hand which tranſcrib'd the whole Book, which is very " conſiderable; for if there had been any Falſification, it muſt have been in this Word *Gerſen*, " and not in that *Joannis*, becauſe *Joannes Gerſen* and *Joannes Gerſon*, agree in this Name of " *Joannes*. Moreover, I would very willingly perſwade my ſelf, That this Manuſcript whereof " I am now ſpeaking, is not that whereof the Sieur *Naude* gives his Judgment in his Report, " which the R. F. the Abbot of St. *Genevieve* publiſh'd in *Latin* and *French*, in the third Part of " his Book. The Reaſons which I have for this are chiefly four. 1ſt, That the Sieur *Naude* ſays " in his Report, That theſe three old Letters, *I. H. O.* are to be read, which were in the Ti- " tle of the Manuſcript which he ſaw, which are not to be read in that which I ſaw, and any " one may ſee. 2dly, That the Sieur *Naude* ſays, the Word *Cancellarii* was in the ſame Title; " which cannot any ways be affirm'd of the Manuſcript whereof I am now ſpeaking, as every " one muſt believe who will take the pains to conſider it. 3dly, That the Word *Cancellarii* is " always follow'd by *Pariſienſis*, there being no Book, nor Tract of *Gerſon*, which goes under " this Name *Gerſon*, wherein there is *Cancellarii* without *Pariſienſis*. But this cannot be affirm'd " of this Manuſcript which I ſaw, not only becauſe there is no Appearance that ever *Pariſienſis* " was there, but alſo becauſe there is no room to place it there, in that condition wherein the " Title of the Book is. 4thly, That the Sieur *Naude makes no doubt*, but at the end of the Ma- " nuſcript which he ſaw, *there had been before* Joannis Gerſon: But in that which I ſaw theſe " Words had never been.

The Aſſembly in 1671. judg'd, that the Writing of the firſt Inſcription of this Manuſcript was entire and unchang'd in the proper Name, and that there was no juſt Suſpicion of Falſification there, nor yet in the Subſcription which is at the end written with the ſame hand.

I ſaw this Manuſcript a little while after, and when I had well-conſider'd the Title in queſtion, I judg'd, 1ſt, That it was written wholly with the ſame hand. 2dly, That 'tis the ſame hand which wrote the whole Work. 3dly, That 'tis true, the firſt Words had been blotted out, and particularly the Word *Incipit*. 4thly, That ſtill ſome Letters of that which had been written at firſt might be obſerv'd, and among the reſt the Term *Incipit*; and that it might be, the ſame was alſo obſerv'd at the time when Mr. *Naude* ſaw the Letters *I. H. O.* tho' they do not appear at preſent, nor yet the Prickings which are ſaid to have been made in that place. 5thly, That theſe Words were not defac'd by ſcraping the Parchment, for looking upon it by the Light, it is of the ſame thickneſs, and it appears not at all to be diminiſh'd in that place; beſides, That if there had been any ſuch Razure, the ancient Letters would no more be ſeen. 6thly, I obſerv'd after Mr. *Launoy*, That there remain'd at the top above the firſt Line, a ſpeck of dark Red, which appear'd to me to proceed from hence, that the Tranſcriber had daſh'd out with his finger what he had written in Red, and ſo ſpread the Red further, which could not ſo perfectly be taken off, but that ſtill ſome ſpeck of it would remain. 7thly, I judg'd from hence, That the Tranſcriber having begun the firſt Words of his Title, *Incipit Liber* Joannis, had daſh'd them out again; perhaps, becauſe his Pen being over-charg'd with Red Ink, had made a Botch, which oblig'd him to blot out the whole. 8thly, The Space will not allow, that ever there ſhould have been a longer Title in it. 9thly, The Traces of the old Word *Incipit* are yet to be ſeen, and thoſe of *Joannis* were ſeen at the time when the Title was view'd by Mr. *Naude*, and therefore it was the ſame Title. 10thly, It is of a brighter Colour at the beginning, becauſe the Pen of the Tranſcriber was then more full of Red Ink than at the end, but the firſt Words are not ſo lately written as the laſt. Beſides, the Age of this Manuſcript, according to the time that it has been in the Congregation of St. *Juſtina*, to which it belongs, is no more than 200 Years, according to the Judgment of expert Men, and the Confeſſion of Mr. *Naude*.

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A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

There is one important Remark to be made upon this Manuſcript of *Padolirona*, which is this, That upon the firſt Leaf there is the Epitaph in Verſe of *John Gerſon*, Chancellour of the Univerſity of *Paris*, the ſame which is to be found upon his Tomb in the Church of St. *Paul*, at *Lyons*, expreſs'd in theſe Words,

Magnum parva tenet virtutibus urna Joannem,
Præcelſum meritis Gerſon *cognomine dictum.*
Pariſius celſæ Profeſſor Theologiæ,
Claruit, Eccleſiæ qui Conſolarius Anno
Milleno Domini centum quater atq; viceno
Nono, luce petit ſuperos Julii *duodena.*

Cajetan mentions this Epitaph: The Sieur *Naude* never perceiv'd it; for he makes no mention of it in the Report made in 1671. Father *Delfau* ſays nothing of it; whereupon his Antagoniſt crowing over him, he who anſwer'd confeſſes, That it was in this Manuſcript, but of a late Writing. If it had been written with the ſame hand which wrote the reſt of the Manuſcript, there is do doubt but it would have clearly prov'd, That the Name of *John Gerſen* was put in that place for that of *John Gerſon*; but ſince it is written with a much later hand, as the bare Inſpection of it diſcovers, it ſhews only that a certain Perſon, into whoſe hands this Manuſcript fell, finding there the Name of *Gerſen* at the top, and imagining that this ſhould be *Gerſon*, to whom he knew this Work had been aſcrib'd thought fit to write upon the firſt Leaf being blank, this Epitaph of *Gerſon*; and therefore from hence no Conſequence can be drawn as to the firſt Author.

The fourth Manuſcript which is that which the *Benedictines* bought of Mr *Sluſa*, and which they have in their Library, is alſo 200 Years old, according to the Confeſſion of thoſe able men, who gave their Judgment about it in 1674. There we find at the end theſe Words written with Red Ink by the firſt Hand, *Explicit liber quartus & ultimus de Sacramento Altaris* Joannis Gerſen.

The fifth is the Manuſcript in the Monaſtery of St. *John* of *Parma* in little, which contains the Rule of St. *Benedict* and the Book of the Imitation written with the ſame hand, whereof the Year is ſet down at the end of the Rule of St. *Benedict*; *Sanctiſſimi Benedicti explicit Regula diſcretione præcipua & ſermone luculenta die octavo* Auguſti, 1466. At the end of the fourth Book of the Imitation is written with the ſame hand, *Explicit liber quartus & ultimus* Joannis Gerſem *de Sacramento Altaris, Amen.* The Name is written in this Manuſcript as in that of the Monaſtery of *Bobio* with an *m Gerſem*, and not *Gerſen*, as in the reſt.

The ſixth is the Manuſcript of *Leo Allatius*, which belong'd formerly to the Cardinal of *Biſcia*, which probably came from *Germany*; for the binding was of that Country, and it contain'd the Works of *Nicholas D' Inkelſpuel*, Rector of the Univerſity of *Vienna*, and of *John* of *Tambach*, Regent of the Univerſity of *Prague*, and the Bull of a Legat publiſh'd at *Vienna*, in 1448. 'Tis written on Paper, and has this Title in Red Letters, *Incipit Tractatus Joannis de Canabaco de Imitatione Chriſti, & contemptu omnium vanitatum mundi, & dividitur in quatuor libros.* The Bull dated in 1448. written with the ſame hand, ſhews that it could not be written before this Year The Name of *Canabaco* was added ſome time after, and above the Line, but ſtill it is done by the ſame hand, in the ſame Writing, and with the ſame Vermilion. Mr. *Naude* and the Aſſembly in 1671. are in this of the ſame Opinion. Mr. *Naude* judg'd, that the Writing of the Manuſcript was no older than 1480, or 1500. The Aſſembly gave no Judgment of its Antiquity. This Surname of *Canabacum* given to *John* the Author of the Book of the Imitation, has been differently explain'd. Some ſay, That *Canabacum* was the place of the Birth of this *John*, whom they ſuppoſe to be the ſame with *Gerſen*; and ſince *Canabacum* is a Place unknown, they have interpreted it *Cavaglia*, which is a Borough in the Country of *Verceil*: This was the Opinion of *Quatremaires* and *Walgrave*. Father *Delfau* and thoſe who have written ſince, ſeem to have forſaken this Opinion, and durſt not maintain, that *Canabacum* was the Country of *John Gerſen*, and that this Place was *Cavaglia*: And ſo it is not known, what the Surname is, from whence it was taken, nor what gave occaſion to mention it here. Some may conjecture, that the Writer of this Manuſcript having copied it from another, wherein *de Gerſonio*, was ill written, wrote *Canabaco* for *Gerſonio*; or rather, that lighting upon a Manuſcript wherein there was *Cancellario* abbreviated, as *Canchio*, he read it *Canabaco*. Howſoever this be, it cannot be prov'd by any Place, that this *Joannes de Canabaco* is the ſame who is call'd *Joannes Gerſen* in the other Manuſcripts.

The ſeventh is the Manuſcript of *Cave*, upon which it is written, *Iſte Liber eſt Congregationis Caſſinenſis*, and a little after, *aſſervatur in Monaſterio Cavæ.* The Book of the Imitation in this Manuſcript is written upon Parchment, in fair Characters, and has no Name of the Author, nor any Date of the Time, being imperfect at the end. But in the firſt Letter Q, there is the Image of a *Benedictine* Monk, having a Croſs in his hand; ſome think that this is the Pourtraiture of *Gerſen.* Afterwards 'tis ſaid, That the Words of *ch.* 56. *B.* 3. gave occaſion to this Picture, I have receiv'd from your hand a Croſs, and I will carry it until Death. It may indeed be, that this Sentence gave occaſion to him who wrote this Manuſcript to make this Picture at the beginning: But upon what grounds can it be thence concluded, That the Book of the Imitation was therefore written by a *Benedictine* Monk? All that can be thence conjectur'd is, That the Writer of this Manuſcript was a *Benedictine.*

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

The laſt Piece which is produc'd is a Copy of ſome Works printed at *Venice* in 1501. among which is the Book of the Imitation of Jeſus Chriſt, under the Name of *John Gerſon*, Chancellor of the Univerſity of *Paris*, at the end whereof are to be found theſe Words written upon Deſign; *Hunc librum non compilavit Johannes Gerſon, ſed D. Johannes.* This Word *Johannes* has been mended by the Confeſſion of Father *Delfau*, and that which follow'd has been raz'd out; in the room whereof there is ſtill a blank ſpace, and after it there are theſe Words, *Abbas Vercellenſis:* After which there is yet more Writing raz'd out, and then at laſt follow theſe Words; *Ut habetur uſq; hodie propria manu ſcriptus in eadem Abbatia.* This Copy being one of thoſe which were preſented at *Rome* in 1641. to Sieur *Naude*, he judg'd that this Manuſcript Obſervation had been falſified, and pretends, That *Johannes* had been made of the Name *Thomas*, after ſo groſs a manner, That the Sieur *Vincent Galeotti*, when he came to read this Writing, read *Thomas* for *Joannes*. This Copy was not produc'd at the Aſſembly in 1671. tho' it was at *Paris*, and Father *Delfau* gave no other Reaſon for it, but that it was in the Library among the printed Books without his knowledge. If this had been the only Reaſon which hindred the *Benedictines* from producing it then, they would certainly have ſhewn it in the Aſſemblies in 1674. and 1687: But they had Reaſon to ſuppreſs it, becauſe they truly judg'd that this Manuſcript Note was of no Authority: Firſt, Becauſe 'tis well known that 'tis much later than 1501. but 'tis not known at what time it was written, nor who is the Author of it: Secondly, Becauſe the Name of *Johannes* being foiſted in, and that of *Gerſen*, or *Geſſen* being not there, it was unſerviceable to their Cauſe: Thirdly, Becauſe this Note, however very late, yet was falſified by a Forger who put into it all that he pleas'd: Fourthly, Becauſe the ſpace might be fill'd up with any other Name beſides that of *Johannes Gerſen*, or even that of *Thomas a Kempis*, that perhaps he might be call'd *Abbas Windeſemenſis*, or perhaps even *Abbas Vercellenſis*, becauſe there was one *Thomas* a Canon-Regular of St. *Victor*, Abbot of St. *Andrew* of *Verceil*, whom ſome make a Canon-Regular upon the Credit of an ancient Regiſter of Burials of St. *Victor's*, and others a *Benedictin*, according to the Picture of a Monk which is ſaid to be upon his Tomb: Fifthly, Becauſe 'tis not certain whether theſe Words *Abbas Vercellenſis* are the Forgers, or his who firſt wrote this Note. And thus the Title of the Abbot of *Verceil*, which is given to *John Gerſen*, being founded only upon this Note is a meer Chimæra, ſince *Gerſen* is not at all nam'd there, and the Name of *John* is foiſted in, and therefore no regard ought to be had to a Piece of this Nature. There are two Abbies at *Verceil*, that of St. *Stephen*, and that of St. *Andrew*: This latter was founded at the Expence of *Henry* II. King of *England*, after the Murder of *Thomas* of *Canterbury*: Whereof the firſt Abbot in 1227. was *Thomas Gallus*, a Canon-Regular of St. *Victor*, or according to others an Engliſh *Benedictine*. He was Abbot till the Year 1260. Upon which account *John Gerſen* is made Abbot of St. *Stephen* of *Verceil*, and not of St. *Andrew*. This Monaſtery is more ancient, and was of the Order of St. *Benedict*, until *Paul* III. in the Year 1536. gave it to the Canons-Regular, after which it was deſtroy'd in 1581. But no ancient Author ſpeaks of this Abbot *John Gerſen*. *Francis Auguſtin* a Clergy-man hath indeed plac'd him in the Edition of his Chronicle at *Piemont* in 1648. among the Abbots of *Verceil*, and aſcrib'd to him the Imitation of Jeſus Chriſt, but 'tis only upon hear-ſay from ſome *Benedictine* ſince the Conteſt of *Cajetan*, and he durſt not mention him in his Hiſtory of *Verceil*. There is alſo cited a Manuſcript Hiſtory of *Verceil*, written by *John Baptiſta Modena*, who ſays, That we ſtill read in an ancient Manuſcript of other Abbots of St. *Stephen*, which were never reckon'd among the reſt. Among whom is another *John*, who is thought to be the Author of the Imitation of Jeſus Chriſt, becauſe this *John*, Abbot of *Verceil*, cannot be Abbot of any other Abby but the Monaſtery of St. *Stephen*. 'Tis doubted whether this Teſtimony is true; but ſuppoſing it were, 'tis plain, That this Author ſaid this only upon occaſion of what had been alledg'd ſince the ſtarting of this Controverſie by the Abbot *Cajetan*. It muſt be confeſs'd, That there is no Proof that *John Gerſen* was Abbot of St. *Stephen's* at *Verceil*, no more than there is, That he was a Native of *Canabaco*, and that *Canabaco* was *Cavaglia*: And it is not at all known who is this *John Gerſen*, *Gerſem*, *Geſen*, or *Geſſen*, whoſe Name is found in the Manuſcripts of the Imitation which we have now mention'd. There is none of them which gives him the Title but that of *Arona*, where he is always ſtyl'd the Abbot *Abbatis*; but 'tis never obſerv'd, of what Order, or what place he was: And therefore the *Benedictines* have no more right to appropriate him to themſelves than the *Bernardins* or any other Regulars, which have Abbies and Abbots. *John Geſen*, or *Gerſen*, or *Geſſen* an Abbot, is grounded upon nothing but only the Manuſcript of *Arona*. *John Gerſen*, or *Gerſem*, without a Title, is founded upon four uncorrupted Manuſcripts worthy of Credit, That of St. *Columbanus* of *Bobio*, That of *Padolirona*, That of *Sluſa*, and that of *Parma*. *John*, ſirnam'd of *Canabaco*, is only to be found in the Manuſcript of *Allatius*, written ſince the Year 1448. and this Sirname is there interlin'd, tho' it be written with the ſame Hand. *John*, Abbot of *Verceil*, is founded only upon a Forgery. But for none of theſe *John's* can any ancient Author be produc'd who knew him, or has mention'd him, nor any Edition before that of *Cajetan* in 1616. taken from the Manuſcript of *Arona*, which is Entitled, *Venerabilis viri Joannis Geſſen Abbatis, Ordinis Sancti Benedicti*; wherein the Order, of which he was Abbot, is added without Proof, and without Authority. *Walgrave* has chang'd the Name of *Geſſen* into *Gerſen*, and has ventur'd to ſet down his Country and the Place of his Abby, by cauſing the Imitation to be printed with this Title in 1638. *Johannis Gerſen Abbatis Vercellenſis, Italo-Benedictini.* At laſt,

Father

Father *Delfau*, who nevertheleſs ought to have obſerv'd the weakneſs of the Proofs upon which the Title of Abbot of the Order of St. *Benedict* of *Verceil* is founded, has carried this Matter yet higher, by giving him the Name of the Abbot of *Stephen* of *Verceil* in his laſt Edition of 1674. *Johannis Gerſen Abbatis Sancti Stephani Vercellenſis Ordinis Sancti Benedicti.* There is nothing of this Title but the bare Name of *Johannis Gerſen*, which is Authoriz'd by many Manuſcripts, and the Title of *Abbatis*, only by the Manuſcript of *Arona*: All the reſt is without any Foundation. *A Diſſertation about the Author of the Imitation of Jeſus Chriſt.*

When there want Editions and Authors who give the Imitation to *John Gerſen* an Abbot, then the Editions and Authors are alledg'd which aſcribe it to *Gerſon*, which are ſaid to be favourable to *John Gerſen*. For ſince, as they ſuppoſe, 'tis manifeſt that the Book was not *Gerſon*'s the Chancellor of *Paris*, and that the Author was certainly a Monk; 'tis pretended that the Reaſon why it is aſcrib'd to *Gerſon* the Chancellor is the ſimilitude of the Name; and that *John Gerſen* being leſs known than *John Gerſon*, and almoſt altogether unknown in *France*, the Name of *John Gerſen* was taken for that of *Gerſon*. That this is much more probable than to ſay, that the Name of *John Geſen*, *Geſſen*, *Gerſen*, or *Gerſem*, was put for that of *John Gerſon*. 1. Becauſe there are Manuſcripts of *Gerſen* which are thought more ancient than the time wherein *Gerſon* could have Compos'd this Work; for there is one of *Melice* Dated in 1421. and thoſe of *Arona* and *Bobio* without Date are of the Fourteenth Century. 2. Becauſe the Name *Abbatis* is in that of *Arona*, a Title which no ways agrees to *Gerſon*. 3. Becauſe it is no ways credible, that it ſhould be written ſo many ways, in ſo many different Places, *Gerſen*, *Geſen*, *Geſſen*, or *Gerſem*, for *Gerſon*, which was a Name well enough known. To this it may be anſwer'd, that the Name of *Gerſon* was put there, either becauſe he was the Author of it, or becauſe this Work was joyn'd to the Works of *Gerſon* in the ſame Manuſcript as is really found in the Manuſcript of *Melice*, in 1434. After the ſame manner it has been aſcrib'd to St. *Bernard*, becauſe it was joyn'd with the Works of this Father, as in the former Manuſcript of *Melice*, wherein *Gerſen* is put for *Gerſon*, becauſe the Name of *Gerſon* was perhaps abbreviated in the Manuſcript from which this was Tranſcrib'd, as in the Manuſcript of *Saltzburg* 'tis written *John Gerſ.* or rather becauſe the *o* was taken for an *e*. That one Manuſcript of that Nature, ſuch as that of *Arona*, could never be the Cauſe of the Miſtake which is found in all the reſt; That this Miſtake is found only in the Manuſcripts of *Italy*, which may have been Copied out from that of *Arona*; that the Name *Abbatis* which is in this, may proceed from the Ignorance of the Tranſcriber; that the various ways in which this Name is written, ſometimes *Geſen*, ſometimes *Geſſen*, and ſometimes *Gerſen*, all which are found in the ſame Manuſcript of *Arona*, do plainly ſhew that the Name of the Author was not well known to him who wrote it; that he added of his own head the Title of Abbot. Laſtly, That this Abbot *John Geſen*, *Geſſen*, or *Gerſen* being wholly unknown, and no Perſon having ever mention'd him before the Controverſie aroſe between the *Benedictines*, and *Canons Regular* about the Author of the Imitation; it is very probable, that he is only a Phantome who never had any real Exiſtence.

SECTION XIII.

A Judgment upon all that has been ſaid in this Queſtion, wherein that which is certainly falſe is ſeparated from that which is uncertain, and an Attempt is made to diſcover what has moſt probability.

AFter I have Examin'd and Related all that has been ſaid and written by Learned Men upon the Controverſies about the Author of the Book of the Imitation of Jeſus Chriſt, I cannot but apply to them the words of *Terence*.

Feciſtis probe
Incertior ſum multo quam dudum

And I doubt not but the ſame thought will come into all the minds of thoſe who ſhall read what we have now written. For in effect, the great number of Manuſcripts, Editions, Authorities, and Reaſons, which are alledg'd on one ſide and the other, inſtead of clearing up the matter, do rather darken it; and inſtead of diſcovering the Author of the Book of the Imitation, they render him more uncertain, and more unknown. Nevertheleſs let us attempt to draw from what has been ſaid ſome Inferences, and if we cannot conclude any thing that is certain, yet let us diſcern between what is falſe, and what is uncertain, between what is probable, and what is not.

Firſt, 'Tis certain that this Work is not St. *Bernard*'s, altho' it hath been aſcrib'd unto him.

Secondly, Neither is there any probability that it is *Ludolphus*'s.

Thirdly,

A Diſſertation about the Author of the Imitation of Jeſus Chriſt.

Thirdly, There is no convincing proof that it is *Thomas a Kempis*'s, for this proof muſt either be founded upon the Manuſcripts, or the Editions, or the Report of Contemporary Authors, or the Agreement of the Stile. The Manuſcripts do not at all prove it in a convincing manner, ſince the firſt which was in the year 1441. has not the Name of *Thomas a Kempis* as the Author, but only as the Tranſcriber of the Book, and this may have given occaſion to put his Name to other Manuſcripts, and to Writers who follow'd him to aſcribe it to him. 'Tis very probable that the Paſſage of *Buſch* was added, and tho' it were not, yet neither he, nor other Authors, nor the Manuſcripts nor Editions later than the Manuſcript in 1441. are any convincing Proofs, ſince theſe are found in conjunction with other Manuſcripts, Editions, and Teſtimonies, even ſuch as are more ancient in favour of St. *Bernard*, of *Gerſon*, and *Gerſen*. The agreement of Stile, with the other Works which go under the Name of *Tho. a Kempis* is not ſtill a certain Proof, for in general the agreement of the Stile of one Work with another is not commonly ſufficient to aſcertain who is the Author of it. Beſides this Agreement is not entire; and laſtly, neither is it certain that all the Works which go under the Name of *Thomas a Kempis* are his; ſince by the Confeſſion of thoſe who favour him, his Humility would not ſuffer him to put his Name to any of his own, and he Tranſcrib'd many Books of others.

Fourthly, There is ſome probability that the Book of the Imitation is more ancient than *Tho. a Kempis*, the Manuſcripts of *Arona*, of *Sirmondus*, and *Bobio*, tho' without Date, are judg'd more ancient, by thoſe who are beſt skill'd in ſuch matters, which is a proof of it. The Manuſcripts of *Italy*, Dated in the years 1421, 1433, 1434, 1436, and 1437, make it credible. They are indeed later than the year 1410. wherein 'tis ſuppos'd without ground, that *T. a Kempis* Compos'd this Work, tho' there is little probability that he did write it at that time. But two things are to be obſerv'd; 1ſt, That theſe Manuſcripts are found in different places, far diſtant one from another. 2. That theſe are not Originals written with the Author's own hand, but Copies written out from other Copies more ancient. Now there is ſcarce any probablity, that in ſo ſhort a time the Book of the Imitation ſhould have been Copied out ſo often, and carried to ſo many different Places. The ſame Reflection may be made upon the French Verſion in 1447. and upon the French Manuſcript found in 1467. in the Library of the Count of *Angouleſme*; and this may be Confirm'd by the Teſtimony of *Trithemius*, who ſays plainly in 1494. that the Seniors of his Seniors had read this Work, which carries us up to the beginning of the Century.

Fifthly, 'Tis certain that in the Life time of *T. a Kempis*, the Book of the Imitation was aſcrib'd to St. *Bernard*, to *Gerſon*, and *Gerſen*: The Manuſcripts and Editions are a proof of this; which is a ſtrong Argument that *T. a Kempis* was not then own'd for the Author of it.

Sixthly, 'Tis alſo certain that the moſt ancient Manuſcripts are either Anonymous, or elſe go under the Name of *Gerſon*; which is a good reaſon why it cannot be aſcertain'd that *Thomas a Kempis* is the Author of this Book.

Seventhly, *John Gerſon* Chancellor of the Univerſity of *Paris*, among the 3 Competitors, ſeems to have the beſt Right to this Book: If we conſider only external Teſtimonies, he was in poſſeſſion of it before *Tho. a Kempis*. All the Manuſcripts which are for *John Gerſen*, or *Geſen*, except only that which gives him the Title of Abbot, may be underſtood of him by a Corruption of his Name. The Common Opinion of *France* and *Italy* was for him in the Fifteenth and Sixteenth Century: He is a ſolid Author, and of great Reputation, who has written Books of a like Nature. But there are 2 things which counter-poize theſe Proofs, the Title of Monk which is given to the Author of the Imitation, and the difference of Stile.

Eighthly, The Titles of Abbot of St. *Stephen* of *Verceil*, of the Order of St. *Benedict*, which are given to the pretended *John Gerſen*, are not built upon any good ground, nor upon any Teſtimony worthy of Credit. There is only the Title of Abbot in the Manuſcript of *Arona*, and in the reſt he appears Naked and diveſted of all Titles, ſometimes under the Name of *Gerſen*, ſometimes under that of *Geſen*, or *Geſſen*, or *Gerſem*, an Author unknown to this very day.

Laſtly, 'Tis not eaſie to decide, whether *John Geſen*, *Geſſen*, *Gerſen*, or *Gerſem*, is really the Name of an Abbot, or whether it be only the Corruption of the Name of *John Gerſon*. There are Conjectures *Pro* and *Con*, which have their probability on both ſides.

After all, the Author of the Book of the Imitation remains ſtill uncertain, as he was at the beginning of this Diſcourſe, and each of the three Pretenders may ſtill preſerve the probability of his Right, tho' he be not able to eſtabliſh it by unconteſtable Evidence.

A CHRO-

A Chronological TABLE OF THE *Eccleſiaſtical Hiſtory* of the *Fifteenth Century.*

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the Weſt.*	*The Emperors of the Eaſt.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1400	*Benedict* Pope at *Avignon*, & *Boniface* Pope at *Rome.*	The Electors of the Empire Depoſe the Emperor *Wenceſlaus.* *Joſſe*, Marquis of *Moravia*, his Nephew, choſen in his room by the Archbiſhops of *Mayence* and *Colen*; Dyed 6 Months after. *Robert*, Duke of *Bavaria.* and Count Palatine of the *Rhine*, is choſen and Crown'd Emperor. I. *Charles* VI. King of *France.* in the 20th Year of his Reign. *Henry* III. King of *Caſtile*, in the 10th Year. *Martin* King of *Arragon*, in the 5th Year. *John* King of *Portugal*, in the 7th Year. *Henry* IV. King of *England*, in the 2d Year.	*Manuel* the 2d. IX. Year of his Reign.	1400	*John* of *Lignano.* *Henry* of *Coeffeld.* *Gobelin Perſona.* *John* of *Hueſden.* *Simeon* of *Theſſalonica.* *Joſeph Briennius.* *Macarius Macres.* *Demetrius Chryſoloras.* *Macarius* Archbiſhop of *Ancyra.* *Nicolas Sclengia.* *Eſaias* a *Greek* Monk. *Nicolas Biart.* *Adrian* a *Carthuſian.* *John* of *Duren.* *Tilman* of *Hackemberg.* *Hugh* of *Sleſtad.* *Paul* of *Venice.* *James* of *Theſſalonica*, Flouriſh'd.	*Peter* of *Ailly.* *John Charlier*, call'd *Gerſon.* *Gerard Machet.* *John de Court Cuiſſe.*
1401		II. *Robert* goeth into *Italy* with an Army, and is beat back by *Galeas* Vicount of *Milan*, and forc'd to return into *Germany.*	X.	1401		
1402		III.	XI. *Iſa-Celebi* is Kill'd by his Brother *Soliman*, who is declar'd Emperor of the *Turks.*	1402		
1403	The Subſtraction of Obedience to *Benedict*, was taken off upon certain Conditions.	IV.	XII.	1403	An Aſſembly of the Clergy of *France*, held at *Paris*, *May* 28th, which took off the Subſtraction.	

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*The Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1404	*Benedict* propoſes the ways of Union to *Boniface*. The Death of *Boniface* happen'd *Octob.* 1. The Cardinals of his Party choſe, the 12th of this Month, *Coſmatus Meliorates* of *Sulmona*, who aſſum'd the Name of *Innocent* VII. *Laodiſlaus* King of *Naples*, makes himſelf Maſter of *Rome*, and drives away *Innocent*.	V.	XIII.	1404		*Paul* an *Engliſh* Man. *John Latteber*, Flouriſh'd.
1405	*Innocent* VII. is recall'd to *Rome*, and the Partizans of *Laodiſlaus* are driven away.	VI.	XIV.	1405		St. *Bernardin* was Profeſs'd in the Order of Friars Minors.
1406	A new Subſtraction in *France* of Obedience to *Benedict*. *Innocent* VII. Dies *November* the 6th. The Cardinals of his Party chooſe *Angelus Corarius*, who aſſum'd the Name of *Gregory* XII. upon Condition that he ſhould procure Peace by the way of Reſignation.	VII.	XV.	1406	An Aſſembly of the Clergy of *France*, held at *Paris Decemb.* the 21ſt, which renew'd the Subſtraction.	*Thomas* of *Kempis*, was profeſs'd a Canon-Regular in the Monaſtery of *Mount St. Agnes* of *Zwoll*, on the 10th of *June*.
1407	*Benedict* XIII. pronounces an Interdict againſt the Kingdom of *France*.	The Duke of *Burgundy* cauſes the Duke of *Orleans* to be Aſſaſſinated in the Night on the 23*d.* or 24*th* of *Nov.* *Henry* the III. King of *Caſtile* dies, *John* the II. his Son, ſucceeds him, under the Tutelage of *Ferdinand* his Uncle.	XVI.	The Inſtitution of the Fraternity of St. *George* of *Alga*, by *Lawrence Juſtinian*.		*Nicholas Clemangis* is ſuſpected of compoſing the Letter which *Benedict* the XIII. wrote in the Month of *May* againſt the King and Kingdom of *France*.
1408	Three Councils appointed about the Schiſm, one at *Perpignan*, by *Benedict* the XIII. another at *Aquileia*, by *Gregory* the XII. and the laſt at *Piſa* by the Cardinals.	IX.	XVII.	1408. The Condemnation of the Errors of *Wickleſ*, in a Council at *Oxford*. The Writings of *Wickleſ* carried into *Bohemia*, condemn'd by *Sbinko*, Archbiſhop of *Prague*. A Concluſion of the Faculty of Theology at *Paris*, about the Blood of Chriſt ſhed upon the Croſs. A Cenſure of the ſame Faculty againſt the Propoſitions of *Gorel* about the Hierarchy. An Approbation of the Order of *Scopetins*.	A Council at *Oxford*. The Council of *Perpignan* under *Benedict* the XIII. begun *Nov.* the 1ſt. and ended *Feb.* the 12*th*. The Aſſembly of the Cardinals at *Piſa*.	*John de Courteuiſſe* made a Diſcourſe againſt the Interdict denounc'd by *Benedict* the *XIII.* againſt the Kingdom of *France*. *Richard Ullerſton* wrote his Treatiſe of the Reformation of the Church. *John Petit* a Friar Minor, maintain'd by word of Mouth, and by writing the Aſſaſſination of the Duke of *Orleans*. *Martin Poree* was made Biſhop of *Arras* for maintaining the ſame Cauſe by Writing.

The Chronological Table.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1409	The Depoſition of *Benedict* XIII, and *Gregory* XII, on the 5th of *June*. On the 19th of the ſame Month, *Alexander* V. is choſen. I *Balthazar Coſſa* retakes *Rome* from *Laodiſlaus* King of *Naples*.	X.	XVIII.	1409. *John Huſs* maintains at *Prague*, the Writings of *Wickleff*. He has many Complices in the Univerſity of that City; and they appeal to the Pope from the Sentence of *Sbinko*. *Alexander* V. confirms the Decretals of *Boniface* VIII. and *John* XXII. about the Priviledges of Regulars Mendicants, and Condemns the Propoſitions, which were contrary to the Inſtitution of the Order of St. *Juſtina* of *Padua*.	An Aſſembly at *Frankfurt*, about the Schiſm. The Council of *Piſa* begun *March* 25th, and ended *Auguſt* the 7th. The Council of *Udine* begun in the Month of *June*, and ended in *September*.	
1410	The Death of *Alexander* V. on the 3d of *May*. The Election of *John* XXIII. on the 17th of the ſame Month.	*Robert* of *Bavaria* dies *May* the 18th. *Sigiſmond* King of *Hungary*, is choſen by one part of the Electors; the reſt choſe the Marquis of *Moravia*, who Dying a little while after, all the Suffrages were united in the Perſon of *Sigiſmond*. The Death of *Martin* King of *Arragon*. *Ferdinand* IV. Son to his Siſter *Eleonora*, is declared King.	XIX.	1410. Another Appeal of *John Huſs*, and ſome others, to the Pope. *John Huſs* is Condemn'd at *Rome*. The Inſtitution of the Order of *Mount Olivet*.		*John* of *Schonbove*. *Boſton*. *Peter* of *Ancharano*. St. *Vincent Ferrier*. *Henry* of *Heſſe*, or *Longeſteyn*, a Canon of *Worms*. *Henry of Heſſe*, an *Auguſtine*. *Henry* of *Coeffelde*, Died *July* the 10th. *Thomas* of *Haſelbach Thomaſinus*. *Nicolas* of the Holy Croſs. *Francis Bachon*. *Michael Herbrant* of *Duren*. *Peter* of *Spire*. *Renard* of *Fombowen* Flouriſh'd.
1411	*John* XXV. makes War with *Laodiſlaus*, and defeats his *Troops*. *Laodiſlaus* recruits his Forces, and leads an Army even to the Gates of *Rome*: The Pope makes a Secret Treaty with him.		XX.	1411. The Archbiſhop of *Piſa* being Legat in *France*, obtains a Charitable Subſidy for the Pope. The Troubles in *Bohemia*.		Peter of *Ailly*, was made Cardinal. *Gerard Machet* took the Degree of Doctor. *Henry* of *Hachenbach*. *Jordan*, an *Auguſtine*. *Peter* Biſhop of *Cita Nuova*. *Vincent Gruner* Flouriſh'd. The Death of *John Petit*.
1412	*Angelus Corarius* is driven out of the Dominions of *Laodiſlaus*, and retires to *Marca D'Ancona*.		XXI.	1412. The Parliament upon the Suit of the Univerſity, ordains the Execution of the Edict made in 1406, about Benefices. The Publication of the Bull of *John* XXIII. againſt *John Huſs* at *Prague*; which raiſes new Commotions there. The Condemnation of many Impieties of *William* of *Hilderniſſen*, and *Giles le Chantre*, by Peter of *Ailly*.	A Council at *Rome*, againſt the *Wickleſites*, & *Huſſites*.	*John* of *Aurbach*. *John* of *Lombez* Flouriſh'd. *Jerom* of St. *Faith*, wrote his two Treatiſes againſt the *Jews*.
1413	IV. *John* XXIII. being driven from *Rome* by K. *Laodiſlaus*, goes to *Lombardy*, where he treats with the Emperor *Sigiſmund*, about holding of the Council, which he appointed at *Conſtance* by his Bull, dated *November* the 2d.	III. The Death of *Henry* IV. King of *England*. *Henry* V. his Son ſucceeds him.	XXII. *Mahomet* I. put to Death his Brother *Muza*, and uſurps the Empire of the *Turks*.	1413.	A Council at *London*.	*Giles Charlier* takes the Degree of Doctor in the Univerſity of *Paris*.

1414

The Chronological Table.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1414	V. The Death of *Ladiſlaus* King of *Naples*. His Siſter *Joan* ſucceeds him.	IV.	XXIII.	*John Huſs* arrives at the Council of *Conſtance*, the 3d of *November*. He is ſeized 26 Days after, and his Proceſs is drawn up. A Cenſure of the Faculty of Theology at *Paris*, againſt the Book of *John Petit*, written in Juſtification of the Aſſaſſination of the Duke of *Orleans*, by the Order of the Duke of *Burgundy*. A Sentence of the Biſhop of *Paris* againſt this Book. An Appeal from it by the Duke of *Burgundy* to the Pope.	The Council of *Conſtance*, began *November* the 16th.	
1415	*John* XXIII. Renounces the Pontificate on the firſt of *March*. After this he flies from *Conſtance*, he is Cited by the Council, detain'd Priſoner, and Depos'd on the 29th of *May*. *Gregory* XII. Renounces the Papal Dignity by his *Proctors*. An Agreement between the Emperor *Sigiſmund*, and the K. of *Arragon*, about the Depoſition of *Benedict* XIII.	V.	XXIV.	1415. 45 Articles of the Doctrine of *Wickleef* Condemn'd in the Council of *Conſtance*, on the 4th of *May*. The Proceſs of *John Huſs* is finiſhed, he is Condemned and Burnt the 15th of *July*. *Jerome* of *Prague*, arrives at *Conſtance* the 4th of *May*; he endeavours to eſcape, but is Apprehended. He Retracts on the 23d of *September*. The Propoſition of *John Petit* Condemn'd in the Council of *Conſtance*, on the 6th of *July*.		*John Dominici*, Cardinal of *Raguſa*. *Theodoric* of *Niem*. *Leonard Aretin*. *John Zachary*. *Gabriel* of *Spoleto*. *Peter Maurocenus*. *John* of *Dendermonde*. *Anthony* of *Genua*.
1416	A Proceſs made againſt *Benedict* XIII.	*Ferdinand* IV. King of *Arragon*, Dies on the 2d of *April*. *Alphonſus* his Son, ſucceeds him.	XXV.	*Jerome* of *Prague* is Accus'd anew, Condemn'd in the Council of *Conſtance*, and Burnt *May* the 30th. The Troubles and Wars in *Bohemia* about *Religion*.		*Anthony* of *Parma*. *John Capreolus* Flouriſh'd.
1417	The Depoſition of *Benedict* XIII. in the Month of *July*. The Election of *Martin* V. on the 11th of *November*. I.	VII.	XXVI.	1417		*John Baptiſta Poggio*, ſpoke a Funeral Oration upon Cardinal *Zabarella*. *Thomas* of *Walſingham* finiſhed his larger Hiſtory of *England*.
1418	II.	VIII.	XXVII.	1418. An Aſſembly of the States of the Kingdom of *France*, which Orders the Execution of the Edict made in 1406.		The Death of *John Dominici*, Cardinal of *Raguſa*.
1419	III. The Death of *Gregory* XII. *John* XXIII. eſcapes out of Priſon, and goes to meet *Martin* V. at *Florence*, where he Dies. *Benedict* XIII. continues obſtinate, and is abandon'd by all thoſe of his own Obedience, except thoſe in the City of *Paniſcole*.	IX.	XXVIII. *John Manuel* Palæologus is aſſociated with his Father *Manuel* in the Empire.	1419	The Council of *Conſtance* ends on the 19th of *April*.	St. *Vincent Ferrier* Died *April* the 5th. *Auguſtine* of *Rome*, was made General of the Order of *Auguſtines*, in the Month of *Auguſt*.

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*The Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1420	IV.	X.	XXIX.	1420. The Inſtitution of the Order of the Anunciation, by *Amedæus*, the 5th Earl of *Savoy*.	The Council of *Salzburg*.	*John de Courtecuiſe* is choſen Biſhop of *Paris*, but he did not enjoy that Biſhoprick. *Loup* or *Oliver*. *Boniface Ferrier*. *Anthoni Rampelogius*. Henry of Heſſe, *Carthuſians*; Flouriſh'd.
1421	V. *Martin* V. enters into *Rome*. *Joan* Queen of *Naples*, craves the Aſſiſtance of *Alphonſus* King of *Sicily*, and *Arragon*, and Adopts him for her Heir. *Louis* of *Anjou*, and *Alphonſus*, make War upon one another.	XI.	XXX. *Amurath* ſucceeds his Father *Mahomet*, in the Empire of the *Turks*.	1421. The beginning of the Negotiations between the *Greeks*, and the *Latines*, by *Eudemon Joannes*.		Nicolas of *Inkelſpuel*. *Theodoric* of *Engelhuſa*. *Herman Petri* of *Stuttorp*. *Thomas Waldenſis* of *Walden*. *John* of *Imola*. *William Lyndwood*. *John Plaeth*. *John Dieppourg*. *Henry Gulpen*. *Rodolph* of *Bruſſels* Flouriſh'd.
1422	VI.	XII. *Charles* VI. K. of *France*, dies *October* the 21ſt. The Duke of *Bedford* cauſes *Henry* King of *England*, his Nephew, to be Proclaim'd King of *France*; but *Charles* the VII, Son to *Charles* the VI, as Lawful Heir, ſucceeded him, and Retook afterwards the greateſt part of his Kingdom, which was poſſeſs'd by the *Engliſh*. The Death of *Henry* V. King of *England*, who left a Son of *Catharine*, Daughter to *Charles* VI. King of *France*, call'd *Henry* VI.	XXXI. The Emperor *Manuel Palæologus* falls ſick of a Palſie, in the Month of *October*. *John Manuel*, begins to *reign* alone.	1422. *Maſſanus* being ſent from the Pope, to *Conſtantinople*, treats with the *Greek* Emperor.		*John de Courtecuiſe*, is made Biſhop of *Geneva*, and died the next Year. *Albert* of *Sarciano*, ſpoke his Diſcourſe about the Euchariſt. *John* of *Walſingham* finiſh'd the Abridgment of his Hiſtory of *England*.
1423	VII.	XIII.	I.	1423.	The Council of *Collen*. The General Council opened at *Pavia*, *June* 22d, and immediately tranſlated to *Siena*, where it is continued.	*William Lindwood* begun his Collection of the Conſtitutions of the Archbiſhops of *Canterbury*. *Thomas* of *Kempis*, is Ordain'd Prieſt. *Dennis Rickes* enters into the Order of the *Carthuſians*.
1424	VIII. The Death of *Benedict* XVII. The Cardinals who were with him, chooſe *Giles Munion*, who aſſum'd the Name of *Clement* VIII.	XIV.	II.	1424	The Council of *Siena*, tranſlated to *Baſil*.	
1425	IX.	XV.	III.	1425. The Negotiations with the *Greeks*, are renew'd.		The Death of *Peter* of *Ailly*, Cardinal.
1426	X.	XVI.	IV.	1426. The Concluſion of the Faculty of Theology at *Paris*, about the Obſervation of Sundays, and Feſtivals.		*Julian Cæſarin*, and *Dominic* of *Caſtranica*, are advanc'd to the Degree of Cardinals. *Martin Foree* dies *September* the 26th.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1427	XI.	XVII.	V.	1427.		
1428	XII.	XVIII.	VI.	1428.		*Herman Petri* of *Snudorp*, dies the 24th of *April*. The Death of *Henry* of *Heſſe*, a *Carthuſian*, about this Year.
1429	XIII. *Clement* VIII. Renounces the Papal Dignity, and the Schiſm is perfectly extinguiſh'd.	XIX.	VII.	1429.	The Council of *Paris*. The Council of *Toroſa*.	*Alexander* the Carpenter, wrote his Treatiſe, entituled, *Deſtructorium Vitiorum*. The Death of *Simeon* of *Theſſalonica*.
1430	XIV.	XX.	VIII.	1430. A Cenſure of the Faculty of Theology at *Paris*, againſt the Propoſitions of *Sarrazin*, about Eccleſiaſtical Power, and the Hierarchy.		*William Lindwood* finiſh'd his Collection of Conſtitutions. *Nicolas Auximanus*. St. *Bernardin* of *Siena*. *Raimund* of *Sabonde*, or *Sebeide*. *Peter* of *Jeremy*. *Maphæus Vegius*; Flouriſh'd. *Thomas Walderſis*, or of *Walden*, died *November* the 3d.
1431	The Death of *Martin* V. *February* the 20th. *Eugenius* IV. is choſen *March* the 4th.	XXI. I. *Joan*, Queen of *Naples*, being at War with *Alphonſus* King of *Arragon*, Adopts *Louis* Duke of *Anjou*, and makes him King.	IX. The Inſtitution of the Order of the Golden Fleece, by *Philip* Duke of *Burgundy*.	1431. *Eugenius* IV. grants the King of *Cyprus*, the 100th part of the Eccleſiaſtical Revenues of *France*, *Spain*, and *England*, to ſet at Liberty the Hoſtages he had left with the *Sultan*.	The Opening of the Council of *Baſil*, *July* the 23d.	*Macarius Macres*, died *January* 7th. *Ambroſe* the *Camaldulian*, was admitted General of his Order. *Auguſtine* of *Rome*, is made Biſhop of *Ceſena*, and ſome time after Archbiſhop of *Nazareth*. *John* of *Turrecremata*, is made Maſter of the Sacred College. *Giles Charlier* is made Dean of *Cambray*, in the Month of *October*.
1432	II. *Eugenius* IV. is driven out of *Rome*, and returns into it again, five Months after.	XXII. *Sigiſmund* is Crown'd Emperor at *Rome*.	X.	1432. A Concluſion of the Faculty of Theology at *Paris*, about the Admonitions of Biſhops.	*Eugenius* IV. has a mind to Diſſolve the Council of *Baſil*, which continues to ſit in ſpite of his Decree, and proceeds againſt him.	*Giles Charlier*, and *John Nider*, are deputed by the Council of *Baſil* to the *Bohemians*. *John*, Archbiſhop of *Tarentum*, makes an Harangue in favour of the Pope, in the Council of *Baſil*. *Henry* of *Gande*. *Nicolas* of *Suſat*. *John Grinſeb*; Flouriſh'd.
1433	III. ——— on the 12th of *Auguſt*, his Son *Edward* ſucceeds him.	XXIII. *John* King of *Portugal*, dies	XI. ——— Council of *Baſil*, and make a long Diſcourſe there.	1433. The Deputies from the *Bohemians*, arrive at the	———	*Giles Charlier*, *John* of *Raguſa*, *Henry Kalteiſen*, and *John Polemar*, Diſpute againſt the *Bohemians*, in the Council of *Baſil*. This Council ſends into *England*, Aſſembly of the States of the Kingdom.

Gerard Lardrianus, who made a Diſcourſe before the King, in an
Jordan Erie wrote in Defence of the Election of *Eugenius* IV.
Albert of *Sarciano*. compos'd his Treatiſe of Penance.
The Birth of *Marſilius Ficinus*, *October* the 15th.

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*The Emperors of the East.*	*Ecclesiastical Affairs.*	*Councils.*	*Ecclesiastical Writers.*
1434	IV. *Louis* Duke of *Anjou* dies. *Joan* gives the Kingdom of *Naples* to *Renatus* of *Anjou*, his Brother. *Alphonsus* lays claim to it, but is Vanquish'd by *Philip* Duke of *Milan*, who sets him at liberty.	XXIV.	XII.	1434. The Negotiation of the Council of *Basil*, and the Pope, with the *Greeks*, to bring them into the West. Council above the Pope. *William Lindwood* is made Bishop of St. *David's*. *John* of *Ragusa* is sent into the East, to invite the *Greeks*, to come to the Council of *Basil*.	On the 5th of *February*, the Pope revokes the Dissolution of the Council of *Basil*, & confirms its Decrees.	*Paul* of *Burgos* finish'd his Work, entituled, *The Scrutiny of the Bible*, and died the next Year. *John*, Patriarch of *Antioch*, wrote his Treatise of the Superiority of the
1435	V.	XXV.	XIII.	1435. The Council of *Basil* Condemns three Treatises of *Augustine* of *Rome*, and many Propositions, whereof some had been already Condemn'd in the Council of *Constance*.	*John Noblet*. *Eymeric du Champ*. *Nicolas Lackman*. *Peter* of *Colle*. *Herman*, a Monk of the *Cistercians*. *John Gauwer*. *Gerard* of *Siredam*, Flourish'd.	*Lawence Justinian*, is made Bishop of *Venice*.
1436	VI.	XXVI.	XIV.	1436. A Treaty of Accommodation, with the *Bohemians*.		*John* of *Imola* died *February* the 18th.
1437	VII.	XXVII. The Death of the Emperor *Sigismund*, on the 9th of *December*.	XV.	1437. The *Greek* Emperor takes up a Resolution to come into the West with the *Greek* Bishops, and to Treat with the Pope, rather than with the Council of *Basil*. A Decree of the Council of *Basil*, about Communion in both kinds.	Differences about the Translation of the Council of *Basil*. The Council proceeds against the Pope.	
1438	VIII. The Suspension of Pope *Eugenius*, by the Council of *Basil*, on *January* the 25th.	*Albert* of *Austria*, is chosen Emperor in the Assembly of the Electors and Princes of the Empire, held at *Frankfurt*, the 20th of *March*. I. *Edw. King* of *Portugal*, dies the 9th of *December*: His Son *Alphonsus* succeeds him, under the Tutelage of Qu. *Eleonora* his Mother; and afterwards under that of *Peter* Duke of *Conimbre*.	XVI.	1438. The *Greeks* arrive at *Venice*, *February* the 8th, and come to *Ferrara*, *March* the 7th. They enter upon a Conference with the *Latines*. The Edict of the *French* King on the 23d of *January*, which forbids the Prelats of his Kingdom to go to *Ferrara*.	The Pope translates the Council from *Basil* to *Ferrara*, by his Bull dated *January* the 1st, and opens it on the 8th of *February*. The Council of *Basil* is continued; a new Convocation of the Council at *Ferrara*. Conferences between the *Greeks*, and *Latines*, at *Ferrara*, until the end of the Year. The Assembly of *Frankfurt*, held in the Month of *May*, wherein a Neutrality is resolv'd upon, as to the Difference between the Council of *Basil*, and the Pope. An Assembly at *Banzoes*, on the 7th of *July*, wherein the Pragmatick Sanction is publish'd. Two Assemblies held at *Nuremberg*, in the Month of *July*, and towards the end of the Year, about the Transactions at *Basil*.	St. *Katherine* of *Bologne*, wrote the *Revelations*. The Death of *John Nider*.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1439	IX. The Depoſition of *Eugenius*, on the 26th of *May*. *Felix* V. is choſen *October* the 30th, by the Electors appointed by the Council of *Baſil*.	II. The Death of the Emperor *Albert* of *Auſtria*, on the 27th of *October*.	XVII.	1439. After many Diſputes, the Union is concluded between the *Greeks*, and *Latines*, on the 5th of *July*. The *Greeks* return, and arrive at *Conſtantinople* on the 1ſt of *February* in the following Year. The Union of the *Armenians*, with the *Latines*, on the 29th of *November*. A Decree of the Council of *Baſil*, on the 17th of *September*, which Ordains, That the Feaſt of the Conception of the Virgin, ſhall be Celebrated on the 8th of *December*.	The Tranſlation of the Council from *Ferrara*, to *Florence*, and the Continuation of the Conferences between the *Greeks*, and *Latines*. A Decree of Union between them, concluded on the 5th of *July*. An Aſſembly at *Mayence*, in the Month of *March*, which approves the Decrees of the Council of *Baſil*, except what it attempted againſt *Eugenius*.	*John* of *Turrecremata*, is made Cardinal. *John Gerſon* dies *July* the 2d. *Ambroſe* the *Camaldulian*, on the 21ſt of *October*, and *John* of *Rode* on *Decemb.* 1ſt. *Nicolas Tudeſchus*, called *Panormitanus*. *George* of *Trebizonde*. *Mark Eugenicus* Archbiſhop of *Epheſus*. *John Eugenicus*. *George Gemiſtius*. *Plethon*. *Amirutzes*. *George Scholarius*, a *Greek* Monk. *Silveſter Scuropulus*. *Andrew* Archbiſh. of *Rhodes*. *Iſidore* Archbiſh. of *Kiovia*; Flouriſh'd.
1440	X. Pope *Felix* comes to the Council of *Baſil*, on the 5th of *June*, and is Conſecrated and Crown'd,	*Frederick* of *Auſtria*, the Third of that Name, is choſen Emperor in the room of *Albert*, on the 2d of *February*.	XVIII.	1440. The Clergy of *Conſtantinople*, and the greateſt part of the *Greek* Biſhops, declare againſt the Union; the Emperor maintains it, and cauſes *Metrophanes* to be choſen Patriarch of *Conſtantinople*. The Union of the *Jacobites*, and *Ethiopians* with the *Latines*.	An Aſſembly at *Bourges*, on the 2d of *Septemb.* which owns *Eugenius*, and the Council of *Baſil*.	*John Argyropulus*. *Manuel*, or *Michael Apoſtolius*. *George Scholarius*, the Patriarch of *Conſtantinople*. *Bartholomew*, a *Carthuſian*; Flouriſh'd. *Henry Kalteiſen*, was made Maſter of the Sacred Palace, and Inquiſitor General in *Germany*. *Nicholas Clemangis* died about this Year.
1441	XI.	II.	XIX.	1441. Divers Negotiations among Chriſtian Princes, on behalf of *Eugenius*, and the Council of *Baſil*. A Decree publiſhed by this Council, for the Celebration of the Feſtival of the Viſitation of the Virgin, which was inſtituted by *Boniface* IX.	An Aſſembly at *Mayence*, held in the Month of *April*, for the calling of a new General Council.	*Thomas* of *Kempis* wrote a Copy of the Book about the Imitation of Chriſt. *Joſeph.* Biſh. of *Metona*. *Gregory Mamas*. *Hilarion*, a *Gr.* Monk *John* of *Anagnia*. *Francis de la Place*. *John Felton*. *Anthony de Roſellis*. *Nicolas Secundinus*. *Leonard* of *Udine*. St. *John Capiſtran*. *Laurence Valla*; Flour.
1442	XII. *Alphonſus* King of *Arragon*, retakes *Naples*.	III.	XX. The Revolt of *Demetrius*, againſt the Emperor *John Manuel Palæologus*.	1442. A Retractation made by Friar *Quadrigarin* of two Propoſitions, according to the Order of the Faculty of *Paris*. Many Propoſitions againſt the Rights of Pariſh Prieſts, and about the Prerogatives of St. *Francis*, Condemn'd in the Council of *Baſil*.	A Tranſlation of the Council from *Florence* to *Rome*, by the Bull of *Eugenius*, dated *May* the 3d. An Aſſembly at *Frankfurt*, for the holding a New General Council.	*Flavius Blondus*. *John Erneſt*. *Henry of Werlis*. *Andrew* of *Utrecht*; Flouriſh'd. *Leonard Aretin*, died the 9th of *March*, aged 74 Years. The Death of *Gerard* of *Stredam*. *Auguſtine* of *Rome* died in this Year, or rather in 1445.

1443.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1443	XIII.	IV.	XXI.	1443. A Letter of the Eastern Patriarchs against *Metrophanes* Patriarch of *Constantinople*. The Death of *Metrophanes* on the 1st of *August*. *Gregory* the Protosyncelle chosen in his room.	A Council at *Jerusalem*, against *Metrophanes* the Patriarch of *Constantinople*, held in the Month of *April*. A Translation of the Council of *Basil* to *Lausane*, by the Decree of *May* the 16th. An Assembly at *Nuremberg*, held about the Feast of St. *Martin*, for the Peace of the Church.	
1444	XIV.	V.	XXII.	1444. Decrees of the Pope *Eugenius*, for the *Syrians*, *Caldeans*, *Nestorians*, *Maronites*, and other Sects in the East.		The Birth of *Ælius*, *Anthony le Brixa*, or *Nebrissensis*. St. *Bernardin* of *Siena*, died the 20th of *May*. The Death of *Julian Cæsarin* a Cardinal.
1445	XV.	VI.	XXIII. The Death of the Emperor *John Manuel Palæologus*, on the 31st of *October*: His Son *Constantine* succeeded him.	1445.	The Council of *Roan*.	The Death of *John Tudeschus*, who was call'd *Panormitanus*.
1446	XVI.	VII.	I.	1446.		St. *Antonine* is made Archbishop of *Naples*, in the Month of *February*. *Albert* of *Sarciano*, wrote his Treatise about the Rebukes that were due to Insolent Men. *Nicolas Cusanus* was nominated Cardinal *December* 20th. *Bartholomew* a *Carthusian*, died the 12th of *July*. The Death of *William Lyndwood*.
1447	The Death of *Eugenius* IV. *Febr.* the 23d. *Nicolas* V. is chosen in his room, on the 6th of *March*.	VIII.	II.	1447.		
1448	II.	IX.	III.	1448.	The Council of *Angers*.	*Gerard Machel*, died the 17th of *July*.
1449	III. *Felix* Renounced the Papal Dignity, and so put an end to the Schism.	X.	IV.	1449.		*Matthew Palmier* finish'd his Chronicle. *John* of *Stavelo* finish'd his Chronicle, and died.

The Years of the Vulgar Æra	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1450	IV.	XI.	V.	1450. *Ozenle* in *Gallicia*, which he quitted for that of *Albano* in *Italy*. *Laurence Juſtinian* is advanc'd to the Dignity of Patriarch of *Aquileia*. *John Capgrave*. *John Canales*; Flouriſh'd. The Death of *Albert* of *Sarciano*.		*John* of *Turrecremata*, is promoted to the Biſhoprick of
1451	V.	XII.	VI. *Amirath* the Emperor of the *Turks*, dies in the Month of *February*; and his Son *Mahomet* II. ſucceeded him.	1451. A Cenſure of the Faculty of Theology at *Paris*, againſt two Propoſitions, contrary to the Rights of Pariſh-Prieſts, advanc'd at *Roan*, by *John Bartholomew* of the Order of Friars Minors.		*John* of *Hagen*, or of *Indaginæ*. *James* of *Cluſa* of *Paradiſe*, or Junterbuck; Flouriſh'd.
1452	VI.	XIII.	VII.	1452.		*Henry Kalteſein*, is made Archbiſhop of *Nidroſia*, or *Dront*, in *Norway*, and of *Cæſarea*. The Death of *Peter* of *Jeremy*.
1453	VII.	XIV.	VIII. The Taking of the City of *Conſtantinople* by the *Turks*, under the Command of *Mahomet* II, on the 29th of *May*. The Emperor *Conſtantine* was kill'd in it, and the Empire of the *Greeks* at *Conſtantinople*, ended in his Perſon.	1453. The Pope impoſes Tenths upon the Clergy for a War againſt the *Turks*.		
1454	VIII.	XV. *John* II. King of *Caſtile*, died the 10th of *July*. *Henry* IV. his Son, ſucceeded him.		1454.		The Death of *Alphonſus Toſtatus*.
1455	The Death of *Nicolas* V. on the 25th of *March*. *Calliſtus* III. is choſen in his room, on the 8th of *April*.	XVI.		1455. The beginning of the Conteſt between *Sigiſmund*, Duke of *Auſtria*, and the Cardinal of *Cuſa*, about the execution of the Cardinals Juriſdiction in his Biſhoprick of *Brixen*. The Duke is cited by the Pope.		*Laurence Juſtinian* dies on the 8th of *January*. The Death of *John* of *Anagnia*.
1456	II.		XVII.	1456. An Appeal made by the Univerſity of *Paris*, from a Bull of Pope *Nicolas* V. againſt the Rights of Pariſh-Prieſts, in favour of the Regulars Mendicants; who are Expell'd the Univerſity. A Revocation of that Bull, by *Caliſtus* III.	The Council of *Soiſſons*.	St. *John Capiſtran* dies the 3d of *October*, aged 71 Years.

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*The Emperors of the East.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1457	III.		XVIII.	1457. The Regulars Mendicants renounce the Bull, and are at laſt reſtor'd to the Univerſity. The Pope impoſes Tenths for a War againſt the *Turks*.		
1458	The Death of *Calliſtus* III. on the 6th of *Auguſt*. *Pius* II. is choſen on the 19th of the ſame Month. I.		XIX. *Alphonſus*, King of *Arragon*, dies at *Naples*, on the 27th of *June*. *John* his Brother ſucceeds him.	1458. Pope *Pius* renews the Cenſures of his Predeceſſor againſt the Duke of *Auſtria*; who appeals from him to a Council, and *Gregory* of *Heimburg* draws up the Act of Appeal.		*Alphonſus Spina*, writes his Treatiſe, entituled, *The Fortreſs of Faith*. The Death of *Dominic Capranica*. The Death of *Maphæus Vegius*.
1459	II.		XX.	1459. The Impoſition of Tenths, for a War againſt the *Turks*, which *Germany* would not endure. The Duke of *Auſtria* takes the Cardinal of *Cuſa* Priſoner, who could not obtain his Liberty without paying a great Ranſom.		St. *Antonin* finiſhes his Hiſtorical Sum, and dies the 2d of *May*, aged 70 Years. The Death of *John Baptiſta Poggio*.
1460	III. Conquer'd by *Richard* Duke of *York*, who cauſes himſelf to be declar'd King: This latter was overcome and ſlain by Queen *Margaret* the Daughter of *Renatus* Duke of *Anjou*.	XXI. *Henry* VI. K. of *England*, is	1460. Bulls of Excommunication by the Pope, dated *Auguſt* the 2d, againſt the Duke of *Auſtria*, and his Adherents. Another Bull of Excommunication of *October* 18th. againſt *Gregory* of *Heimburg*; who wrote Notes upon it, and made a Reproachful Appeal againſt this Bull.		*William* of *Vorilong*. *Nicolas* of *Orbellis*. *Gregory* of *Heimburg*. *Theodore Lælius*. *Henry Gorcome*, or *Gorickeme*. *John Gobelin*. *Henry Arnold*. *Matthew Camaride*. *George Codinus*. *William Houpelande*, Flouriſh'd.
1461	IV.	XXII. *Charles* VII. K. of *France*, dies on the 22d of *July*, in the 30th Year of his Reign; and *Louis* XI, his Son, ſucceeds him. *Edward* IX, Son of *Richard*, drove away *Henry* VI. and *Margaret* his Wife, and is declar'd King of *England* in the Month of *June*.	1461			*James Picolomini* is made Cardinal. *Denis Rickel*, a *Carthuſian*. *John* of *Grinſtrode*. *John Canneman*. *John* of *Malines*. *John* of *Nivelle*. *James Zenus*, Flouriſh'd.
1462	V.	XXIII.	1462.			The Birth of *John Trithemeus*, on the 1ſt of *February*. *Ducas* a *Greek* Author finiſh'd his *Byzantine* Hiſtory.
1463	VI.	XXIV.	1463.			St. *Katharine* of *Bologne*, died the 9th of *March*, and *Flavius Blondus* the 4th of *June*. *Leonicus Calchondylas* finiſh'd his Hiſtory of the *Turks*. The Birth of *John Picus* of *Mirandula*.

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1464	*Pius* II. dies on the 14th of *Auguſt*. *Paul* II. is choſen the 1ſt of *September*. I.	XXV.	1464. The Inſtitution of the Order of the Knights of the Moon, by *Renatus* Duke of *Anjou*.		*John* of *Turrecremata*, exchang'd his Biſhoprick of *Albano*, for that of *Sabina*. *John Buſche* finiſhed his Chronicle of *VVindeſem*. *Nicolas* of *Cuſa*, and *John Capgrave*, die *Auguſt* 12th. The Death of *VVilliam* of *Vorilong*, and *Theodore Lælius*.
1465	II.	XXVI.	1465. A Cenſure of the Faculty of Theology at *Paris*, againſt ſome Propoſitions maintain'd in the Schools in *Fouara Street*.		*John Beetz*. *John Soreth*. *Alanus de la Roche*; Flouriſh'd. *Laurence Valla* died, aged 50 Years; and *James* of *Cluſa*, aged 80 Years. *Henry Kalteiſen*, died on the 3d of *October*.
1466	III.	XXVII.	1466.		
1467	IV.	XXVIII.	1467. The Inſtitution of the Order of Minims, by St. *Francis* of *Paule*.		The Death of *Anthony* of *Roſellis*. *John* of *Turrecremata*, died the 28th of *September*. *James Perez*, was made Biſhop of *Chryſopolis*, on the 1ſt of *October*.
1468	V.	XXIX.	1468.		
1469	VI.	XXX.	1469. The Inſtitution of the Order of St. *Michael*, by *Lewis* XI.		*Roderick Sance* of *Arevol*, finiſh'd his Hiſtory of *Spain*.
1470	VII.	XXXI.	1470. A Cenſure of the Faculty of Theology at *Paris*, againſt a Propoſition of *John Mearner*, about Eccleſiaſtical Power. A Concluſion of the ſame Faculty, about the Truth of ſome Propoſitions of the Creed.		*Henry Harphius*, or of Herp. *Gabriel Barlette*. *John Baptiſta Platina*. *Alexander* of *Imola*. *John* of *Lutrie*. *Laurence Cabaneus*. *Dominic* of *Dominici*. *Louis Doni*. *Conrad de Rodemberg*. *Stephen* of *Caiete*. *George Melitoris*. *Tilman* of *Ravensburg*. *John Weſſel*, or of *VVeſſales*. *VVilliam Forleon*. *Ambroſe Coriolan*. *Benedict Stendel* of *Hal'es*. *Sifroy* Biſhop of *Cyrene*. *Godeſchalcus* of *Meſchede*; Flouriſh'd.
1471	*Paul* II. dies on the 25th of *July*. *Sixtus* IV. is choſen on the 2d of *Auguſt*.	XXXII. *Henry* VI. King of *England*, is reſtor'd by *Louis* XI, and driven away, and kill'd quickly after by *Edward*.			*Denis Rickel*, died on the 12th of *March*, aged 69 Years; *Thomas* of *Kempis* on the 24th of *July*, aged 70 Years; and *John Soreth* on the 25th of the ſame Month. *Henry* of *Pizo*. *John Tinctor*; Flouriſh'd.

The Years of the Vulgar Æra	The Popes.	The Emperors and Kings of the West.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1472	II.	XXIII.	1472.		*Conrade* of *Elten.* *Conrade* of *Zaberne.* *John* of *Dorſten.* *Angelus* the *Saxon*; Flouriſh'd. *John* of *Gruiſtrade*, died *February* the 12th. The Death of Cardinal *Beſſarion.* *Giles Charlier*, died the 23d of *November.*
1473	III.	XXXIV.	1473. A Bull of *Sixtus* IV. in favour of the Regulars Mendicants.	The Council of *Toledo.*	*Martin* the Maſter, takes the degree of Dr. in the Faculty of Theology at *Paris.* *Robert Gaguin*, is choſen General of the Order of *Trinitarians.*
1474	IV.	XXXV. The Death of *Henry* IV. King of *Caſtile*, *Ferdinand* of *Arragon*, who Married his Daughter *Iſabel*, ſucceeded him.	1474. *Sixtus* IV. puts off the Jubilee for 25 Years.		*Ferom Sabonarola*, enters into the Order of Friars Preachers. The Death of *Alanus de la Roche.*
1475	V.	XXXVI.	1475.		*Theodorick* of *Herxen.* *Nicolas* of *Warbenheim.* *Michael* of *Milan.* *John Couſin.* *Henry Prudent*; Flouriſh'd. *John* of *Hagen*, or of *Indagine*, died about this Year.
1476	VI.	XXXVII.	1476.		*John* of *Ciry*, is choſen General of the Order of *Ciſtercians.* *John Beets*, died the 23d of *July.*
1477	VII.	XXXVIII.	1477. A Cenſure of the Faculty of Theology at *Paris*, about a Propoſition concerning the Trinity.	The Council of *Orleans.*	*Robert Fleming* wrote a Poem in Commendation of *Sixtus* IV. *John* of *Ciry* diſputes ſtoutly againſt the Commendations of Monaſteries, in the Council of *Orleans*, and the next Year after in the Council of *Tours.* The Death of *James Zenus.*
1478	VIII.	XXXIX.	1478. A Bull of *Sixtus* IV, which put an end to the Differences between the Pariſh-Prieſts, and Regulars Mendicants.	The Council of *Tours.*	*Dominick de Dominicis*, died the 17th of *February.* The Death of *Henry Harphius*, and *Laurence Calcaneus.*
1479	IX.	XL.	1479. A Condemnation of the Errors of *Peter* of *Oſma*, at *Toledo*, and at *Rome.*		*John Raulin* takes the Degree o Doctor of Divinity at *Paris.* The Death of *John* of *Latrie.*

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1480	X.	XLI. *John* King of *Arragon*, dies on the 19th of *February*: *Ferdinand* V, his Son, ſucceeds him, and unites in his own Perſon, the Kingdoms of *Caſtile* and *Arragon*.	1480. The Pope approves the Office of the Conception of the Virgin, compoſed by *Bernardin de Buſtis*.		*Auguſtine Patricius*, Canon of *Siena*, wrote his Hiſtory of the Councils of *Baſil* and *Florence*. *John de Deo*. *Bernardin de Buſtis*. *John Picus* of *Mirandula*. *Peter Shottus*. *John Kinne* of *Duderſtat*. *John Manburne*. *Arnold Baſtius*, or *Boſchius*. *George Phranza*. *Gabriel Biel*. *John Baptiſta Salvi*, or *de Salis*; Flouriſh'd. *John de Indagine*, died about this Year.
1481	XI.	XLII. *Alphonſus* the King of *Portugal* dies on the 28th of *Auguſt*; *John* II, his Son, ſucceeds him.	1481.		*Matthias Palmier*, finiſh'd his Continuation of the Chronicle of *Matthew Palmier*. *Pacificus* of *Novara*. *Angelus de Clavaſio*. *John Baptiſta Trovanala*, or *Novamala*. *John Loſſe*. *Charles Fernand*. *John Fernand*. *Marſilius Ficinus*. *Wernerus Rolwink* of *Laer*; Flouriſh'd. *John Baptiſta Platina*, died aged 60 Years.
1482	XII.	XLIII.	1482. A Cenſure of the Faculty of Theology at *Paris*, againſt a Propoſition about Indulgences.		*Peter Natalis*, finiſh'd his Catalogue of Saints. *Bernard Aquila*. *Anthony* of *Baloche*. *Bernardin* of *Tome*. *Robert Caracciuli*. *Michael* of *Milan*. *Nicolas* of *Creutznach*. *Nicaſius* of *Voerde*. *Benedict Capra*. *John Andrew*; Flouriſh'd. *Martin* the Maſter died, aged 50 Years.
1483	XIII. The Death of *Louis* XI. King of *France*, on *Auguſt* 29; *Charles* VIII, his Son, ſucceeds him. *Edward* IV. King of *England* dies, *Richard* III. Duke of *Gloceſter*, his Brother, having put his Nephews to Death, uſurps the Crown.	XLIV.	1483. A Cenſure of the Faculty of Theology at *Paris*, againſt ſome Propoſitions of *John de Angeli*, about the Hierarchy.		*Auguſtine Patricius* is made Biſhop of *Pienza*. *John Trithemius*, is choſen Abbot of *Spanheim*. The Death of *Francis Diede*.
1484	The Death of *Sixtus* IV. on *Auguſt* 12. *Innocent* VIII. is choſen on *October* 29. I.	XLV.	1484.		The Death of *George Melituris*, and *Henry Prudent*.
1485	II.	XLVI.	1485.	The Council of *Sens*.	*Peter Brutus*. *William* of *Aix la Chapelle*, *Baptiſta* of *Ferrara*; Flouriſh'd. The Death of *Tilman* of *Ravensburg*.

The Years of the Vulgar Æra.	The Popes.	The Emperors and Kings of the West.	Eccleſiaſtical Affairs.	Councils.	Eccleſiaſtical Writers.
1486	III.	XLVII. *Henry* of *Richmond*, the Son of *John*, Brother to *Henry* VI. King of *England*, kill'd *Richard* Duke of *Glocester*, and by Marrying *Elizabeth* the Daughter of *Edward* IV, united in his own Perſon, the Rights of the Houſes of *York* and *Lancaſter*, to the Crown of *England*, and was the 7th King of *England*, of the Name of *Henry*.	1486. A Cenſure of the Faculty of Theology at *Paris*, againſt ſome Propoſitions of *John Merchant* a Friar Minor, about St. *Francis*. A Cenſure of the ſame Faculties againſt ſome Propoſitions of *John Lailier*. A Petition of *Lailier* to the Official of *Paris*. A new Cenſure of the Faculty againſt *Lailier*. *Lailier*'s Retractation, and his Abſolution by the Biſhop of *Paris*. The Condemnation of *Lailier* by the Pope. A Cenſure of the ſame Faculty againſt ſome Propoſitions of Morality.		*Conrade* of *Redemberg*, died the 25th of *December*.
1487	IV.	XLVIII.	1487.		*Alexander* of *Imola* died, aged 54 Years.
1488	V.	XLIX.	1488.		
1489	VI.	L.	1489. The Approbation of the Order of Nuns, of the Conception of the Virgin *Mary*.		*Donat Poſſius* finiſh'd his Chronicle of the Archbiſhops of *Milan*. The Death of *John Weſſel*, aged 57 Years. *James Picolomini* died the 11th of *December*.
1490	VII.	LI.	1490. A Concluſion of the Faculty of Theology at *Paris*, about Contracts for Uſury. Another Concluſion of the ſame Faculty againſt a Superſtitious Prayer. *Innocent* VIII. had a mind to impoſe Tenths upon the Clergy of *France*; but the Univerſity of *Paris*, oppos'd him, and appeal'd from his Decree.		*John Pheffer*. *Felinus Sandæus*. *Stephen Bruleſer*. *Vincent* of *Bandelle*. *John Paleymdorus*. *Oliver Maillard*. *Michael Francis*. *Nicolas Simon*. *James Spinger*. *Henry Inſtitor*; Flouriſh'd.
1491	VIII.	LII.	1491.		*John Picus* of *Mirandula*, Renounc'd his Sovereign Power, and gave all his Eſtate to the Poor. *John de la Pierce*. *Jerom Savonarola*. *Ælius Anthony Lebrixa*, or *Nebriſſenſis*. *John Francis Picus* of *Mirandula*. *Dominic Bolan*. *James* of *Stralem*; Flouriſh'd. The Death of *Peter Shot* at the Age of 31 Years. The Death of *James Perer*, and of *Nicolas Creuznach*.
1492	The Death of *Innocent* VIII on the 25th of *July*. *Alexander* VI. is choſen on the 4th of *Auguſt*. I.	LIII.	1492.		*William* of *Houpelande*, died the 11th of *Auguſt*, and *Nicaſius* of *Voerde* the 24th. *Hubert Leonard*. *John* of *Milbach*. *John* of *Roſeau*. *John Bertrani*; Flouriſh'd.

The Years of the Vulgar Æra.	*The Popes.*	*The Emperors and Kings of the West.*	*Eccleſiaſtical Affairs.*	*Councils.*	*Eccleſiaſtical Writers.*
1493	II.	The Death of the Emperor *Frederick*, on the 19th of *Auguſt*; *Maximilian* I. his Son ſucceeded him.	1493. A Cenſure of the Faculty of Theology at *Paris*, againſt Judicial Aſtrology. Other Cenſures of the ſame Faculty againſt ſome Erroneous Propoſitions of *Henry de Banqueville*, about the Incarnation; and of *John Grillot*, about the Immaculate Conception of the Virgin. *Alexander* VI. publiſh'd a Brief of Abſolution for *John Picus* of *Mirandula*, as to all the Proſecutions that had been againſt him, upon the account of ſome Propoſitions he had advanc'd in his Theſes.		*John* of *Keyſerberg*. *Sebaſtian Ticion*, or *Brant*. *James Wimpheling*. *Foſſe Beyſſelius*. *Giles Netseler*. *Theodorick* of *Oſembruck*. *Ferome* of *Padua*. *Dominick Mancini*; Flouriſh'd.
1494	III.	II.	1494. The Nuns of the Conception, quit the Rule of the *Ciſtercians*, and take up the Rule of *Sancta Clara*.		*Trithemius* finiſh'd his Catalogue of *Eccleſiaſtical Writers*. *Nicolas Barian*, Flouriſh'd. *Bernardin* of *Tome* died the 28th of *September*; and *John Picus* of *Mirandula*, the 17th of *November*.
1495	IV.	III. *John* II. K. of *Portugal*, died without Iſſue, on the 25th of *Octob.* *Emanuel*, his Couſin-German, the Son of *Ferdinand*, his Uncle, ſucceeded him.	1495. A Cenſure of the Faculty of Theology at *Paris*, againſt ſome Propoſitions about the Eſſence of God.		*Laurence Buzel*, Flouriſh'd. The Death of *Gabriel Biel* of *Angelus de Clavalio*, and *Robert Caraccioli*.
1496	V.	IV.	1496.		
1497	VI.	V.	1497. A Cenſure of the Faculty of Theology at *Paris*, about the ſenſe of ſome Prophecies. The ſame Faculty publiſhes its Decree about the Immaculate Conception. A Cenſure of this Faculty againſt many Propoſitions of *Morcel*, about the Bleſſed Virgin *Mary*.		*John Raulin*, a Doctor of *Paris*, enters into the Order of *Cluny*.
1498	VII.	VI. *Charles* VIII. K. of *France*, dies without Iſſue on the 6th of *April*. *Louis* XII. Duke of *Orleans*, the next Heir of the Male Line, ſucceeded him.	1498. A Concluſion of the Faculty of Theology at *Paris*, about the Power of the Pope, and the Celebration of a Council. A Cenſure of the ſame Faculty againſt many wicked Propoſitions of *John Vitrier*, a *Regular Obſervantine*.		*Ferom Sabonarola* is burnt at *Florence*, the 23d of *May*, aged 46 Years.
1499	VIII.	VII.	1499. The Condemnation of *Herman Riſvich*, who was Convicted of many Blaſphemies.		*John Nauder*, or *Vergehaus*. *Arnold Boſtius* died the 4th of *April*. The Death of *Marſilius Ficinus*.

A CHRONOLOGICAL TABLE OF THE Eccleſiaſtical Writers OF THE FIFTEENTH CENTURY, AND Of their Genuine WORKS.

PETER DE LUNA, or BENEDICT XIII, POpe at *Avignon*; was choſen Pope in 1394, depos'd in 1409, in the Council of *Piſa*, Excommunicated in the Council of *Conſtance* in 1417, died in 1424.

His Genuine Works which we now have,

Are many Letters in Defence of his Right to the Papal Dignity, in *Theodoric* of *Niem* and in the Councils.

An Anſwer to the Emperor *Sigiſmund*, in *Bzovius* in the Year 1415.

The Bull wherein he Excommunicates thoſe who did own him, in the Councils, Tome 12.

Five Letters in the Councils, Tome 2.

Some other Bulls and Letters in the *Bullarium*, and the Annaliſts.

A Book of Conſolation in Adverſities, which is attributed to him, printed in *Spaniſh*.

A Treatiſe of the Power of the Pope, and the Council, which is ſaid to be in Manuſcript in the *Vatican* Library.

ANGELUS CORARIUS, or GREGORY XII, Pope at *Rome*, was choſen Pope in 1409, depos'd in 1409, in the Council of *Piſa*, reſign'd in 1415 in the Council of *Conſtance*, died in 1417.

His Genuine Works, &c.

Letters in his own Defence, in the Councils, Tome 11, and in *Theodoric* of *Niem*.

Other Letters *Ibid.* Tome 12, in the Annaliſts and Bullary.

PETER of AILLY, Cardinal-Biſhop of *Cambray*; was born at *Compiegne*, in 1350, took the Degree of Doctor in the Univerſity of *Paris* in 1380, was made Biſhop of *Cambray* in 1396, and Cardinal in 1411, died in 1425.

His Genuine Works in Print and Manuſcript.

See the Catalogue of them, *Pag.* 58.

JOHN CHARLIER, call'd GERSON, Chancellor of the Univerſity of *Paris*; was born the 14th of *December* in 1363, made Dr. at *Paris* in 1392. and ſome time after Chancellor of the Church and Univerſity of *Paris*, died in 1439.

His Genuine Works which now remain.

A Treatiſe of the Eccleſiaſtical Power, and the Origine of Right and Laws.

A Diſcourſe ſpoken in the Council of *Conſtance*, about the Authority of the Pope and the Council.

A Treatiſe entituled, *de Auferibilitate Papæ.*

Of the manner how we ought to behave our ſelves during the Schiſm.

A Treatiſe of the Unity of the Church.

—of the Differences of Eccleſiaſtical States.

Maxims for all Eſtates.

The Signs of the approaching Ruine of the World.

Of Eccleſiaſtical Defects.

Three Diſcourſes upon the means of putting an End to the Schiſm of the Popes.

Two Sermons upon the Circumciſion of our Lord, and the Peace of the Church.

A Diſcourſe about the Schiſm to the Ambaſſadors of *England.*

A Trialogue about the Schiſm.

Two Letters about the Schiſm.

Sermons Preach'd at *Conſtance*, while the Council was held there.

A Declaration of the Truths which we muſt believe.

A Proteſtation, or Confeſſion, in Matters of Faith.

Characters of Obſtinacy in Caſes of Hereſie.

A Treatiſe upon the Queſtion, Whether it be lawful to Appeal from the Deciſion of the Pope, in Matters of Faith.

Some Pieces about the Depoſition of *Peter de Luna.*
A Treatiſe ſhewing, whether the unjuſt Sentences of Paſtors ought to be obſerv'd and fear'd.
A Treatiſe of the Incarnation.
A Treatiſe to a *Carthuſian* againſt *John Ruſbroek.*
A Treatiſe of the Communion of the Laity under both kinds.
A Treatiſe of the Tryal of Spirits, and the Examination of Doctrines.
An Encomium of St. *Bonaventure.*
A Letter about the Studies of a Divine.
A Letter to a *Carthuſian* about the Stability of his Order, and what Studies he ought to follow.
A Piece upon ſuch Books as muſt be read with Precaution.
A Treatiſe of the Signs to diſtinguiſh true Religion from falſe.
A Trialogue about Aſtrology.
Some Pieces upon Happy, or Unhappy Days, and againſt Taliſmans, and the Magical Art.
A Treatiſe againſt the Sect of Whippers.
A Tripartite Work.
A Treatiſe of the Difference between Venial and Mortal Sins.
The Art of hearing Confeſſion.
Other Queſtions about Confeſſion.
Some Reſolutions of other Moral Queſtions.
Some Pieces about Mortal and Venial Sins, and of the Correction of our Neighbour.
Of the manner of conducting Children to Jeſus Chriſt.
A Treatiſe of Simony.
Queſtions about Fundamentals.
Letters of Piety.
A Treatiſe of the Celibacy of Eccleſiaſticks.
An Apology for the Order of *Carthuſians.*
Divers Sermons; whereof ſee the Catalogue, *P.*68.
Of the Conſolation of Theology.
A Complaint about the Affair of *John Petit.*
Poetical Pieces.
A *Centilogium* of Idea's.
A Treatiſe of the Spiritual Life of the Soul.
—of the Impreſſions which Men receive.
—of Myſtical Theology.
—to a *Carthuſian* about the Behaviour of a Prior of that Order.
A Theological Queſtion about the State of Pariſh-Prieſts, compar'd with that of Regulars.
A Treatiſe of the Perfection of the Heart.
Works of Piety; whereof ſee the Catalogue, *P.*69.
Sermons upon different Subjects.
A Treatiſe of the Terms of Theology.
An Addition to the Treatiſe of Schiſm.
A Letter to the Abbot of St. *Denis*, about the Relicks of that Saint.
A Treatiſe againſt Curioſity and Novelty in Matters of Doctrine.
A Piece againſt Horoſcopes.
Sermons, and Letters.
A Treatiſe of the Marriage of St. *Joſeph* and the Virgin.
Some Concluſions about the Power of Biſhops in Matters of Faith.
A Treatiſe about the Illumination of the Heart.
A Reſolution of that Queſtion, Whether it be lawful for a Regular of St. *Benedict* to eat Meat in ſuch Monaſteries where 'tis uſual to do it.
A Piece againſt thoſe who affirm, that by hearing Maſs on a certain Day, they ſhall not Die a ſudden Death.
An Inſtruction to John Major about the Office of a Præceptor to a Prince.
A Sermon of the Paſtoral Office.
A Sermon againſt Laſcivious Pictures.
Of the Signs for diſcerning whether a Man be Juſt, or Unjuſt.
An imperfect Sermon about the Nativity of the Virgin.
A Queſtion, Whether we muſt prefer the Prayers of a Woman, and Laymen, who are Devout, before the Prayers of Eccleſiaſticks, who are Sinners.
A Rule for a Hermit of *Mount-Valerian.*
An Oppoſition to the Subſtraction of Obedience to *Benedict* XIII.
A Letter about the Calamities of the Church.
Many Sermons, whereof ſee the Subjects, *P.*69.
Divers other Treatiſes of Piety, Morality, and Diſcipline; whereof ſee the Catalogue, *Pag.*60,&c.

Suppoſititious Works.

A Treatiſe againſt the Regulars who are Proprietors.
Moral Rules.
A Treatiſe of the Conception of the Virgin *Mary.*
A Dialogue between an *Engliſhman* and a *Frenchman.*
Reflections upon the Victory of the Virgin of *Orleans.*
A Treatiſe of Contracts which is written by *Henry* of *Heſs*, or of *Langeſtein.*
A Treatiſe againſt the Fable of the Roſe.

JOHN WICKLEF,

Separated from the Church in 1370, is Condemn'd in 1382, dies in 1384.

His Genuine Works.

A Trialogue, and other Works; whereof ſee the Catalogue, *P.*117.

JOHN HUSS,

Separated from the Church in 1410, is Condemn'd in the Council of *Conſtance*, and Burnt in 1415.

His Genuine Works.

See the Catlogue of them at *P.*119, *&c.* and chiefly at *P.* 123.

JEROM of PRAGUE,

Separated from the Church with *John Huſs*, came to the Council of *Conſtance* in 1415, where he Retracted his Errors, was Condemn'd and Burnt in 1416.

His Genuine Works are.

Articles extracted from his own Books: See *P.*124.

ALEXANDER V.

Pope; was choſen at *Piſa* in 1409, died in 1410.

His Genuine Works, &c. *are*

A Bull in favour of the Regulars Mendicants.

BALTHAZAR COSSA, or JOHN XXIII.

Pope; was choſen Pope in 1410, depos'd in 1415, in the Council of *Conſtance*, died 1419.

His Genuine Works which remain, are

A Bull of the Convocation of the Council of *Conſtance*, in the Councils, Tome 12.
Some Letters in the Annaliſts.

GERARD MACHET,

Dr. and Canon of *Paris*, Confeſſor to King *Charles* VII. and at laſt Biſhop of *Caſtres*; was admitted Dr. in 1411, made Biſhop after the Year 1444, died in 1448, on the 17th of *July.*

His Manuſcript Works are

Letters: See *P.* 75.

JOHN of COURTECUISSE,

Dr. of *Paris*, and Biſhop of *Geneva*, was made Dr. in 1388, choſen Biſhop of *Paris* in 1420, and of *Geneva* in 1422, died within a Year after.

His Manuſcript Works.

See the Catalogue of them, *P.*76.

GOBELIN

GOBELIN PERSONA,
A Dean of *Bilfeld*, was born in 1358. died in 1418.
His Genuine Works are
A Chronicle, entituled, *Cosmodromum.*
The Life of St. *Meinulphus.*

JOHN of HUESDEN,
A Canon-Regular and Prior of *Windesem*, Flouriſh'd at the beginning of this Century.
His Genuine Works are,
A Letter about Spiritual Exerciſes, upon the Life and Paſſion of Jeſus Chriſt.

JOHN of LIGNANO,
A Lawyer of *Milan*; Flouriſh'd at the beginning of this Century.
His Genuine Works are,
A Commentary upon the *Clementines*, and other Treatiſes of Law; whereof ſee the Catalogue, *P.* 76.

JOHN of SCHONHOVE,
A Canon Regular of St. *Auguſtine*, Flouriſh'd in the Time of the Council of *Conſtance.*
His Genuine Works, &c. *are,*
A Letter to *Gerſon*, in Defence of *John Ruſbroek*, *P.* 64.
His Works that are loſt, are
A Spiritual Exhortation.
Of the Courſe of a Monk.
Of the Progreſs of a Monk.
Some Diſcourſes and Letters.

NICOLAS of CLEMANGIS, or of CLEMANGE,
Chanter of the Church of *Bayeux*; was born in 1360, made Rector of the Univerſity of *Paris* in 1393, died before 1440.
His Genuine Works which remain, are
A Treatiſe of the corrupted State of the Church.
A Poem upon the ſame Subject.
A Treatiſe of the Loſs and Reſtauration of Juſtice.
Two Treatiſes of the Infallibility of a General Council.
A Treatiſe of Theological Studies.
A Diſcourſe upon the Parable of the Prodigal Son.
A Treatiſe of the Advantage of Solitude.
—of the Benefit of Adverſity.
—againſt the New Feſtivals.
—againſt Simoniacal Prelats.
137 Letters, *P.* 70. to *P.* 75.
His Works in Manuſcript.
Some Letters and Diſcourſes.

MARTIN V.
Pope; was choſen Pope *November* the 11th 1417, died in 1431.
His Genuine Works, &c. *are*
Bulls confirming the Council of *Conſtance*, and calling together, or Tranſlating the Councils of *Pavia*, *Siena*, and *Baſil*, in the Councils.
Many Letters and Bulls in the Councils, Annaliſts, and *Bullarium.*

SIMEON
Archbiſhop of *Theſſalonica*, flouriſh'd at the beginning of this Century, and died in the Year 1429.
His Genuine Work which remains, is
A Treatiſe of the Liturgy.
His Manuſcript Works.
See the Catalogue of them, *P.* 108.

JOSEPH BRIENNIUS,
A *Greek* Monk; Flouriſh'd under the Empire of *Manuel Palæologus.*
His Manuſcript Works are,
A Diſcourſe about the Trinity.
Sermons.

MACARIUS MACRES,
A *Greek* Monk; Flouriſh'd at the beginning of this Century, and died in 1431.
His Manuſcript Work is,
A Treatiſe of the Proceſſion of the Holy Spirit.

DEMETRIUS CHRYSOLORAS,
Flouriſh'd under the Empire of *Manuel Palæologus.*
His Manuſcript Works.
See the Catalogue of them, *P.* 108.

MACARIUS
Archbiſhop of *Anyra*; Flouriſh'd at the beginning of this Century.
His Manuſcript Work is,
A Treatiſe againſt the *Latines.*

NICOLAS SCLENGIA,
Flouriſh'd at the beginning of this Century.
His Manuſcript Works are,
A Treatiſe about the Proceſſion of the Holy Spirit.
An Anſwer to *Eſaias* the Monk.

ESAIAS,
A *Greek* Monk; Flouriſh'd at the beginning of this Century.
His Work in Manuſcript is,
A Letter againſt *Nicholas Sclengia.*

NICOLAS BIART,
An *Engliſhman*, of the Order of Friars Preachers; Flouriſh'd at the beginning of this Century.
His Manuſcript Works.
See the Catalogue of them, *P.* 76.

ADRIAN,
The *Carthuſian*; Flouriſh'd at the beginning of this Century.
His Genuine Works which remain, are
Of the Remedies of both Fortunes.

THOMAS
Abbot of St. *Andrew* of *Verceil*; at what time he Flouriſh'd is uncertain.
His Genuine Works, &c. *are*
A Commentary upon the Books of St. *Denis.*
His Manuſcript Work is,
A Commentary upon the *Canticles.*

JOHN PETIT,
Of the Order of Friars Minors; Flouriſh'd at the beginning of this Century.
His Manuſcript Works are,
A Treatiſe about the Murder of Tyrants.
A Diſcourſe about Schiſm.
Some Queſtions.

MARTIN POREE,
Of the Order of Friars Preachers, and Biſhop of *Arras*; was made Biſhop in 1408, died *September* the 6th, in 1426.
His Manuſcript Work is,
A Treatiſe in Defence of the Murder of the Duke of *Orleans.*

PAUL
An *Engliſhman*, Doctor in Law; Flouriſh'd at the beginning of this Century.
His Genuine Work which remains, is
A Mirror of the Pope and his Court.

JOHN

JOHN LATTEBUR,
Of the Order of Friars Minors; Flouriſh'd at the beginning of this Century.
His Genuine Work which remains, is
A Moral Commentary upon the Lamentations of *Jeremy*.
His Works that are loſt.
See the Catalogue of them, *P.* 77.

RICHARD ULLERSTON,
A Doctor of *Oxford*; Flouriſh'd at the beginning of this Century.
His Manuſcript Works are,
A Treatiſe of the Reformation of the Church.
—of Military Duties, and other Treatiſes.

BOSTON,
An *Engliſh* Benedictine Monk; Flouriſh'd at the beginning of this Century.
His Works in Manuſcript, or which are loſt.
See the Catalogue of them, *P.* 77.

THEODORIC of NIEM,
Secretary to ſome Popes; Flouriſh'd under the Popes *Gregory* XII, *Alexander* V. and *John* XXIII.
His Genuine Works which remain, are
The Hiſtory of the Schiſm of the Popes, from *Gregory* XI.
A Treatiſe, entituled, *Nemus Unionis.*
The Life of Pope *John* XXIII.
A Treatiſe of the Priviledges of the Empire.

LEONARD ARETIN,
Secretary to ſome Popes; was born in 1369; Flouriſh'd under the Pontificates of *Gregory* XII. *Alexander* V. and *John* XXIII. and ied in 1443.
His Genuine Works, are
A Treatiſe againſt Hypocrites, &c. *P.* 86.

JOHN BAPTISTA POGGIO,
Secretary to ſome Popes; Flouriſh'd under Pope *John* XXIII. and his Succeſſors, and died in 1459.
His Genuine Works, &c. are,
A Deſcription of the Death of *Jerom* of *Prague.*
Funeral Orations upon *Zabarella*, and *Albergat* Cardinals, and *Laurence de Medicis.*
Four Books of the Unconſtancy of Fortune.
A Diſcourſe of the Authority and Power of the Pope and Council.
A Treatiſe of Nobility.
—of Humane Miſery.

JEROM of St. FAITH,
A Converted Jew; Flouriſh'd under the Pontificate of *Benedict* XIII. and wrote in 1412.
His Genuine Works which remain, are
A Treatiſe againſt the *Jews*, and the *Talmud*, entituled, *Hebræo-maſtix.*

PAUL
Biſhop of *Burgos*; was born in 1353; Flouriſh'd at the beginning of this Century.
His Genuine Works, &c. are
A Scrutiny of the Bible.
Additions to the Poſtils of *Nicolas Lyra.*
A Treatiſe of the Name of God.

PETER of ANCHARANO,
A Civilian of *Bologne*; Flouriſh'd from the Year 1410, till about the Middle of this Century.
His Genuine Works, &c. are
Commentaries upon the Decretals, and upon the *Clementines*, *P.* 77.

St. VINCENT FERRIER,
Of the Order of Friars Preachers; Flouriſh'd at the beginning of this Century, and died in 1419.
His Genuine Works which remain, are
Treatiſes of Morality and Piety; whereof ſee the Catalogue *P.* 78.
His Suppoſititious Works are,
Sermons.

JOHN CAPREOLUS,
Of the Order of Friars Preachers; Flouriſh'd from about the Year 1415, to about the Year 1440.
His Genuine Works, &c. are
Commentaries upon the four Books of Sentences.
A Defence of the Doctrine of St. *Thomas.*

LOUP of OLIVET,
Prior of the *Hieronymites*; Flouriſh'd till about 1420.
His Genuine Works, &c. are
The Rule of his Order, *P.* 78.

BONIFACE FERRIER,
General of the *Carthuſians*; Flouriſh'd till about 1430.
His Works in MS. or which are loſt.
See the Catalogue of them, *P.* 78.

ANTHONY RAMPELOGUS,
Of the Order of Hermites of St. *Auſtin*; Flouriſh'd at the beginning of this Century.
His only Genuine Work which remains, is
The Figures of the Bible, *P.* 78.

HENRY of HESSE, or of LANGESTEIN,
A Canon of *Wormes*; Flouriſh'd at the end of the preceding Century, and the beginning of this.
His Genuine Works in Print, or MS.
See the Catalogue of them, *P.* 78.

HENRY of HESSE,
A *Carthuſian*; died about the Year 1428.
His Works which are loſt.
See the Catalogue of them, *P.* 78.

HENRY of HESSE,
Of the Order of Hermites of St. *Auguſtine*; Flouriſh'd, as is thought, at the beginning of this Century.
His Works which are loſt, are
Treatiſes of the Keys of the Church, and of Indulgences.

THOMAS of WALSINGHAM,
An *Engliſh* Benedictine Monk; Flouriſh'd till about the Year 1420.
His Genuine Works which remain, are
Two Hiſtories of *England*, *P.* 79.

NICOLAS D'INKELSPUEL,
Rector of the Univerſity of *Vienna*; Flouriſh'd till about the Year 1440.
His Genuine Works, &c. are
Works of Piety; whereof ſee the Catalogue, *P.* 79.
His Works that are loſt, are
A Commentary and Queſtions upon the Sentences.

THEODORIC of INGELHUSA,
Canon of *Hildeſheim*; Flouriſh'd till about the Year 1436.
His Genuine Work is,
An Univerſal Chronicle, *P.* 79.

HERMAN

HERMAN PETRI of STUTDORP,
A *Carthuſian*; died in 1428, on the 24th of *April*.
His *Genuine VVorks which remain, are*
Fifty Sermons.
His *VVork that is loſt, is*
A Treatiſe of the Government of Nuns.

THOMAS WALDENSIS, or of WALDEN,
Of the Order of the *Carmelites*; Flouriſh'd at the beginning of this Century, and died in 1430.
His Genuine VVorks, &c. *are*,
The Doctrinal of the Antiquities of the Faith of the Catholick Church, againſt the *Wicklefites* and *Huſſites*.
His Works that are loſt, are
See the Catalogue of them, *P.* 80.

PETER of ROSENHEIM,
A *German* Benedictine Monk; Flouriſh'd about the Year 1430.
His Genuine Works, &c.
Moral Diſtichs, entituled, a Memorial of Roſes.

JOHN of IMOLA,
A Civilian of *Bologne*; died in 1436.
His Genuine Works, &c.
Commentaries upon three Books of the Decretals, upon the Sixth, and upon the *Clementines*.

JOHN NIDER,
Of the Order of Friars Preachers; Flouriſh'd in the time of the Council of *Baſil*, who deputed him to go to the *Bohemians* in 1432. he died in 1438.
His Genuine VVorks which remain, are
Works of Morality and Piety; whereof ſee the Catalogue, *P.* 80.

NICOLAS AUXIMANUS,
Of the Order of Friars Minors; Flouriſh'd about the Year 1430.
His Genuine VVorks, and thoſe that are loſt,
See the Catalogue of them, *P.* 80.

St. BERNARDIN of SIENA,
Of the Order of Friars Minors; was born in 1383, profeſs'd in 1405, died *May* the 20th in 1444.
His Genuine VVorks which remain, are
Sermons and other Works of Piety; whereof ſee the Catalogue, *P.* 81.

AUGUSTINE of ROME,
Of the Order of Hermites of St. *Auguſtin*, Archbiſhop of *Nazareth*; was choſen General of his Order in 1419, made Biſhop of *Ceſena* in 1431, and afterwards Archbiſhop of *Nazareth*; he died in 1443, or 1445.
His VVorks that are loſt.
See the Catalogue of them, *P.* 81.

WILLIAM LYNDWOOD,
Biſhop of St. *David's*; Flouriſh'd from 1420, was made Biſhop in 1434, and died in 1446.
His Genuine VVork is,
A Collection of the Conſtitutions of the Archbiſhops of *Canterbury*.

ALEXANDER CARPENTER,
An *Engliſhman*; Flouriſh'd about 1430.
His Genuine Work is.
The *Deſtructorium Vitiorum*, *P.* 82.

RAIMUND of SABONDE, or SEBEIDE,
Profeſſor of Divinity at *Tholouſe*; Flouriſh'd about the Year 1430.
His Genuine Works are,
The Natural Theology of Man, and the Creatures, or a Treaſure of Divine Conſiderations, or the Violet of the Soul.

PETER of JEREMY,
Of the Order of Friars Preachers; died in the Year 1452.
His Genuine Works which remain, are
Sermons.
An Explication of the Lord's Prayer.
—of the Decalogue.
A Treatiſe upon the Paſſion of our Lord.
—of the Faith.

MAPHÆUS VEGIUS,
Datary to *Martin* V. Flouriſh'd in the Pontificate of this Pope; and after died in 1458.
His Genuine Works, &c. *are*
A Treatiſe of the Education of Children.
Six Books of Perſeverance in Religion.
A Dialogue of Truth baniſh'd.

EUGENIUS IV.
Pope; was advanc'd to the Holy See, *March* the 14th, in 1431, depos'd in the Council of *Baſil*, in 1439, died in 1447.
His Genuine Works, &c. *are*
Decrees for the Inſtitution of the *Armenians*, *Syrians*, *Chaldeans*, *Neſtorians*, and *Maronites*, which are in the Councils.
Many Letters and Bulls in the Councils, the Annaliſts, and the *Bullarium*.

JULIAN CÆSARIN,
A Cardinal; was made Cardinal in 1426, died in 1444.
His Genuine Works, &c. *are*
Two Letters to Pope *Eugenius*.
Some Diſcourſes in the Councils of *Baſil*, *Ferrara*, and *Florence*.

GILES CHARLIER,
Doctor of *Paris*, and Dean of *Cambray*; was made Doctor in 1414, Dean of *Cambray* in 1431, died in 1472.
His Genuine Works which remain, are
Many Treatiſes under the Title of *Sporta* and *Sportula*.
Diſcourſes againſt the *Bohemians*.
His Manuſcript Works are
A Commentary upon the Maſter of the Sentences, and ſome other Pieces, *P.* 90.

JOHN of RAGUSA,
Of the Order of Friars Preachers; Flouriſh'd in the time of the Council of *Baſil*, and of *Florence*.
His Genuine Works, &c. *are*
Diſcourſes about Communion, in both kinds.

HENRY KALTEISEN,
Archbiſhop of *Cæſarea*; Flouriſh'd from the opening of the Council of *Baſil*, till 1465, when he died.
His Genuine Works, &c. *are*,
Diſcourſes about Preaching the Word of God.
His Works that are loſt, are
Sermons.
Queſtions and Conferences.

JOHN POLEMAR
Archdeacon of *Barcelona*; Flouriſh'd in the time of the Council of *Baſil*.
His Genuine Works which remain, are
Diſcourſes about the Temporal Dominion of the Clergy.

JOHN,
Patriarch of *Antioch*; Flouriſh'd in the time of the Council of *Baſil*.
His Genuine Works, &c. are
Diſcourſes about the Superiority of a Council above the Pope.

JOHN,
Archbiſhop of *Tarentum*; Flouriſh'd in the Time of the Council of *Baſil*.
His Genuine VVork, &c. are
An Harangue to the Council of *Baſil*.

GERARD LANDRIANUS,
Biſhop of *Lodi*; Flouriſh'd in the time of the Council of *Baſil*.
His Genuine Work is,
An Harangue to the Council of *Baſil*.

AMBROSE,
The *Camaldulian*; was made General of his Order in 1431, died in 1439.
His Genuine Works, &c. are
Tranſlations of many Pieces of the Fathers; whereof ſee the Catalogue, *P.* 85.
A Voyage into *Italy*.
His Manuſcript Works.
See the Catalogue of them, *P.* 85.

JOHN of TURRECREMATA,
A Cardinal; was preſent at the Councils of *Baſil*, and *Florence*, made Cardinal in 1439, and died in 1468.
His Genuine VVorks, &c.
See the Catalogue of them, *P.* 89.

GEORGE of TREBIZONDE,
A *Greek* Author; Flouriſh'd about the Year 1440.
His Genuine Works, &c. are
A Letter to *John Palæologus*.
Two Treatiſes about the Proceſſion of the Holy Spirit.
Diſcourſes upon theſe Words of *S. C. If I will that he tarry, &c.*
Many Verſions of the *Greek* and *Latine* Fathers.

MARK EUGENICUS,
Archbiſhop of *Epheſus*; Flouriſh'd in the Council of *Florence*, and died ſome time after his Return into *Greece*.
His Genuine Works which now remain.
See the Catalogue of them, *P.* 109.

JOHN EUGENICUS
Flouriſh'd at the ſame time with *Mark* his Brother.
His Work in Manuſcript is,
A Piece againſt the Council of *Florence*.

GEORGE GEMISTIUS PLETHON,
A *Greek* Philoſopher; Flouriſh'd in the Council of *Florence*.
His Manuſcript Works are,
Treatiſes againſt the *Latines*, about the Proceſſion of the Holy Spirit.

AMIRUTZES,
A *Greek* Philoſopher; Flouriſh'd at the time of the Council of *Florence*.
His Genuine Work is,
An Hiſtory of the Council of *Florence*.

GEORGE SCHOLARIUS,
A *Greek* Monk; Flouriſh'd at the time of the Council of *Florence*.
His Genuine Work, &c. is
A Treatiſe againſt the Council of *Florence*.
His Manuſcript Works are,
Many Letters, *P.* 109.

SILVESTER SGUROPULUS ECCLESIARCH,
Of the Church of *Conſtantinople*; Flouriſh'd at the time of the Council of *Florence*.
His Genuine VVork is,
A Hiſtory of the Council of *Florence*.

ANDREW,
Archbiſhop of *Rhodes*; Flouriſh'd in the time of the Council of *Florence*.
His Genuine VVorks, &c. are
Diſcourſes in the Council of *Florence*.

ISIDORUS,
Archbiſhop of *Kiovia*; Flouriſh'd at the time of the Council of *Florence*.
His Genuine VVorks are,
Diſcourſes in the Council of *Florence*.

JOHN ARGYROPULUS,
A *Greek* Author; Flouriſh'd at the Time of the Council of *Florence*.
His Genuine Work is,
A Treatiſe of the Proceſſion of the Holy Spirit.

MANUEL, or MICHAEL APOSTOLIUS,
Flouriſh'd after the Time of the Council of *Florence*.
His Genuine VVork, &c. is
A Treatiſe againſt the Decree of Union made by the Council of *Florence*.
His Manuſcript Works are,
Some Treatiſes which are mention'd by *Allatius*.

BESSARION,
A Cardinal; Flouriſh'd in the time of the Council of *Florence*, and after it, until the Year 1472, in which he died, aged 77 Years.
His Genuine VVorks, &c.
See the Catalogue of them, *P.* 110.

GEORGE SCHOLARIUS,
Patriarch of *Conſtantinople*; Flouriſh'd in the Time of the Council of *Florence*, and after it.
His Genuine Works, &c.
See the Catalogue of them, *P.* 110.

JOSEPH,
Biſhop of *Methona*; Flouriſh'd after the time of the Council of *Florence*.
His Genuine Works, &c. are
An Anſwer to the Treatiſe of *Mark* of *Epheſus* againſt the Council of *Florence*.
An Apology for the Council of *Florence*, under the Name of *John Pluſiadenus*.

GREGORY MAMAS,
The *Protoſyncelle*; Flouriſh'd after the time of the Council of *Florence*.

His Genuine Works, &c. are
Two Letters for the Decree of the Council of *Florence.*

HILARION,
A *Greek* Monk; Flouriſh'd after the Council of *Florence.*
His *Genuine Work is,*
A Treatiſe of the uſe of Unleavened Bread.

JORDAN BRICE,
A Civilian; Flouriſh'd in the time of the Council of *Baſil.*
His Genuine Work is,
A Treatiſe of the Validity of the Election of Pope *Eugenius* IV.

NICOLAS TUDESCHUS,
Commonly call'd *Panormitanus,* Archbiſhop of *Palermo*; Flouriſh'd in the time of the Council of *Baſil,* died in 1445.
His Genuine Works, &c. are
Treatiſes of the Common Law; whereof ſee the Catalogue, *P.* 87.
A Treatiſe of the Council of *Baſil, P.* 87, 88.

DOMINIC of CAPRANICA,
A Cardinal; was made Cardinal in 1426, died in 1458.
His *Works that are loſt,*
See the Catalogue of them, *P.* 82.

ALPHONSUS TOSTATUS,
Biſhop of *Avila*; was born in 1414; Flouriſh'd after 1430, till the Year 1454, in which he died.
His *Genuine Works, &c. are*
A Commentary upon the Holy Scripture, and other Works contain'd in 17 Volumes in Folio, and Printed a part; whereof ſee the Catalogue, *P.* 83.

LAURENCE JUSTINIAN,
Patriarch of *Aquileia*; was made Biſhop of *Venice,* in 1485, promoted to the Dignity of a Patriarch in 1450, died in 1455, aged 74 Years.
His *Genuine Works are,*
Works of Piety; whereof ſee the Catalogue, *P.* 83.

ALBERT of SARCIANO,
Of the Order of Friars Minors; Flouriſh'd from the Year 1420, till 1450, in which he died.
His *Manuſcript Works.*
See the Catalogue of them, *P.* 83, 84.

JOHN of ANAGNIA,
A Lawyer of *Bologne*; Flouriſh'd about the Year 1440, and died in 1445.
His Genuine Work is,
A Commentary upon the Decretals.

FRANCIS de la PLACE,
A Lawyer of *Bologne*; Flouriſh'd about the Year 1440.
His *Genuine Work is,*
A Sum about Canonical Matters.

JOHN FELTON,
An *Engliſh* Prieſt; Flouriſh'd about the Year 1440.
His Works in Manuſcript are,
Some Sermons, *P.* 84.

ANTHONY of ROSELLIS,
A Dr. in Law; Flouriſh'd from the Year 1430, to 1467, in which he died.
His Genuine Works are,
A Treatiſe of Monarchy.
Other Treatiſes of Law, *P.* 84.

THOMAS of KEMPIS,
A Canon-Regular; was born in 1380, Profeſs'd in 1406, was Ordain'd Prieſt in 1423, died in 1471.
His *Genuine Works, &c. are,*
Sermons.
Works of Piety; whereof ſee the Catalogue, *Pag.* 91.
The Lives of the Saints of his own Order.
A Doubtful Work is,
The Book of the Imitation of Jeſus Chriſt.

St. ANTONIN,
Archbiſhop of *Naples*; was born 1389, made Archbiſhop of *Naples* in 1446, died in 1459.
His *Genuine Works are,*
An Hiſtorical Summary.
A Theological Summary.
A Sum of Confeſſion.
A Treatiſe of Excommunication.
A Treatiſe about the Diſciples going to *Emaus.*
A Treatiſe of the Vertues.

St. KATHARINE of BOLOGNE,
A Nun of *Sancta Clara*; Flouriſh'd about 1440, died in 1463.
Her *true Works,* &c.
Revelations.
Works loſt.
Some Treatiſes of Piety, *P.* 84.

NICOLAS SECUNDINUS,
A *Greek* Writer; Flouriſh'd at the time of the Council of *Florence,* and after it.
His True and Genuine Work is,
An Abridgment of the Hiſtory of the *Turks,* to the Taking of *Conſtantinople.*

LEONARD of UDINE,
Of the Order of Friars Preachers; Flouriſh'd under the Pontificate of *Eugenius* IV.
His Genuine Works, are
Sermons, and common Places for Preachers.

St. JOHN CAPISTRAN,
Of the Order of Friars Minors; was born in 1385; Flouriſh'd in 1440, died in 1456, on the 3d of *October.*
His Genuine Works, and thoſe which are loſt.
See the Catalogue of them, *P.* 84.

LAURENCE VALLA,
A Canon of St. *John of the Lateran*; was born about 1415; Flouriſh'd about 1440, and died in 1465.
His Genuine Works, &c.
Notes upon the New Teſtament.
A Treatiſe of the Donation of *Conſtantine.*

FLAVIUS BLONDUS,
Secretary to *Eugenius* IV; was born in 1388; Flouriſh'd under the Pontificate of this Pope, and died in 1463.
His *Genuine Works,* &c. *are*
Three Decads of the Hiſtory of the Empire.

Other

Other Books about the Hiſtory of *Italy*; whereof ſee the Catalogue, *P.* 85.

JOHN of STAVELO,
A Benedictin Monk; Flouriſh'd till the Year 1449, in which he died.
His *Genuine VVork is*,
An Hiſtory of the Biſhops of *Liege*.

MATTHEW PALMER
A *Florentine*; Flouriſh'd about 1450.
His *Genuine VVork is*,
A Chronicle till the Year 1449.

JOHN CAPGRAVE,
An *Engliſhman*, of the Order of the Hermites of St. *Auguſtin*; Flouriſh'd about the middle of this Century, and died in 1464, on the 12th of *Auguſt*.
His *Genuine VVork is*,
A Legend of the Saints of *England*.

JAMES of CLUSA, or of PARADISE, or JUNTERBUCK,
A *Carthuſian*; was born about the end of the preceeding Age, died in 1465, aged 80 Years.
His *Genuine VVorks are*,
A Treatiſe of the ſeven States of the Church.
Other Treatiſes by the ſame Perſon, under the Name of *Junterbuck*; whereof ſee the Catalogue, *P.* 89.

JOHN of HAGEN, or DE INDAGINE,
A *Carthuſian*; was admitted into his Order in 1440; Flouriſh'd till the Year 1475.
His *Genuine VVorks in Print, are*
Two Books of the Perfection and Exerciſes of the Order of the *Carthuſians*.
His Works in Manuſcript, or which are loſt.
Many Moral, Spiritual, and Aſcetick Treatiſes; whereof *Trithemius*, and *Petreius*, have given us a Catalogue, *P.* 107.

NICOLAS V.
A Pope; promoted to the Papal Dignity in 1447, died the 25th of *March* in 1455.
His Genuine VVorks, &c. *are*
Five Letters and a Memorial for the Extirpation of the Schiſm, which are to be met with in the Councils.
Many other Letters and Bulls in the Annaliſts, and *Bullarium*.

NICOLAS of CUSA,
A Cardinal; was born in 1401, was preſent at the Council of *Baſil*, was made Cardinal in 1448, and died in 1464 on the 12th of *Auguſt*.
His *Genuine VVorks*, &c.
Treatiſes of Theology; whereof ſee the Catalogue, *P.* 86.
The Catholick Agreement, and other Treatiſes of Eccleſiaſtical Doctrine and Diſcipline; whereof ſee the Catalogue, *P.* 86, 87.

CALLISTUS III.
Pope; was promoted to the Holy See on the 8th of *April* in 1455, died the 6th of *Auguſt* in 1458.
His *Genuine Works*, &c.
Letters and Bulls which are in the Councils, the Annaliſts and *Bullarium*.

ÆNEAS SYLVIUS, or Pope PIUS II.
Was born in 1405; Flouriſh'd in the Council of *Baſil*, was made Cardinal in 1456, and Pope in 1458; he died in 1464.
His *Genuine Works are*,
A Memorial of the Tranſactions at the Council of *Baſil*, from the Suſpenſion of *Eugenius*, to the Election of *Felix*, together with a Letter about the Coronation of *Felix*.
The Hiſtory of the *Bohemians*.
Other Treatiſes upon different Subjects; whereof ſee the Catalogue, *P.* 88.
432 Letters, *P.* 88.

JOHN CANALES,
Of the Order of Friars Minors; Flouriſh'd from the middle of this Century.
His *Genuine Works*, &c. *are*
Works of Piety; whereof ſee the Catalogue, *P.* 88.

WILLIAM of VORILONG,
Of the Order of Friars Minors; Flouriſh'd under the Pontificate of *Pius* II, and died in 1464.
His *Genuine Works*, &c.
A Commentary upon the Maſter of the Sentences.
An Abridgment of Theology, entituled, *Vade Mecum*.

NICOLAS ORBELLIS,
Of the Order of Friars Minors; Flouriſh'd about the ſame time.
His *Genuine Works*, &c.
An Abridgment of Theology.
Sermons.
Treatiſes of Philoſophy.

GREGORY of HEIMBURG,
A Civilian; was preſent at the Council of *Baſil*, and Flouriſh'd till after the Year 1460.
His *Genuine Works*, &c.
Works about the Temporal Power of the Popes.

THEODORE LÆLIUS,
A Cardinal; Flouriſh'd at the ſame time.
His *Genuine VVorks*, &c.
A Reply to *Gregory* of *Heimburg*.

HENRY GORCOME, or GORICHEME,
Vicechancellor of *Collen*; Flouriſh'd about the Year 1460.
His *Genuine VVorks*, &c.
A Treatiſe of Feſtivals.
— of Superſtitious Ceremonies.
A Concordance of the Bible.
A Catalogue of the Opinions of the Maſter of the Sentences, which are rejected.

JOHN GOBELIN,
Secretary to Pope *Pius* II; Flouriſh'd about the Year 1460.
His *Genuine VVorks*, &c.
The Hiſtory of Pope *Pius* II.

JAMES PICOLOMINI,
A Cardinal; was born in 1432, made a Cardinal in 1461, died in 1489, on the 11th of *September*.
His *Genuine Works*, &c.
A Hiſtory of the Tranſactions in *Europe*, from 1464, to 1469.

Letters

Letters which he wrote from 1462, to 1489, printed at *Milan*.

JOHN BUSCH,
A Canon-Regular; was admitted into his Order in the beginning of this Century, and died in 1470.
His *Genuine Work is*,
A Chronicle of *Windesem*.

HENRY ARNOLDA,
A *Carthusian*; died in 1487.
His *Genuine Work is*,
A Treatise of the Immaculate Conception of the Virgin.

ALPHONSUS SPINA,
Of the Order of Friars Minors; Flourish'd about the Year 1460.
His *Genuine Work is*,
The Fortress of Faith.

MATTHEW CAMARIOTE,
A *Greek* Writer; Flourish'd about the Year 1460.
His *Genuine Works*, &c.
A Letter about the Taking of *Constantinople* by the *Turks*.
A Letter about the Light of *Thabor*.

DUCAS,
A *Greek* Writer; Flourish'd about the Year 1462.
His *Genuine Work is*,
A *Byzantine* History from the Year 1441, to 1462.

GEORGE CODINUS CUROLOPORTA,
Flourish'd about the Year 1460.
His *Genuine Works*, &c.
Divers Works about the Empire, and the City of *Constantinople*.

LAONICUS CHALCONDYLUS,
A *Greek* Writer; Flourish'd after the Year 1460.
His *Genuine Work is*,
A History of the *Turks*.

PAUL the II,
Pope; promoted to the Papal Dignity in the Month of *September*, of the Year 1464, died the 25th of *July* in 1471.
His *Genuine Works are*.
Letters and Bulls which are in the Councils, in the Annalists, in a Collection Printed at *Rome* in 1579, and in the *Bullarium*.

WILLIAM HOUPELANDE,
A Dr. of *Paris*; Flourish'd about the Year 1460, and died in 1492.
His *Genuine Work*, &c.
A Treatise of the Immortality of the Soul, Printed at *Paris* in 1499.

DENIS RICKEL,
A *Carthusian*; born 1402, entred into his Order in 1423, and died in 1471.
His *Genuine Works Printed or not Printed*.
See the Catalogue of them, *P.* 92.

JAMES of GRUYTRODE,
A *Carthusian*; died in 1472, on the 12th of *February*.

His *Genuine Work is*,
A Mirrour of the five sorts of States.

RODERIC SANCE D'AREVAL,
Bishop of *Calahorra*; Flourish'd about the Year 1470.
His *Genuine Works*, &c.
A History of *Spain*.
The Mirrour of Humane Life.

HENRY HARPHIUS, or of HERP,
Of the Order of Friars Minors, Died in 1478,
His *Genuine Works*, &c.
Mystical Works; whereof see the Catalogue, *P.* 93.

GABRIEL BARLETTE,
Of the Order of Friars Preachers; Liv'd till the Year 1480.
His Genuine Works which now remain, are
Sermons, *P.* 94.

JOHN BAPTISTA PLATINA,
Library-Keeper of the *Vatican*; Flourish'd under Pope *Callistus* III, and his Successors, and died in 1481, aged 60 Years.
His Genuine Works, &c. *are*
The Lives of the Popes.
Moral Works; whereof see the Catalogue, *P.* 94.

MARTIN the MASTER,
Dr. of *Paris*, and Confessor to the King; took the Degree of Dr. in 1473, and died in 1482, aged 50 Years.
His Genuine Works, &c.
See the Catalogue of them, *P.* 94.

SIXTUS IV.
Pope; promoted to the Holy See in 1471, died on the 12th of *August* in 1484.
His Genuine Works, &c. *are*
Two Decrees about the Conception of the Virgin, which are in the Councils.
Many Letters and Bulls which are in the Bullary.
A Treatise of the Blood of our Lord, and a Treatise of the Power of God, which he wrote when he was Cardinal, Printed at *Rome* in 1471.
A Treatise about Indulgences, Printed in 1487.

ROBERT FLEMING,
An *English Doctor*; Flourish'd under the Pontificate of *Sixtus* IV.
His Genuine Works, &c. *are*
A Poem in the Praise of *Sixtus* IV, entituled, *Lucubrationes Tiburtinæ*.

JOHN de DEO,
A *Carthusian*; Flourish'd about the Year 1480.
His Genuine Works, Printed or not Printed.
See the Catalogue of them, *P.* 102.

PETER NATALIS,
A *Venetian*; wrote about the Year 1480.
His Genuine Works, &c. *are*
A Catalogue of the Saints, *P.* 94.

MATTHIAS PALMIER,
Flourish'd about the end of this Century.
His Genuine Work which now remains, is
A Continuation of the Chronicle of *Matthew Palmier*, till 1481.

The Chronological Table.

ALEXANDER of IMOLA,
A Civilian; died in 1487, aged 54 Years.
His *Genuine Work is,*
A Commentary upon the 6th Book of the Decretals.

JOHN WESSEL, or of WESSALES,
A Dr. of Divinity; Flouriſh'd from the Year 1470, and died in 1489.
His *Manuſcript Works are,*
Divers Treatiſes which are cenſur'd, *P.* 95.

JAMES PEREZ,
Biſhop of *Chryſopolis*; was made Biſhop in 1468, died in 1491.
His *Genuine Works*, &c. *are*
Commentaries upon the Pſalms.
A Treatiſe againſt the *Jews.*
An Expoſition upon the *Canicles.*
Queſtions about the Merit of Jeſus Chriſt.

INNOCENT VIII.
Pope; was promoted to the Papal Dignity in 1484, died in *July* 1492.
His *Genuine Works which now remain, are*
Many Letters and Bulls in the Annaliſts, and *Bullarium.*

JOHN PICUS of MIRANDULA;
Was born in 1463; Flouriſh'd about the Year 1480, and died in 1494.
His *Genuine Works, are*
Theſes, and other Works; whereof ſee the Catalogue, *P.* 95.

AUGUSTINE PATRICIUS,
Biſhop of *Pienza*; Flouriſh'd under the Pontificates of *Paul* II, *Sixtus* IV, and *Innocent* VIII.
His *Genuine Works are,*
The Life of *Fabian Benſius.*
A Relation of the Entry of *Frederick* III. Emperor, into *Rome.*
A Book of the Ceremonies of the Church of *Rome*, printed under the Name of *Chryſtophilus Marcellus* of *Corfu.*

PETER SHOT,
A Canon of St. *Peter's* of *Strasburg*; was born in 1459, died in 1491.
His *Genuine Works which remain, are*
The Lives of St. *John the Baptiſt*, *John the Evangeliſt*, and *John Chryſoſtome.*
An Encomium of *Gerſon.*
Caſes of Conſcience.

JOHN KUIME of DUDERSTAT,
Flouriſh'd about the end of this Century.
His *Genuine Work is,*
A Book of the Elevation of the Soul to God.

JOHN MAUBURNE,
Abbot of *Livry*; Flouriſh'd about the end of this Century.
His *Genuine Work is,*
A Spiritual Roſary.

ARNOLDUS BOSTIUS, or BOSCHIUS,
Of the Order of *Carmelites*; Flouriſh'd about the end of this Century, died in 1499, on the 4th of *April.*
His *Genuine Works which remain, are*
The Lives of the Illuſtrious Men of the Order of the *Carthuſians.*
His *Manuſcript Works.*
See the Catalogue of them, *P.* 98.

GEORGE PHRANZA,
A Greek Writer; Flouriſh'd about the end of this Century.
His *Genuine Work is,*
A *Byzantine* Hiſtory from 1260, to 1476.

DONAT BESSIUS, a MILANESE,
Was born in 1436; Flouriſh'd till 1489.
His *Genuine Works*, &c. *are,*
A Chronicle of the Archbiſhops of *Milan.*
A Chronicle of the principal Revolutions in the World,

BONIFACE SIMONET,
Abbot of the Order of Ciſtercians; Flouriſh'd about the end of this Century.
His *Genuine Work*, &c.
An Hiſtorical Treatiſe of the Perſecutions of *Chriſtians*, and of the Lives of the Popes.

NICOLAS BARJAN,
Of the Order of the Hermites of St. *Auguſtine*; Flouriſh'd about the end of this Century.
His *Genuine Works are,*
A Defence of the Preſeminence of his Order, againſt that of the Friars Minors.
A Treatiſe of the Mounts of Piety.
A Quadrageſimal, and predicable Queſtions.

GABRIEL BIEL,
A Canon-Regular; Flouriſh'd from 1480, to 1494, died a little while after.
His *Genuine Works*, &c. *are*
A Commentary upon the Maſter of the Sentences, and other Works; whereof ſee the Catalogue, *P.* 98.

AUGUSTINE PATRICIUS,
A Canon of *Seena*; Flouriſh'd about the end of this Century.
His *Genuine Works*, &c.
An Hiſtory of the Councils of *Baſil* and *Florence.*
A Relation of the Aſſembly at *Ratisbon.*

JOHN BAPTISTA SALVIS, or of SALIS,
Of the Order of Friars Minors; Flouriſh'd from 1480, and died after 1494.
His *Genuine Work is,*
A Summary of Caſes of Conſcience, entituled, *Summa Baptiſtiana.*

PACIFICUS of NOVARA,
Of the Order of Friars Minors; Flouriſh'd about the end of this Century.
His *Genuine Works*, &c. *are*
A Summary of Caſes of Conſcience, and other Treatiſes of Morality.

ANGELUS de CLAVASIO,
Of the Order of Friars Minors; Flouriſh'd about the end of this Century, and died in 1495.
His *Genuine Works*, &c. *are*
A Summary of Caſes of Conſcience, and other Moral Works.

JOHN BAPTISTA TROVAMALA, or NOVAMALA,
Of the Order of Friars Minors; Flouriſh'd at the end of this Century.

His Genuine Works which now remain, are
A Summary of Cases of Conscience, entituled, *The Little Rose.*

JOHN LOSSE,
A Benedictine Monk; Flourish'd at the end of this Century.
His Genuine Work is,
A Continuation of the History of the Bishops of *Liege*, written by *John* of *Stavela.*

CHARLES FERNAND,
A Benedictine Monk; Flourish'd about the end of this Century, and died in 1494.
His Genuine Works, &c. are
Moral, and Ascetick Works; whereof see the Catalogue, *P.* 59.

JOHN FERNAND,
Flourish'd at the end of this Century, and the beginning of the next.
His Genuine Works, &c.
Hymns and Sermons.

MARSILIUS FICINUS,
A Canon of *Florence*; was born in 1433, on the 19th of *October*, died in 1499.
His Genuine Works which remain, are
A Treatise of the Christian Religion.
Eighteen Books of the Immortality of the Soul.
Other Treatises; whereof see the Catalogue, *P.* 99.

JOHN of CIRCY,
Abbot of *Balerna*; was chosen General of the Order of *Cistercians*, in 1456, died in 1503.
His Genuine Works, &c. are
An Abridgment of the Saints of his own Order.
A History of the Priviledges of the same Order.

WERNERUS ROLWINK of LAER,
A *Carthusian*; Flourish'd at the end of this Century, and died in 1502, aged 77 Years.
His Genuine Works, &c. are
A Chronicle.
The Paradise of Conscience.
A Treatise of the Eucharist.
A Sermon upon St. *Benedict.*
His Works that are lost,
See the Catalogue of them, *P.* 59.

BERNARD of AQUILA,
Of the Order of Friars Minors; Flourish'd at the end of this Century, and died in 1503, aged 83 Years.
His Genuine Works, Printed and not Printed,
See the Catalogue of them, *P.* 99.

ANTHONY of BALOCHE,
Of the Order of Friars Minors; Flourish'd at the end of this Century.
His Genuine Works which remain, are
Quadragesimals, and Treatises of Vertues.

BERNARDIN of TOME,
Of the Order of Friars Minors; Flourish'd at the end of this Century, and died in 1494, on the 28th of *September.*
His Genuine Works, &c. are
A Treatise of the manner of Confession.
Sermons.

BERNARDIN de BUSTIS,
Of the Order of Friars Minors; Flourish'd about the end of this Century, and died in 1500.
His Genuine Works, &c. are
The Office of the Virgin.
Many Sermons.

ROBERT CARACCIOLI,
Bishop of *Aquila*; Flourish'd about the end of this Century, and died in 1493.
His Genuine Works are,
Sermons and other Treatises.

MICHAEL MILAN,
Of the Order of Friars Minors; Flourish'd at the end of this Century.
His Genuine Works, &c.
Sermons and Works of Morality.

ALEXANDER VI.
Pope; promoted to the Holy See in 1492, died in 1503.
His Genuine Works, &c.
Many Letters and Bulls in the Annalists, the *Bullarium*, and in the Life of Cardinal *Ximenes.*
The Buckler of the Defence of the Faith of the *Roman* Church, Printed at *Strasburg*, in 1497.

ROBERT GAGUIN,
General of the Order of the *Holy Trinity*; was chosen General of his Order, *May* the 22th in 1501.
His Genuine Works, &c.
Annals of the History of *France.*
Theological Treatises; whereof see the Catalogue, *P.* 100.

FELINUS SANDEUS,
Bishop of *Lucca*; Flourish'd from 1464, was made Bishop in 1499, died in 1503.
His Genuine Works, &c.
A Commentary upon the Decretals.
Other Treatises of Law.

STEPHEN BRULEFER,
Of the Order of Friars Minors; Flourish'd about the end of this Century, and died after 1500.
His Genuine Works, &c.
Treatises of Theology; whereof see the Catalogue, *P.* 100.

VINCENT of BANDELLE,
Of the Order of Friars Preachers; Flourish'd at the end of this Century; was made General of his own Order, in 1501, and died in 1506, aged 70 Years.
His Genuine Works which remain, are
A Treatise of the Immaculate Conception of the Virgin.
Treatises of Monastical Discipline.

JOHN NAUCLER,
Rector of *Tubinga*; Flourish'd at the end of this Century, and the beginning of the next.
His Genuine Work is,
A Universal Chronicle, to 1500.

JOHN PALEONYDORUS,
Of the Order of *Carmelites*; Flourish'd till the Year 1503.

His Genuine Work is,
A Hiſtory of his own Order.

OLIVER MAILLARD,
Of the Order of Friars Minors; Flouriſh'd at the end of this Century, and died in 1502.
His Genuine Works, &c.
Sermons.

MICHAEL FRANCIS,
Biſhop of *Saluces*; Flouriſh'd at the end of this Century, and died in 1502.
His Genuine VVorks, are
Works of Piety; whereof ſee the Catalogue, *P.* 101.

NICOLAS SIMON,
Of the Order of *Carmelites*; Flouriſh'd at the end of this Century, and died in 1511.
His Genuine Works are,
A Commentary upon the 2d Book of the Decretals.
A Treatiſe of the Pope's Power.
Queſtions.
Sermons.

JAMES SPRINGER,
Of the Order of Friars Preachers; Flouriſh'd at the end of this Century.
His Genuine Works, &c.
A Treatiſe againſt the Art of Magick.
A Treatiſe upon the Roſary.

HENRY INSTITOR,
Of the Order of Friars Preachers; Flouriſh'd at the end of this Century.
His Genuine VVork is,
A Treatiſe of the Pope's Power.

JOHN RAWLIN,
A Benedictine Monk; was born in 1448, made Doctor of *Paris* in 1479, became a Monk in 1497, died on the 6th of *February*, in 1514, aged 71 Years.
His Genuine VVorks which remain, are
Sermons, and other Works.

JOHN de la PIERRE,
A *Carthuſian*; Flouriſh'd at the end of this Century.
His Genuine VVorks, &c.
Divers Works of Diſcipline and Morality; whereof ſee the Catalogue, *P.* 101.

JOHN TRITHEMEUS,
A Benedictin Abbot; was born in 1462, choſen Abbot of *Spanheim* in 1483, died in 1518, on the 13th of *December*.
His Genuine VVorks, &c.
See the Catalogue of them, *P.* 102.

JEROM SABONAROLA,
Of the Order of Friars Preachers; was born in 1452, entred into his Order in 1474, and died in 1478.
His Genuine VVorks which remain, are
Moral and Aſcetick Works; whereof ſee the Catalogue, *P.* 103.

ÆLIUS ANTHONY LEBRIXA, or NEBRISSENSIS,
A *Spaniſh* Doctor, was born in 1444; Flouriſh'd from the Year 1470, and died in 1522, the 11th of *July*.
His Genuine Works, &c. are,
The Hiſtory of King *Ferdinand*.
A Work upon the Bible, entituled, *Quinquageſima*.
Notes upon the Offices of the Church.

JOHN FRANCIS PICUS of MIRANDULA,
Flouriſh'd at the end of this Century, and the beginning of the next, and died in 1533.
His Genuine Works, &c. are
See the Catalogue of them, *P.* 97.

A Chro-

A Chronological TABLE of the COUNCILS held in the *Fifteenth Century*, and of their *Acts*, *Letters*, *Canons*, and *Chapters*.

Councils.		*Years.*	*Acts, Letters, Canons, and Chapters.*
	London in	1377	Mention'd by the Writers of that time.
	Lambeth	1377	Mention'd by the Authors of that time.
	London	1381	Its Acts condemn the Errors of *Wickleſ.*
A Council at	*London*	1396	Its Acts condemn the Errors of *Wickleſ.*
	Oxford	1408	Its Preface, and 13 Conſtitutions againſt the *Lollards.*
	Perpignan, held by *Benedict* XIII.	1408 and 1409	Fragments of the Acts, and Mention made of this Council in the Writers of that time.
An Aſſembly at	*Frankfurt*	1409	Mention'd in the Writers of that time.
A Council held by the Cardinals, at	*Piſa*	1409	Its Acts.
A Council held by *Gregory* XII. at	*Udine*	1409	Its Acts.
	Rome	1412	Its Decree againſt the *Wickleſites* and *Huſſites.*
	London	1413	The Hiſtory of it in *Thomas* of *Walſingham.*
	Conſtance	1414	Its Acts and Decrees.
	Saltzburg in	1419 and 1420	Its 34 Chapters.
	Oollen	1423	Its 11 Regulations.
A Council at	*Pavia*	1423	A Decree of the Tranſlation of this Council to *Siena.*
	Siena	1423 and 1424	Its Acts, and a Decree of Tranſlating it to *Baſil.*
	Paris	1429	Its Acts divided into 41 Chapters.
	Tortoſa	1429	Its Acts and 20 Conſtitutions.
	Baſil	1431	Its Acts and Decrees.
	Ferrara	1438	Its Acts.
	Frankfurt	1438	Mention'd in the Writers of that time.
An Aſſembly at	*Bourges*	1438	The Pragmatick Sanction.
	Nuremberg	1438	Mention'd in the Writers of that time.
A Council at	*Florence*	1439	Its Acts and Decree of Union.
	Mayence	1439	Mention'd in the Writers of that time.
	Bourges	1440	Its Acts.
An Aſſembly at	*Mayence*	1441	Mention'd in the Writers of that time.
	Frankfurt	1442	Mention'd in the Writers of that time.
A Council at	*Rome*	1443	Mention'd in the Writers of that time.
	Lauſane	1443	Its Acts.
An Aſſembly at	*Nuremberg*	1443	Mention'd in the Writers of that time.
	Roan	1445	Its 40 Regulations.
	Angers	1448	Its 17 Regulations.
A Council at	*Soiſſons*	1456	Its Decree.
	Toledo	1473	Its 29 Regulations.
	Sens	1485	Its Acts containing divers Regulations.

A Chronological TABLE of the *Eccesiastical Writers*, of the Fifteenth Century, Rang'd according to the Order of the Matters handled in them.

Works about the Truth of Religion, against Pagans, Mahumetans, *Magicians, Astrologers, and Impious Persons.*

A Treatise of the Christian Religion by *Marsilius Ficinus.*
Eighteen Books of the Immortality of the Soul, by the same Author.
A Treatise of the *Christian*, and other Religions, by *Jerom Salonarola.*
The Alcoran sifted by *Nicolas* of *Cusa.*
A Treatise establishing the Faith against the chief Errors of *Mahomet*, by the same.
The Fortress of Faith, by *Alphonsus Spina.*
Eight Books of the Faith against *Mahomet*, by *Denis Rickel*, a *Carthusian.*
A Treatise against the Magical Art by the same.
—of the Immortality of the Soul. by *VVilliam* of *Houtelande.*
—of the Soul, by *Peter* of *Ailly.*
Questions about the Creation, by the same.
Of the Agreement of Theology and Astrology, by the same.
A Treatise of Astrology, by *Gerson.*
A Treatise of *John* and *Francis Picus* of *Mirandula*, upon the same Subject.
Pieces of *Gerson*, about Happy, or Unhappy Days.
Against *Talismans*, and the Art of Magick, by the same.
Censures of the Faculty of *Paris*, against Judicial Astrology.
A Treatise against the Magical Art, by *James Springer.*

Works against the Jews.

Treatises of *Jerome* of St. *Faith*, against the *Jews*, and the *Talmud*, call'd, *Hebræo-mastix.*

Treatises of the Greeks *against the* Latines.

A Discourse upon the Trinity, by *Joseph Briennius.*
Treatises of *Macarius Macres*, *Demetrius Chrysoloras*, *Macarius* of *Ancyra*, and *Nicolas Sclengia*, about the Procession of the Holy Spirit.
Discourses and Pieces of *Mark Eugenius*; whereof one is about Consecration.
A Piece against the Council of *Florence*, by *John Eugenicus.*
Treatises of *Plethon*, about the Procession of the Holy Spirit.
A Treatise of *Amiraizes* against the Council of *Florence.*
—of *George Scholarius* against the Council of *Florence.*
—of *Manuel Apostolius* against the Council of *Florence.*

Treatises of the Greeks *for the* Latines.

Treatises of *Bessarion.*
—of *George Scholarius.*
The Answer of *Joseph* of *Methona*, to *Mark* of *Ephesus.*
An Apology for the Council of *Florence*, by the same, under the Name of *Pluziadenus.*
Two Letters of *Gregory Mamas.*
A Discourse of *Andrew* of *Rhodes*, and *Isidore* of *Kiovia*, to the Council of *Florence.*
A Treatise of *Hilarion*, a *Greek* Monk, about Communicating with Unleavened Bread.
A Letter of *George* of *Trebizonde*, and two Tracts by the same, about the Procession of the Holy Spirit.
A Treatise of *John Argyropulus* about the Procession of the Holy Spirit.
A Treatise of the Light of *Thabor*, by *Matthew Camariote.*

Treatises of Theology and Controversie, or the Principles and Dogmes of Religion.

The Natural Theology of God, and the Creatures, by *Raimund* of *Salunda.*
A Treatise of the Agreement, or Peace of the Faith, by *Nicolas* of *Cusa.*
Divers Treatises of Theology, by *Denis Rickel.*
A Doctrinal of the Antiquity of the Faith of the Catholick Church, against the *Wickliefites*, and *Hussites*, by *Thomas VValdensis.*
A Theological Summary, by St. *Antonin.*
A Treatise of Learned Ignorance, by *Nicolas* of *Cusa.*
Other Treatises of Theology, by the same.
The *Theses* of *John Picus* of *Mirandula.*
Other Works by the same.
A Treatise of Philosophical and Divine Study, by *Francis Picus* of *Mirandula.*
Theorems of the Faith by the same.
Other Treatises upon different Theological Matters, by the same.
Of the Examination of Doctrines and Tryal of Spirits, by *Gerson.*
A Declaration of the Truths which must be believ'd, by the same.
A Protestation, or Confession, in Matters of Faith, by the same.

The

The Characters of Obſtinacy in the Caſe of Hereſie, by the ſame.
A Letter by the ſame about the Studies of a Divine.
A Treatiſe of the Incarnation, by the ſame.
Of Books which muſt be read with Precaution, by the ſame.
A Treatiſe of the Terms of Theology, by the ſame.
A Treatiſe againſt Curioſity and Novelty, in Matters of Doctrine, by the ſame.
Concluſions about the Power of Biſhops in Matters of Faith, by the ſame.
A Treatiſe of Theological Studies, by the ſame.
Of the Signs whereby to diſcern whether a Man is Juſt, or Unjuſt, by the ſame.
A Treatiſe of the Conception of the Virgin, by *Henry* of *Heſſe*, or of *Langeſtein*, by *Henry Arnold*, by *Charles Ferrand*, by *Robert Gaguin*, by *Vincent* of *Barndelle*.
A Conjecture about the laſt Times, by *Nicolas* of *Cuſa*.
Treatiſes by Cardinal *John* of *Turrecremata*.
Cenſures of the Faculty of Theology at *Paris*, againſt divers Errors.
Queſtions about the Merit of Jeſus Chriſt, by *James Perez*.
Decrees of the Councils of *Conſtance* and *Baſil*, againſt the *Wickleſites*, and *Huſſites*, and the Hiſtory of all the Tranſactions upon that occaſion.

Commentaries upon the Book of Sentences, and Sums of Theology.

A Commentary, and Queſtions upon the Sentences, by *Peter* of *Ailly*, Cardinal.
A Commentary upon the Sentences, and a Defence of the Doctrine of St. *Thomas*, by *John Capreolus*.
A Commentary of *Veriling* upon the Sentences.
An Abridgment of Theology, entituled *Vade Mecum*, by the ſame.
An Abridgement of Theology, by *Nicolas* of *Orbellis*.
A Catalogue of the Opinions of the Maſter of the Sentences, which are rejected at *Paris*, and elſewhere, by *Henry Goricheme*.
A Commentary upon the Book of Sentences, by *Denis Rickel*.
The Marrow of the Sum of St. *Thomas*, by the ſame.
A Commentary and Table, by *Gabriel Biel*, upon the Maſter of the Sentences.
A Commentary upon the Sentences, and other Treatiſes of Theology, by *Stephen Bruleſer*.

Treatiſes upon the Diſcipline and Policy of the Church.

A Reſolution of that Queſtion, Whether it be lawful for a Monk of St. *Benedict*, to eat Meat in theſe Monaſteries, where it is uſually done, by *Gerſon*.
A Treatiſe againſt thoſe who affirm, that by hearing Maſs on a certain Day, one ſhall never die a ſudden Death, by the ſame.
A Sermon about the Duty of Paſtors, by the ſame.
A Reſolution of the Queſtion, Whether we ſhould preſer the Prayers of a Devout Woman, or Layman, before the Prayers of Eccleſiaſticks, who are Sinners, by the ſame.
A Rule for a Hermite of *Mount Valerian*, by the ſame.
Divers Treatiſes upon Matters of Diſcipline, by the ſame.
A Treatiſe againſt the New Feſtivals by *Clemangis*.
A Treatiſe againſt Simoniacal Prelates, by the ſame.
A Mirrour of the Pope and his Court, by *Paul* an *Engliſh* Doctor.
Rules to diſcern Mortal Sin from Venial, by *Henry* of *Heſſe*.
A Diſcourſe of the Communion in both kinds, by *John* of *Raguſa*.
A Diſcourſe of *Henry Kalteiſen*, about Preaching the Word of God.
A Treatiſe of the Liturgy by *Simeon* of *Theſſalonica*.
A Treatiſe of *Gerſon* about the Communion in both kinds.
A Treatiſe of the Sect of Whippers, by the ſame.
A Treatiſe of the Difference between Venial and Mortal Sins, by the ſame.
The Art of hearing Confeſſion, by the ſame.
Other Queſtions about Confeſſion, by the ſame.
Other Queſtions about the Vow of Obedience, Juſtification, and Confeſſion, by the ſame.
A Treatiſe of Contracts, which is publiſh'd under the Name of *Gerſon*, but which belongs to *Henry* of *Heſs*, or of *Langeſtein*.
A Treatiſe of Simony, by *Gerſon*.
Queſtions about Fundamentals, by the ſame.
A Treatiſe of the Celibacy of the Eccleſiaſticks, by the ſame.
An Apology for the Order of *Carthuſians*, by the ſame.
A Treatiſe of a Spiritual Life, by the ſame.
A Treatiſe of the Impreſſions which Men receive from God, Angels, and Devils, by the ſame.
A Treatiſe to a *Carthuſian*, about the Behaviour of a Prior, by the ſame.
A Theological Queſtion about the Perfection of the State of Pariſh Prieſts, compar'd with that of Regulars, by the ſame.
A Treatiſe upon the ſame occaſion, of the Perfection of the Heart, by the ſame.
A Letter from the ſame, to the Abbot of St. *Denis*, about the Relicks of that Saint.
A Treatiſe of the Marriage of St. *Joſeph* and the Virgin, by the ſame.
A Diſcourſe of *John* of *Polemar*, about the Temporal Dominion of the Clergy.
The Theological Works of *Toſtatus*.
The Works of St. *John Capiſtran*.
A Sum of Confeſſion, by St. *Antonine*.
A Diſcourſe about Communion in one kind, by *Nicolas* of *Cuſa*.
Letters to the *Bohemians* by the ſame.
Letters of *Julian Cæſarin*, about the Council of *Baſil*, and Diſcourſes ſpoken at that Council.
Divers Treatiſes and Letters of *Æneas Sylvius*.
Treatiſes of *James* of *Cluſa*, or *Junterbunk*.
Many Treatiſes of *John* of *Turrecremata*.
Many Treatiſes of *Giles Charlier*, under the Title of *Sporta*, and *Sportula*.
A Diſcourſe againſt the *Bohemians*, by the ſame.
A Treatiſe of Feſtivals by *Goricheme*.
A Treatiſe of Superſtitious Ceremonies, by the ſame.
Treatiſes of *Denis* the *Carthuſian*, about ſeveral Points of Doctrine and Diſcipline.
A Book of the Ceremonies of the Church of *Rome*, by *Auguſtin Patricius* Biſhop of *Pienza*.
A Treatiſe of the Mounts of Piety, by *Nicolas Barian*.
An Expoſition of the *Meſſe*, by *Gabriel Biel*.
A Treatiſe of the Uſefulneſs and Value of Money, by the ſame.
A Treatiſe of the Euchariſt, by *Rolwink de Later*.
Treatiſes of *Stephen Bruleſer*, about the Poverty of J. *C.* and the Value of Maſſes.
An Apology for the Order of Friars Minors, by the ſame.

Treatiſe,

Treatiſes of St. *Bernardin* of *Siena*.
Divers Works of *John de la Pierre*, a *Carthuſian*.
Treatiſes of Diſcipline, by *Jerome Sabonarola*.
Decrees of Provincial Councils.
Cenſures of the Faculty of Theology at *Paris*, againſt *Gorel*, about the Hierarchy, and againſt *Saraſin*.
A Cenſure of the ſame Faculty about the Obſervation o *Sunday*.
Other Cenſures of the Faculty, upon the ſame occaſion.
Deciſion of the Faculty about the Rights of Pariſh Prieſts. About Eccleſiaſtical Admonitions. About the Hierarchy.
Treatiſes of Monaſtical Diſcipline, by *Vincent* of *Bandelle*.

VVorks about the Church, the Councils, the Schiſm, and the Hierarchy, and Eccleſiaſtical Power.

Two Queſtions by *Peter* of *Ailly*, about the Church.
A Treatiſe of the Authority of the Church, and the Cardinals, by the ſame.
A Treatiſe of the Reformation of the Church, by the ſame.
A Sacramentale, by the ſame.
A Treatiſe of the Form of chuſing a Pope, by the ſame.
A Treatiſe of Eccleſiaſtical Power, of Laws, of the Interdict of a Council, by the ſame.
A Treatiſe of Eccleſiaſtical Power, and the Origine of Right and Laws, by *Gerſon*.
A Diſcourſe ſpoken in the Council of *Conſtance*, about the Authority of a Pope and Council, by the ſame.
A Treatiſe *de Auferibilitate Papæ*, by the ſame.
Of the manner how we ought to behave, during the Schiſm, by the ſame.
A Treatiſe of the Unity of the Church, by the ſame.
A Treatiſe of the different Eccleſiaſtical States, by the ſame.
A Treatiſe of the Defects of Eccleſiaſticks, by the ſame.
Three Diſcourſes about the Means of putting an end to the Schiſm, by the ſame.
Divers Treatiſes about the Schiſm, by the ſame.
A Treatiſe upon this Queſtion, Whether it be lawful to appeal from the Sentence of the Pope, in Matters of Faith, by the ſame.
Some Pieces about the Depoſition of *Peter de Luna*, by the ſame.
Treatiſes about the unjuſt Sentences of Paſtors, *viz.* Whether they are to be obſerv'd and fear'd, by the ſame.
Lectures upon St. *Mark*, by the ſame.
Treatiſes of the Examination of Doctrines and Tryal of Spirits, by the ſame.
An Addition to the Treatiſe of Schiſm, by the ſame.
Propoſitions about the Extinction of the Schiſm, by the ſame.
An Oppoſition made againſt the Subſtraction of Obedience to *Benedict* XIII.
A Treatiſe of the Corrupt State of the Church.
A Poem upon the ſame Subject, by the ſame.
A Treatiſe of the Infallibility of a General Council, by the ſame.
Letters about the Schiſm, by the ſame.
A Treatiſe of *John* of *Lignano*, in Defence of *Urban* VI. and others.
A Mirrour of the Pope and his Court, by *Paul*, an *Engliſh* Doctor.
A Treatiſe of the Priviledges of the Empire, and of Inveſtitures, by *Theodoric* of *Niem*.
A Diſcourſe of the Superiority of a Council, of the Temporal Dominion of the Clergy, of Preaching, and Communion in both kinds, by four Divines in the Council of *Baſil*.
A Treatiſe of *Jordan Brice*, about the Validity of the Election of *Eugenius* IV.
A Treatiſe of Monarchy, by *Anthony* of *Roſellis*.
A Treatiſe of the Authority of a Council, by St. *John Capiſtran*.
A Treatiſe of the Power of a Pope and a Council, by *Poggio*.
A Treatiſe of Catholick Agreement, by *Nicolas* of *Cuſa*.
A Letter from the ſame.
Two Letters of *Julian* a Cardinal, about the Diſſolution of the Council of *Baſil*.
A Treatiſe of the Council of *Baſil*, by *Panormitan*.
A Hiſtory of the Council of *Baſil*, by *Æneas Sylvius*.
A Treatiſe of the Authority of the *Roman* Empire, by the ſame.
A Treatiſe of the Seven States of the Church, by *James* of *Chiſa*.
Some Treatiſes of the ſame Perſon under the Name of *James* of *Funterbunck*.
A Sum about the Church and its Authority, by *Turrecremata*.
A Collection of the Queſtions of St. *Thomas Aquinas*, about the Power of the Pope.
The Works of *Gregory* of *Heimburg*, and the Reply of *Theodore Lælius*, about the Temporal Power of the Popes.
The Treatiſes of *Denis* the *Carthuſian*, about the Eccleſiaſtical Power.
A Treatiſe of the Power of the Pope, by *Simon* of *Harlem*.
A Treatiſe of Eccleſiaſtical Power againſt *Anthony* of *Roſellis*, by *Henry Inſtitor*.
Some Cenſures of the Faculty of Theology at *Paris*, againſt *Gorel*, againſt *Saraſin*, againſt *Nicolas Quadrigaru*, againſt another Friar Minor, againſt *John Bartholomew*, againſt *John Meunier*, againſt *John D' Angeli*, about the Obſervation of *Sunday*.

Treatiſes of Canon Law.

A Commentary upon the *Clementines*, and other Treatiſes of *John* of *Lignano*, a Lawyer of *Milan*.
Commentaries upon the Decretals, and the *Clementines*, by *Peter* of *Ancharano*.
Commentaries upon three Books of the Decretals, upon the ſixth, and the *Clementines*, by *John* of *Imola*.
A Collection of the Conſtitutions of the Archbiſhop of *Canterbury*, by *William Lyndwood*.
A Commentary upon the Decretals by *John* of *Anagnia*.
A Sum by *Francis de la Place*, a Lawyer of *Bologne*.
A Treatiſe of Monarchy, by *Anthony* of *Roſellis*.
Other Treatiſes of Law, by the ſame.
The Treatiſes of St. *John Capiſtran*.
A Treaty of St. *Antonin* about Excommunication.
A Commentary upon the Decretals, and the *Clementines*, and ſome other Treatiſes by *Panormitan*.
A Commentary upon the Sixth, by *Alexander* of *Imola*.

A Commentary upon the Decretals, and other Treatiſes of Law, by *Felinus Sandæus.*
A Commentary upon the 2d Book of the Decretals, by *Simon* of *Harlem.*

Commentaries and Treatiſes upon the Holy Scripture.

Principles upon the Courſe of the Bible, and the Goſpel of St. *Mark*, by *Peter* of *Ailly.*
Lectures of *Gerſon* upon St. *Mark.*
A Moral Commentary upon the *Lamentations* of Jeremy, by *John Lattebur.*
A Scrutiny of the Bible, by *Paul* of *Burgos.*
Additions to the Poſtils of *Nicolas Lyra*, upon the whole Bible, by the ſame.
A Treaſiſe of the Name of God, by the ſame.
A Commentary of *Alphonſus Toſtatus*, upon the Holy Scripture.
Notes of *Laurence Valla*, upon the New Teſtament.
The Incentives of *Nicolas* of *Cuſa*, a Cardinal.
Commentaries upon the Pſalms, and the Epiſtles of St. *Paul*, by Cardinal *John* of *Turrecremata.*
A Concordance of the Bible by *Henry Goricheme.*
The Commentaries of *Denis Rickel*, upon the whole Bible.
A Piece upon the Epiſtles of St. *Paul*, by the ſame.
Myſtical Commentaries upon the Pſalms, by *James Perez.*
An Expoſition upon the *Canticles* by the ſame.
Seven Books upon *Geneſis*, and a Commentary upon the 15th Pſalm, by *John Picus* of *Mirandula.*
Some Treatiſes of *Jerome Sabonarola.*
A Commentary upon the Epiſtle of St. *Paul* to the *Romans*, by *Marſilius Ficinus.*
A Work upon the Bible, entitled, *Quinquageſima*, by *Anthony Nebriſſenſis.*
Notes by the ſame Perſon, upon the Leſſons out of the Epiſtles and Prophets.

Treatiſes of Morality and Piety.

Divers Treatiſes, by *Peter* of *Ailly.*
Maxims for all Eſtates, by *Gerſon.*
The Signs of the approaching Ruine of the World, by the ſame.
The Defects of the Eccleſiaſticks, by the ſame.
The ſecond part of *Gerſon*'s Treatiſe about the Incarnation, concerning the Motions of Piety in thoſe who receive the Sacrament of the Euchariſt.
A Letter againſt *John Ruſbrock*, by the ſame.
A Letter of *John* of *Schonkove*, in Defence of *Ruſbrock*, and the Anſwer of *Gerſon* to it.
Treatiſes about the Tryal of Spirits, and Examination of Doctrines, by *Gerſon.*
A Letter to a *Carthuſian*, about Stability in his Condition, and the Studies he ought to follow, by the ſame.
A Treatiſe to diſtinguiſh true Viſions from thoſe that are falſe, by the ſame.
A Tripartite Work, by the ſame.
Some Treatiſes of the Difference between Mortal and Venial Sins, of Confeſſion, and the Reſolutions of divers Queſtions of Morality, by the ſame.
Some Pieces about Mortal and Venial Sins, and the Rebuke of our Neighbour, by the ſame.
Of the Chriſtian Inſtruction of Children, by the ſame.
Treatiſes of Contracts, and Simony, by the ſame.
Letters of Piety, by the ſame.
Of the Conſolation of Theology, by the ſame.
A Complaint about the Affair of *John Petit*, by the ſame.
A Treatiſe of the Spiritual Life of the Soul, by the ſame.
A Treatiſe of Myſtical Divinity, by the ſame.
A Treatiſe of the Impreſſions which Men receive from God, Angels, and Devils, by the ſame.
Works of Piety, by the ſame.
A Treatiſe of the Illumination of the Heart, by the ſame.
Inſtructions to *John Major*, concerning the Office of a Præceptor to a Prince, by the ſame.
A Letter againſt Laſcivious Pictures, by the ſame.
A Letter about the Miſeries of the Church, by the ſame.
A *Centilogium* of the Final Cauſes of the Works of God, by the ſame.
Other Treatiſes of Morality, and Piety, by the ſame.
A Treatiſe of the Failing and Reſtoration of Juſtice, by *Clemangis.*
A Treatiſe of Theological Studies, by the ſame.
A Diſcourſe upon the Parable of the Prodigal Son, by the ſame.
A Treatiſe about the Advantages of Solitude, by the ſame.
A Treatiſe of the Benefit of Adverſity, by the ſame.
Many Moral Letters, by the ſame.
The Remedies of both Fortunes, by *Adrian* the *Carthuſian.*
Treatiſes and Letters, by St. *Vincent Ferrier.*
Treatiſes of Piety, by *Nicolas D'Inkelſpuel.*
Moral Diſticks; entituled, *The Memorial of Roſes*, by *Peter* of *Roſenheim.*
The Works of *John Nider.*
A Sum of Caſes of Conſcience, and an Interrogatory of Confeſſors, by *Nicolas Auximanus.*
The Deſtructory of Vices, by *Alexander Carpenter.*
Explications of the Lord's Prayer, and the Decalogue, by *Peter* of *Jeremy.*
Treatiſes of the Paſſion of our Lord, and of Faith, by the ſame.
The Moral Works of *Alphonſus Toſtatus.*
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